## All-Fools-Day[[@Headword:All-Fools-Day]]

             a name given to the first day of April, on account of an absurd custom, which prevails” in various parts of the world, of ridiculing people and imposing on them in a variety of ways. Numerous explanations of the origin of this custom have been attempted. Among them are the following:

(1.) In France the person imposed upon is called poisson d'Avril, “an April fish,” which is thus explained. It is contended that the word poisson, through the ignorance of the people, is corrupted from passion, and through the lapse of time the original idea was almost entirely lost. The intention, it is contended, is to commemorate the mocking of our Lord by the Jews. As the passion of Christ took place about this time of the year, and as the Jews sent him backwards and forwards, from one officer to another, to mock and torment him, so we send about from one place to another such persons as we think proper subjects for our ridicule (see Bellingen, Etymology of French Proverbs, 1656; and Gentlemen's Magazine for July, 1783).

(2.) Another attempt to explain it has been made by referring to the fact that the year formerly began in Britain on March 25, which was supposed to be the day of the incarnation of our Lord. So April 1, being the octave  of March 25, and the close of the festival both of the Annunciation and the New Year, became a day of extraordinary mirth and festivity.

(3.) It has also been explained as having a Jewish origin. It is said to refer to the mistake of Noah in sending the dove out of the ark before the water. had abated on the first day of the Hebrew month, answering to our month of April; and, to perpetuate this deliverance, it was thought proper that whoever forgot so remarkable an event should be sent on some fruitless errand similar to the ineffectual message upon which the bird was sent by the patriarch.

(4.) It has been shown that the' practice of making April fools on the first day of that month has been an immemorial custom among the Hindus at a celebrated festival held about the same period in India; called the Huli festival (see Pearce, Asiatic Researches, vol. 2).

(5.) Maurice, in his Indian Antiquities, says that the custom, prevailing both in England and in India, had its origin in the ancient practice of celebrating with festival rites the vernal equinox, when the new year of Persia anciently began.

## All-Hallows[[@Headword:All-Hallows]]

             SEE ALL-SAINTS DAY.

## All-Souls Day[[@Headword:All-Souls Day]]

             a festival held by Roman Catholics on the day after All-saints' Day, for special prayer in behalf of the souls of all the faithful dead. It was first introduced in 998, by Odilon, abbot of Clugni, who enjoined it on his own order. It was soon after adopted by neighboring churches. It is the day on which, in the Romish Church, extraordinary masses are repeated for the relief of souls said to be in purgatory. Formerly, on this day, persons dressed in black perambulated the towns and cities, each provided with a bell of dismal tone, which was rung in public places, by way of, exhortation to the people to remember the souls in purgatory (Farrar, Eccl. Dictionary, s.v.). In some parts of the west of England it is still "the custom for the village children to go round to all their neighbors souling, as they call it — collecting small contributions, and singing the following verses, taken down from two of the children themselves:

Soul! soul! for a soul-cake;

Pray, good mistress, for a soul-cake,

One for Peter, two for Paul,

Three for Them who made us all.

Soul! soul! for an apple or two;

If youve got no apples, pears will do,

Up with your kettle, and down with your pan;

Give me a good big one, and Ill be gone.

The soul-cake referred to in the verses is a sort of bun which, until lately, it was an almost general custom for people to make, and to give to one another on the 2d of November." — Notes and Queries, 1st ser. vol. 4.

## All-Sufficiency Of God[[@Headword:All-Sufficiency Of God]]

             is that power or attribute of his nature whereby he is able to communicate as much blessedness to his creatures as he is pleased to make them capable of receiving. As his self-sufficiency is that whereby he has enough in himself to denominate him completely blessed as a God of infinite perfection, so his all-sufficiency is that by which he has enough in himself to satisfy the most enlarged desires of his creatures and to make them completely blessed. SEE ATTRIBUTES OF GOD.

We practically deny this perfection —

1. When we are discontented with our present condition and desire more than God has allotted for us (Gen 3:5; Pro 19:3);

2. When we seek blessings, of what kind soever, in an indirect way, as if God were not able to bestow them upon us in his own way, or in the use of lawful means (Gen 27:35);

3. When we use unlawful means to escape imminent dangers (ch. 1Sa 20:26; 1Sa 21:13);

4. When we distrust his providence, though we have had large experience of his appearing for us in various instances (Jos 7:7; Jos 7:9; 1Sa 27:1; 2Ch 14:11; 2Ch 16:8; Psa 68:19);

5. When we doubt the truth or certain accomplishment of the promises (Gen 18:12; Psa 77:8-9; Isa 49:14);

6. When we decline great services, though called to them by God, under a pretence of our unfitness for them (Jer 1:6; Jer 1:8).

The consideration of this doctrine should lead us —

1. To seek happiness in God alone, and not in human things (Jer 2:13);

2. To commit all our wants and trials to him (1Sa 30:6; 2Co 12:8-9; Heb 11:19);

3. To be courageous in the midst of danger and opposition (Psa 27:1);

4. To be satisfied with his dispensations (Rom 8:28);

5. To persevere in the path of duty, however difficult (Gen 17:1). See Ridgley, Body of Div. quest. 17; Saurin, Sermons, vol. 1, ser. 5; Barrow, Works, vol. 2, ser. 11.

## All-saints Day[[@Headword:All-saints Day]]

             a festival celebrated by the Greek Church the week after Whitsuntide, and by the Roman Catholics on the 1st of November, in honor of all saints and martyrs. Chrysostom (Hom. 74 de Martyribus) seems to indicate that it was known in the fourth century, and that it was celebrated on Trinity Sunday, called by the Greeks Κυριακὴ τῶν ἁγίων (the Sunday of the Martyrs). It was introduced into the Western Church in the beginning of the seventh century by Boniface. The number of saints being excessively multiplied, it was found too burdensome to dedicate a feast-day to each, there being, indeed, scarcely hours enough in the year to distribute among them all. It was therefore resolved to commemorate on one day all who had no particular days. By an order of Gregory IV, it was celebrated on the 1st of November, 834; formerly the 1st of May was the day appointed. It was introduced into England (where it is usually called All-hallowmas) about 870, and is still observed in the English and Lutheran Churches, as well as in the Church of Rome, on 1st November. — Itlig, De Festo Omnium Sanctorum, in the Miscell. Lips. 1, 300 sq.; Farrar, Eccles. Dictionary, s.v.; Bingham, Orig. Eccles. b. 70, ch. 7, § 14.

## Allah[[@Headword:Allah]]

             (contracted from the Arabic al ilah, "the God"), the usual name for God among the Mohammedans It is commonly used in connection with one or several of the 99 epithets or attributes of God.

Allah

SEE OAK.

## Allah Mapraha[[@Headword:Allah Mapraha]]

             was an ancient Indian teacher of religion, a holy priest, who commanded the carrying of the Lingam, and promised the forgiveness of sins as the result of obedience.

## Allah Taala[[@Headword:Allah Taala]]

             is the name given to the almighty being who was worshipped by the ancient Arabs before the introduction of Mohammedanism. He is the only true god, and stands above all the deities, who are companions of his power, but over whom he is supreme ruler,

## Allah akbar[[@Headword:Allah akbar]]

             is the prayer with which the Mohammedans begin their religious service. SEE MUEZZIN.

## Allamu[[@Headword:Allamu]]

             a Chaldaean name of the deity Nergal. Allan, a Scottish bishop, was a native of Galloway, and became bishop of the Isles in 1305, and was one of the Scotch clergy who recognised king Robert Bruce's right to the crown in 1309. He died Feb. 15, 1321, and was buried at Rothesay, in the Isle of Bute. See Keith, Scottish Bishops, p. 301.

## Allan, William[[@Headword:Allan, William]]

             (Cardinal), born in Lancashire in 1532, and educated at Oriel College, Oxford, where he afterward became, in Queen Mary's time, principal of St. Mary's Hall. and was also made canon of York. At Queen Elizabeth's accession he retreated to Louvain, and then became professor at Douay, canon of Cambray and Rheims, and lastly, in 1587, he was made cardinal- priest of St. Martin's in Rome, and in 1588 archbishop of Mechlin. He was very active in collecting the English Romanists abroad into one body, and in establishing a college, first at Douay and then at Rheims. His zeal against Queen Elizabeth showed itself in two bitter works, which he published before the invasion of England by the Spaniards, encouraging King Philip to that enterprise, and urging the subjects of Queen Elizabeth to consider themselves absolved from their allegiance, and to execute the papal ban dethroning Elizabeth and putting Philip II in her stead. This treason greatly embittered the English people against Allan, and the Earl of Arundel was afterward condemned to death for corresponding with him. He died at Rome in 1594, and the Jesuits were charged with poisoning him. They, in turn, charged the crime against Dr. Lewis, bishop of Cassona, who, they said, hoped to succeed Allan as English cardinal. —Hook, Eccl. Biog. 1, 103; Collier, Eccl. Hist. 7, 180.

## Allat[[@Headword:Allat]]

             SEE ALITTA.

## Allatius, Leo[[@Headword:Allatius, Leo]]

             (Leo Allacci in Italian), was born in 1586 of Greek parents in the island of Chio, went to Rome in 1600, and studied at the Greek College in that city. When his course of studies was completed, Bernard Justiniani, bishop of Anglona, selected him for his grand-vicar. In 1621 Pope Gregory XV sent him into Germany to bring to Rome the Palatinate Library of Heidelberg, and Alexander VII made him librarian of the Vatican in 1661. He died Jan. 19, 1669, aged eighty-three, having founded several colleges in his native island. According to Niceron, he was indefatigable in his labors, and possessed a prodigious memory, stored with every kind of knowledge, but he wanted judgment and critical acumen. A list of his writings may be found in Niceron, Memoires, 8, 10. The most important of them are,

1. De Ecclesioe Occident. et Orient. Perpetuad Consensione (Cologne, 1648, 4to): —

2. De utriusque Eccl. etc. in dogmate de Purgatorio Consensione (Rome, 1655, 8vo): —

3. De Libris Eccl. Graecorum (Paris, 1645, 8vo): —

4. De Templis Graecorum recentioribus (Cologne, 1645, 8vo): —

5. Groecioe Orthodoxoe Scriptores (Rome, 1652, 2 vols. 4to): —

6. De Octavo Synodo Photiana (Francf. 1666, 4to).

## Allcott, John[[@Headword:Allcott, John]]

             an English Congregational minister, was born in Warwickshire in 1764. He was designed by his friends for a carpenter; but he became an artist in Scagliola, under the tuition of the celebrated Wyatt. He established himself in business as a statuary and dealer in marble. Having acquired much wealth, he retired from trade, and gave himself to the ministry. He had been awakened to a sense of his spiritual danger in his eighteenth year by a sermon preached after a terrific thunder-storm which occurred in London. He united with the Church at Tottenham Court Chapel, London. Most of his Sabbaths he spent in preaching in connection with the London Itinerant.Society. He was ordained as an evangelist in order that he might administer the sacrament to the suburban villages. He preached at Berkhampstead for a short time on retiring from business; but in 1814 he settled at Epping, and became pastor of the Independent Church. His labors were continued for nearly eighteen years. Paralysis having disabled him for service in 1832, he retired to his house, where he died Feb. 19, 1853. See (Lond.) Cong. Year-book, 1854, p. 217.

## Alle, Girolamo[[@Headword:Alle, Girolamo]]

             an Italian friar, was a native of Bologna, and lived in the first half of the 17th century. He entered the Brotherhood of St. Jerome at Fiesola, taught theology at Bologna, and succeeded to the highest honors of his order. He studied literature, together with the ecclesiastical sciences. He distinguished himself as a preacher, and published his sermons, together with certain works of poetry, among others four representations, a species of sacred drama, which were printed successively at Bologna from 1641 to 1650. Another ethical work has its title, Il Concatenato Sconcatenamento de' Pensieri, Parole et Attioni Umane ch' e Letto e Practicato Concatena le Virti nell' Animo, e li Sconcatena i Vitii, etc. (Bologna, 1653). See Hoefer, Nouv, Biog. Generale, s.v.

## Allegation[[@Headword:Allegation]]

             in ecclesiastical law, denotes articles drawn out in a formal manner to establish the complainant's cause against the person injuring him. The defendant answers the allegation upon oath, and this is called a defensive allegation. When issue is thus joined, both parties proceed to their respective proofs.

## Allegory[[@Headword:Allegory]]

             (ἀλληγορία) occurs in the Bible only in the participial form, ἀλληγορούμενος, allegorized (Gal 4:24), where the apostle cites the history of the freeborn Isaac and the slave-born Ishmael, and only speaks of it as allegorically applied. Allegories themselves are, however, of frequent occurrence in Scripture.

An allegory has been sometimes considered as only a lengthened metaphor; at other times as a continuation of metaphors. But, according to its original and proper meaning, as shown by its derivation, the term denotes a representation of one thing which is intended to excite the representation of another thing. In most allegories the immediate representation is made in the form of a narrative; and, since it is the object of the allegory itself to convey a moral, not a historic truth, the narrative is commonly fictitious. The immediate representation is understood from the words of the allegory; the ultimate representation depends upon the immediate representation applied to the proper end. The interpretation of the former is commonly called the grammatical or the literal interpretation, although we should speak more correctly in calling it the verbal interpretation, since, in the plainest narratives, even in narratives not designed for moral application, the use of words is never restricted to their mere literal senses. Every parable is a kind of allegory; e.g. in the parable of the sower (Luk 8:5-15) we have a plain narrative — a statement of a few simple and intelligible facts, such, probably, as had fallen within the observation of the persons to whom our Savior addressed himself, followed by the explanation or allegorical interpretation. The impressive and pathetic allegory addressed by Nathan to David affords a similar instance of an allegorical narrative accompanied with its explanation (2Sa 12:1-14). Allegories thus accompanied constitute a kind of simile, in both parts of which the words themselves are construed either literally or figuratively, according to the respective use of them; and then we institute the comparison between the things signified in the former part and the things signified in the latter part. The most frequent error in the interpretation of allegorical representations is the attempt to discover too minute coincidences, or to apply them in all their details. SEE PARABLE.

But allegorical narratives are frequently left to explain themselves, especially when the resemblance between the immediate and ultimate representation is sufficiently apparent to make an explanation unnecessary. Of this kind we cannot have a more striking example than that beautiful one contained in the 80th Psalm, "Thou broughtest a vine out of Egypt," etc. The allegorical delineation of old age by Solomon (Ecc 12:2-6) is perhaps one of the finest of the Old Testament. The use of allegorical interpretation is not, however, confined to mere allegory, or fictitious narratives, but is extended also to history or real narratives. And in this case the grammatical meaning of a passage is called its historical, in contradistinction to its allegorical meaning. There are two modes in which Scripture history has been thus allegorized. According to one, facts and circumstances, especially those recorded in the Old Testament, have been applied to other facts and circumstances, of which they have been described as representative. According to the other, these facts and circumstances have been described as mere emblems. The former is warranted by the practice of the sacred writers themselves; for when facts and circumstances are so applied, they are applied as types of those things to which the application is made. But the latter has no such authority in its favor, though attempts have been made to procure such authority. For the same things are there described, not as types or as real facts, but as mere ideal representations, like the immediate representations in allegory. By this mode, therefore, history is not treated as allegory, but converted into allegory — a mode of interpretation that cannot claim the sanction of Paul from the above treatment of the history of Isaac and Ishmael. — Marsh, Criticism and Interpretation of the Bible, Lect. 5. SEE INTERPRETATION.

## Allegri, Antonio[[@Headword:Allegri, Antonio]]

             (better known as da Correggio), an illustrious Italian painter, was born at Correggio, a town in the duchy of Modena, in 1494. Some Italian writer says he was instructed by Francesco Bianchi and Giovanni Murani. Others say that he was pupil to Leonardo da Vinci, and others still, to Andrea Mantegna. It is most probable that he learned the rudiments from his uncle, Lorenzo Allegri, a painter who was very fond of him, and at his death left him most of his property. His wonderful genius created such an admirable system of harmony, grace, and grandeur as his successors have never equalled. The principal work of Correggio is the great fresco painting in the cupola of the cathedral at Parma, completed in 1530. The cupola is octangular, and the subject the Assumption of the Virgin. In the lower part he has represented the apostles admiring the event. The dome of the Church of San Giovanni (of the Benedictines) at Parma is another of his wonderful works, which represents the Ascension of our Saviour, with the twelve apostles and doctors of the Church. Among his oil-paintings, one of the most celebrated is the St. Jerome at Parma, including the Virgin seated with the Infant on her knee. For the Church of San Giovanni he painted two altar-pieces — one representing the Descent fromn the Cross, and the other the Martyrdom of San Placido. Correggio's famous work, called La Notte, representing the Nativity, may be seen in the Gallery at Dresden, and also a beautiful little picture of the Magdalen reading. Writers differ widely as to whether Allegri engraved any plates. This great artist passed some time in Mantua, on two occasions, with the marchese Manfredo, and the celebrated patroness of arts and letters Veronica Gambara, relict of Gilberto, lord of Correggio. Here he had the advantage of examining the works of Andrea Mantegna, the frescos of Cosso, Lionardo Bruno, and Dosso, and also the grand collection of pictures, medals, cameos, and antiquities of Isabella da Este. He died March 5, 1534.

## Allegri, Gregorio[[@Headword:Allegri, Gregorio]]

             an Italian ecclesiastic and composer of Church music, was born at Rome about 1580. He studied under Nanini and was intimate with Palestrina. He was thoroughly acquainted with harmony, and, although he did not possess a remarkable voice, was made one of the singers in the pope's chapel in 1629. He composed the famous Miserere which is performed there yearly on Wednesday and Friday of Passion-week. He died at Rome, Feb. 18, 1652.

## Allegri, Pomponeo[[@Headword:Allegri, Pomponeo]]

             an Italian painter, was the son of Correggio, and was born in 1522. He learned the rudiments of the art from his noted father, who died, however, when Pomponeo was only twelve years of age. He continued his studies under Francesco Maria Ronidani, the most talented of Correggio's scholars. Pomponeo executed a fresco painting in the cathedral at Parma, representing Moses Showing the Israelites the Tables of the Law, which is finely colored, with beautiful parts, and heads expressed entirely in the style of Correggio.

## Allegrini, Francesco[[@Headword:Allegrini, Francesco]]

             (called Da Gubbio), a Roman historical painter, was born in 1587, and was a scholar of Arpino. He executed some works for the churches and palaces of Rome, both in oil and fresco. He died in 1663.

## Allegrini, Giuseppe[[@Headword:Allegrini, Giuseppe]]

             a Florentine engraver, lived in the early part of the 18th century. The following are his principal works: the Virgin Mary with the Infant: — the Circumcision: — and the Stoning of St. Stephen.

## Alleine (Or Allein), Richard[[@Headword:Alleine (Or Allein), Richard]]

             an English Nonconformist and Puritan, was born in Somersetshire in 1611. He was educated at St. Alban's Hall, Oxford, and became rector at Balcombe, Somersetshire, but was rejected in 1662. He was noted for piety and zeal in labors. He died Dec. 22, 1681. He published Vindicice Pietatis (1663), a work still held in considerable estimation.

## Alleine, Joseph[[@Headword:Alleine, Joseph]]

             an eminently pious non-conformist divine, was born at Devizes in 1633. His piety and love of learning displayed themselves very early, and at sixteen he was sent to Lincoln College, Oxford, but in 1651 he removed to Corpus Christi College, a Wiltshire scholarship being then vacant. In 1653 he was admitted bachelor of arts, and in 1655 he became co-pastor with the Rev. George Newton, at Taunton, where he labored with great diligence and success until 1662, when he was deprived of his office for non-conformity, and on the 26th of May, 1663, was committed to Ilchester jail, where, after being treated with great indignity, together with seven ministers and fifty Quakers, he was indicted at the assizes for preaching on the 17th of May, of which he was found guilty, and fined one hundred marks. He declared in court that, “whatsoever he was charged with, he was guilty of nothing but doing his duty." He continued in prison a year, and, after his release, he was even more zealous in propagating the Gospel, till his exertions brought on illness. In 1665 he was again apprehended, and, with some of his friends. was committed to prison for sixty days. The confinement increased his disorder, and be rapidly became worse, and died Nov. 16, 1668. His Alarm to the Unconverted is one of the most useful and most widely circulated books of practical religion ever published. — Life of Alleine, with Letters (N. Y. 1840, 12mo); Stanford, Life of Alleine (Lond. 1864).

## Alleluia[[@Headword:Alleluia]]

             (ἀλληλούϊα), a Graecized form (Rev 19:1; Rev 19:3-4; Rev 19:6) of the Hebrew exclamation HALLELUJAH SEE HALLELUJAH (q.v).

Alleluia

The singing of this Hebrew word, meaning Praise the Lord, like Amen and Sabaoth, has been derived from the use of the Church of Jerusalem. It is attributed to pope Damasus. Pope Gregory allowed it to be sung out of Eastertide. The Alleluioe inclusio was the close of the time for singing Alleluia, from Christmas to Epiphany. The famous Alleluia Victory was won by St. Germanus and the Britons chanting Alleluia (A.D. 492) at Easter-time over the Saxons and Picts. The Saturday before Septuagesima was called “Alleluia Saturday,” because the Alleluia was then sung for the last time until Eastertide. Gregory ordered the Alleluia to be sung not only  at Easter, but throughout the year. It was allowed at funerals. Alexander II prohibited the Alleluia in the liturgy in the interval between Septuagesima and Easter-eve, and the fourth Council of Toledo forbade it on all fast- days. It was used in the mass to represent the Hebrew title of the cross, as Kyrie eleison was a reminiscence of the Greek. Victor of Utica called it the Alleluiatic Melody.

On the Circumcision, which was a fast-day as a protest against heathen revelry, the Alleluia was not sung. The people sang it together in divine service, monks assembled to its sound, and the laborer in the field and the seaman on shipboard chanted it in the early days of the Church. As early as the 4th century, Alleluia seems to have been well known as the Christian shout of joy or victory, and as an expression of encouragement. A special use of the Alleluia is found in the liturgies both of East and West. In most Eastern liturgies it follows immediately upon the Cherubic Hymn, which precedes the greater Entrance, as, for instance, in those of St. James, St. Mark, and St. Chrysostom. In the Mozarabic it is sung after the gospel, while the priest is making the oblation; while in the West it immediately precedes the reading of the gospel. In early times it seems to have been simply intoned by the cantor who had sung the gradual, standing on the steps of the ambo, and repeated by the choir. Before the 8th century the custom arose of prolonging the last syllable of the Alleluia, and singing it to musical notes. This was called jubilatio. In the Roman arrangement of the ordinary offices, the Alleluia follows the Invocation, but from Septuagesima to the Thursday of Holy-week the verse “Laus tibi, Domine, Rex aeternae gloriae” is substituted.

## Alleluia Saturday[[@Headword:Alleluia Saturday]]

             SEE ALLELUIA.

## Alleluiatic Psalms[[@Headword:Alleluiatic Psalms]]

             the five last psalms in the Psalter of David, which commence with terms in English which are equivalent to the Hebrew Alleluia.

## Alleluiatic Sequence[[@Headword:Alleluiatic Sequence]]

             that ancient hymn of which the burden corresponds with the Hebrew term from which it is named. In English hymnals the translation commences, “The strain upraise of joy and praise, Alleluia.”

## Allemanni[[@Headword:Allemanni]]

             a confederacy of German tribes, among which, probably, the Tencteri, Usipeti, Chatti, and Vangiones were the most important. The name denotes either (according to Zeuss) a confederacy of men of different nations, or (according to Grimm) the true descendants of Manus, real German men. They appear for the first time on the stage of history under the reign of Caracalla (211), who assumed the title of Allemanicus because he pretended to have conquered the Allemanni on the Maine. Toward the close of the 3d century they took possession of the country between the Rhine, Maine, and Danube. There they existed under this distinctive name until the beginning of the 10th century, when Duke Erchinger was executed, and his successor Burcard proclaimed Duke of Suabia.

The Roman provinces on the Rhine and Danube, at the time of their occupation by the Allemanni. were partly inhabited by Christians. The Allemanni suppressed in some districts Christianity altogether, while in others it was strong enough to withstand all persecutions. Thus Paganism and Christianity existed side by side until the battle of Zulpich (496), in consequence of which the Allemanni became subject to the Franks, who now entered the Christian Church. The connection of the Allemannic dukes and grandees with the Frankish kings, the Frankish legislation, especially the lex Allemannica of Dagobert the Great (630), and the efforts of the bishops of the neighboring sees of Augsburg and Vindenissa, greatly promoted the spreading of Christianity. When the latter see was transferred to Constance, an Allemannic city, the growth of Christianity became still more rapid. Among the missionaries who labored for the conversion of the Allemanni, Fridolin (550), Columban and Gallus (610), Trudpert (640), and Pirminius (724), are best known. (See these articles.) At the time of Boniface (740) the Christianization of the country seems to have been completed. See Hefele, Einfuhrung des Christenthums in sudwestlichen Deutschland (Tubing. 1837); Stalin, Wurtemb. Gesch. 1, SEE GERMANY; SEE BADEN; SEE WURTEBMBERG.

## Allemanni (Or Alemanni), Nicolo[[@Headword:Allemanni (Or Alemanni), Nicolo]]

             a celebrated Italian antiquity was born of Greek parents at Ancona, Jan. 12,1583, an educated in the Greek College founded by Gregory XIII; He afterwards entered holy orders and was ordained subdeacon by a Greek bishop, but, changing his mind, he received the other orders from Romish bishops. He taught Greek to several persons of rank, and gained the friendship of Scipio Cobellutins, which paved the way for his obtaining the post of secretary to cardinal Borghese. He was afterwards made keeper of the Vatican Library, and died July 24, 1626. His death is said to have been occasioned by too close attendance on the erection of the great altar of St. Peter's at Rome. He published, among other works Procopii Historia Arcana, etc.: (Lugd. 1623; Paris, 1663, fol.), and Dissert. Hist. de Lateranensibus Parietinis (Rome, 1625).

## Allemanno, Jochanan[[@Headword:Allemanno, Jochanan]]

             a learned Jew of Constantinople, who flourished in Italy towards the end of the 15th century, where he instructed the famous Pico della Mirandola in Hebrew, is the author of חשק שלמה, a commentary on the Song of Songs. The introduction to this commentary, שער החשק, was published separately by Baruch ben-Moses Chajim (Leghorn, 1790). See Furst, Bibl. Jud. 1, 39; De Rossi, Dictionario Storico (Germ. transl.), p. 38 sq. (B. P.)

## Allen, A.C., D.D[[@Headword:Allen, A.C., D.D]]

             a minister of the Methodist Episcopal Church South, was born in Iredale County, N.C., March 18,1818. He was converted in early life, was educated at Emory and Henry College; joined the North Carolina Conference in 1842; was ordained deacon in 1844, and elder in 1846. He filled some of the best appointments in the conference. In 1852 he located and moved to Mississippi, where he accepted the presidency of a female college at Okolona, remaining there until the war. when he entered the Confederate army as chaplain. In 1864 he joined the Memphis Conference, wherein he served one term as presiding elder. In 1870 he was transferred to the North Mississippi Conference, in which he served in a like capacity. He was transferred to the North Texas Conference in 1874, where he served three charges. The year 1877-78 he was president of a college in the city of Dallas. He was a delegate to the general conferences of 1870 and  1874. His death occurred at Fort Worth, January 17, 1880. See Minutes of Annual Conferences of the M.E. Church South, 1880, page 203.

## Allen, Amos[[@Headword:Allen, Amos]]

             a Baptist minister, was born in Maine about 1775. In 1807 he was licensed to preach by the First Church in Bluehill, Me. Three years afterwards he received ordination; and for eight years he devoted himself to evangelical labors among the destitute churches of his native State. In 1818 he was chosen pastor of the Church in Brooksville, where he remained till 1833. For the next four years he supplied destitute churches. In 1837 he was called to the pastorate of the Second Church in Bluehill. Here he remained till 1842, when he resigned and returned to his work as an evangelist. The exact date of his death we have not been able to ascertain. See Millett, Hist. of the Baptists of Maine, p. 433. (J. C. S.)

## Allen, Asa Smith[[@Headword:Allen, Asa Smith]]

             a Congregational minister, was born at Medfield, Mass., June 21, 1797. He studied theology at Angelica, N. Y., with Robert Hunter, D.D., and was  ordained March 2, 1837, by the Presbytery of Angelica. At Cuba, N. Y., he became acting pastor of the Congregational Church in 1837, in which position he remained until 1846, when, in the employment of the American Home Missionary Society, he went to Wisconsin. Afterwards he became pastor, for nine years, of the Church in Dodgeville. From 1855 to 1868 he was pastor of the Church at Blue Earth; and in the latter year removed to Clear Lake, Ia., as pastor of the Church in that place, where he died, Nov. 7, 1876. See Cong. Quar. 1877, p. 407.

## Allen, Benjamin[[@Headword:Allen, Benjamin]]

             a Protestant Episcopal minister, was born at Hudson, N. Y., September 29, 1789, was bred a Presbyterian, and obtained his education under many difficulties by strenuous exertion. In 1814 he entered the Protestant Episcopal Church, and was licensed as a lay reader in Charlestown, Va., where he gave special attention to the instruction of the colored people. He was ordained deacon in 1816 and priest in 1818. In 1815 he published (for one year) a weekly paper called the "Layman's Magazine," and in 1820 an Abridgment of Burnet's History of the Reformation (1 vol.), which had a very large sale. In 1821 he was chosen rector of St. Paul's Church, Philadelphia, as successor to the Rev. Dr. Pilmore. Here his labors as pastor and preacher were incessant, and he added to them a great deal of literary work. In 1822 he published Christ and Him Crucified (12mo), and Living Manners, a tale (12mo); in 1823 - 4, a History of the Church of Christ (2 vols. 8vo); in 1825, The Parents' Counsellor; a Narrative of the Newton Family; and a Sketch of the Life of Dr. Pilmore. In 1827 he established a publishing house, called “The Prayer-book and Missionary House," to cheapen prayer-books, tracts, etc., and wrote for publication several small practical and biographical works. Under these accumulated labors his health broke down, and he sailed for Europe in March, 1828. In England he imprudently allowed himself to be called into frequent service at anniversaries and public meetings, and his strength failed entirely by midsummer. He died on the return voyage to America, Jan. 13, 1829. Besides the publications above named, he published also a number of separate sermons, and several small volumes of poems, written in early life. — Sprague, Annals, v. 591.

## Allen, Benjamin Russell[[@Headword:Allen, Benjamin Russell]]

             a Congregational minister, was born at Newport, R. I., in 1805. He. commenced his ministry among the Baptists; but subsequently became a Congregationalist. His ordination took place Sept. 10, 1829. From Aug. 13, 1831, to Jan. 4, 1838, he was pastor in North Scituate, R. I.; and from Sept. 26, 1838, to some time in 1842, he was settled in Barrington. Shortly after leaving Barrington, he was called to South Berwick, Me., as the successor of the lamented William Bradford Horner. Here he remained twelve years. Immediately on resigning his office in South Berwick, he accepted a call to Marblehead, Mass., where he remained from 1854 until his death. which took place June 2, 1872. Mr. Allen was a minister of marked ability in his denomination, and left his impress on the communities in which he lived as a minister of the Gospel. See Memorials of Deceased Congregational Ministers in R. I. (C. S.)

## Allen, Beverly[[@Headword:Allen, Beverly]]

             a Methodist Episcopal minister, concerning whose birth, early life, and conversion there is no accessible record. He entered the itinerancy in 1781, was elected for ordination at the Christmas Conference; and in 1785 was commissioned to introduce Methodism into Georgia, where he became very prominent, having an almost unparalleled popularity as a preacher; but, like David, in an evil hour, fell into sin, violated the laws of the country, and a writ was issued for his apprehension. He warned the sheriff not to enter his room, with the threat of death if he did. The sheriff rushed in and Allen shot him, fled the country, and settled in Logai County, Ky., then called “Rogue's Harbor,” where his family followed him, and where he resided until his death, practicing medicine. He ever remained a warm friend to the Methodist Church, which struck his name from her list of workers in 1792; but, to ease his troubled conscience, he drank in the  doctrine of Universalism. Peter Cartwright, in his schoolboy days, boarded some time with Mr. Allen; and, on becoming a preacher, visited the doctor on his dying-bed, and records Mr. Allen's last sentiments as being a belief in the salvation of all but himself. We are unable to find the date of his decease. Mr. Allen was in his early career an earnest and devout preacher, and a man of extraordinary talents and zeal. See Sprague, Annals of the Amer. Pulpit, 7:113; Stevens, Hist. of the M. E. Church, 2, 165, 249, 301; 3, 101, 336; Minutes of Annual Conferences, 1781-92.

## Allen, Cardinal[[@Headword:Allen, Cardinal]]

             SEE ALLAN.

## Allen, Carey[[@Headword:Allen, Carey]]

             a Presbyterian minister, was born in Cumberland County, Va., in 1767. He entered Hampden Sidney College at the age of seventeen. In 1789 he was received by the Hanover Presbytery as a candidate for the ministry; was licensed to preach in 1790; and spent the two succeeding years as a missionary in Virginia and Kentucky. In 1794 he settled in Kentucky, and was installed pastor of Paint Creek and Silver Creek churches. He died Aug. 5, 1795. He was remarkable for a kindly disposition, and a great propensity to drollery without seeming to be aware of it. See Sprague, Annals of the Amer. Pulpit, 3, 563.

## Allen, Charles[[@Headword:Allen, Charles]]

             a Congregational minister, was born in the north of Ireland, Aug. 7, 1843. He was converted during the great Ulster revival, joined the Wesleyans, and became a class-leader and local preacher. (On Mr. Allen's removal to Queensland, he joined the Congregationalists; studied four years at Camden College; and in 1871 was ordained in Newtown Congregational Church. He now entered upon his labors at Ulladulla, New South Wales, and continued with great earnestness until his death, May 3, 1872. See (Lond.) Cong. Year-book, 1873, p. 314.

## Allen, David J[[@Headword:Allen, David J]]

             a minister in the Methodist Episcopal Church, South, was born at Charleston, S. C., Aug. 24, 1808. He professed conversion in his nineteenth year, and entered the South Carolina Conference in 1829. On account of ill-health he located in 1836, and settled in Western Tennessee. In 1840 he joined the Memphis Conference, and, with a short intermission, remained in its ranks until his death, in 1868. Mr. Allen possessed an extensive and accurate knowledge of general literature. He filled  acceptably the appointments assigned him, and was twice elected as a delegate to the General Conference. See Minutes of Annual Conferences of the M. E. Church, South, 1868, p. 246; Simpson, Cyclopledia of Methodism, s.v.

## Allen, David Oliver[[@Headword:Allen, David Oliver]]

             D.D., a Congregational minister and missionary, was born Sept. 14, 1799, at Barre, Mass. He graduated at Amherst College, in 1823, studied theology in Andover Theological Seminary, 1824-27, went, with his wife, as missionary to India in 1827. In 1844 he took charge of the printing establishment in Bombay, employing at that time one hundred persons. He published several tracts in the Mahratta language, and superintended a revised and corrected edition of the whole Scriptures in that language. He returned, on account of enfeebled health, to America in June, 1853, and published in 1856 a "History of India, Ancient and Modern." He was a member of the "Royal Asiatic Society" and the “American Oriental Society.'" He died in Lowell, July 17, 1863.

## Allen, Diarca Howe[[@Headword:Allen, Diarca Howe]]

             D.D., a Presbyterian minister, who died Nov. 9, 1870, was a member of the Presbytery of Cincinnati; and was for a number of years professor in Lane Theological Seminary at Walnut Hill, O., having been previously a professor in Marietta College. In the Theological Seminary he occupied the chair of sacred rhetoric and pastoral theology, and afterwards the chair of systematic theology. See Presbyterian, Nov. 19, 1870.

## Allen, Edmond[[@Headword:Allen, Edmond]]

             SEE ALTEN, EDMOND.

## Allen, Edward E[[@Headword:Allen, Edward E]]

             a Methodist Episcopal minister, was born in Accomac County, Va., Aug. 15, 1804. He was converted at the age of seventeen; soon began to preach; and in 1827 was admitted into the Baltimore Conference. In 1865 he supernumerated; and died at Shrewsbury, Pa., May 28, 1872. Mr. Allen was practical, scriptural, tender, affectionate, fervent. See Minutes of Annual Conferences, 1873, p. 21.

## Allen, Edwin Halsted[[@Headword:Allen, Edwin Halsted]]

             an English Congregational minister, was born at Chichester, June 17, 1836. Surrounded by the influences of a holy parentage, he was one of those who grow up “as children of the kingdom.” In 1859 Mr. Allen entered Spring Hill College; but college duties proved too much for his strength, and he was compelled to return home, where he died, Sept. 1, 1860. See (Lond.) Cong. Year-book 1861, p. 198.

## Allen, Eli W. R[[@Headword:Allen, Eli W. R]]

             a Methodist Episcopal minister, of whose birth and early life no record is accessible, joined the Genesee Conference in 1825; the Oneida Conference in 1830; and the Black River Conference in 1836. He superannuated in  1843, for one year, and again in 1863; and died at Amber, N. Y., March 3, 1864. See Minutes of Annual Conferences, 1864, p. 105.

## Allen, Elizabeth[[@Headword:Allen, Elizabeth]]

             a minister of the Society of Friends, was born at Bristol, England, Dec. 11, 1787. She had a sweet disposition, was well educated, and was carefully instructed by Christian parents. In 1828 she appeared as a public minister. Her preaching was very pathetic and affecting. In 1863 a serious fall caused a lameness for the rest of her life. She died Aug. 29, 1871 . See Annual Monitor, 1872, p. 13.

## Allen, Ethan (1)[[@Headword:Allen, Ethan (1)]]

             an American general and infidel, was born at Roxbury, Conn., in 1739. He first became conspicuous in resisting the laws of New York in behalf of those who held land grants under New Hampshire. He led the attack against Ticonderoga in 1775, and did other valiant service in the American cause during the Revolution; and died in 1789. He published a number of controversial pamphlets: — a Narrative of his observations during his captivity from 1775 to 1778: — and Allen's Theology; or, The Oracle of Reason (1786). The object of this last work was to ridicule the doctrine of Moses and the prophets. Allen had some very absurd notions as to the future state of man; e.g. that man would, after death, transmigrate into beasts, birds, etc.; and that he himself would live again in the form of a large white horse. See Allen, Amer. Biog. Dict. s.v. Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Allen, Ethan (2)[[@Headword:Allen, Ethan (2)]]

             an Episcopal minister, was born at Londonderry, Vt., Nov. 25, 1794, and was a graduate of Brown University in the class of 1823. For some years after his graduation he was engaged in teaching in Millwood, Va. In 1828 he became principal of the academy in Hanover, Mass., where he remained five years, and then removed to Rochester, N. Y. Here he had charge for some time of St. John's Parish School. While engaged in teaching, he had directed his attention to the study of theology, and, having been ordained, his first settlement was in Otis, Mass., where he remained ten years (1836- 46), and then removed to Nantucket, Mass., and was rector of Trinity Church in that place for nine years (1846-55). His next parish was in Guilford, Vt., for twelve years, and he died there May 19, 1867. (J. C. S.)

## Allen, Ethan (3), D.D.[[@Headword:Allen, Ethan (3), D.D.]]

             a Protestant Episcopal clergyman of the diocese of Maryland. and historiographer of the diocese, was rector in Dover, Md., in 1853; in 1857 was assistant minister in Baltimore; and in 1859 was agent for diocesan missions, and rector of St. Thomas's Church, Homestead, Baltimore Co.,Md., which offices he continued to hold until 1862, when, retaining the agency, he officiated in Ellicott Chapel, Baltimore. In 1864 he resumed his rectorship in Homestead; in 1867 he became rector of the Church of the Messiah, as well as of St. Thomas's; in 1870 was rector of St. Thomas's only; in 1873 was appointed historiographer, and subsequently was associate rector of St. Thomas's. In 1878 he removed to Newport, Ky., where he died Nov. 28, 1879, aged eighty-two years. See Prot. Episc. Almanac, 1881, p. 172.

## Allen, Harrison[[@Headword:Allen, Harrison]]

             a Congregational minister, was born at Chilmark, on Martha's Vineyard, April 26,1792. In 1815 he entered upon the preparatory studies for college, and completed them at the academy in Bloomfield. In the fall of 1820 he became a member of Bowdoin College. He taught a portion of his time while in college, graduated in September, 1824, and soon commenced a course in theology. For a time he took charge of the academy during his connection with Bowdoin College. He attended the Andover Theological Seminary, completing his course in 1828, and during the subsequent year was employed as agent for the American Board in parts of Maine and Massachusetts, where he was instrumental in forming several associations auxiliary to the Board. On Sept. 24, 1829, he was ordained in Boston, from which place he embarked Dec. 1 of the same year, and arrived at Elliot, the scene of his mission work, Jan. 26,1830. He describes the Choctaws as kind and friendly to strangers, and he speaks of the interest they manifested. He died Aug 19, 1831. See Memoirs of Amer. Missionaries.

## Allen, Henry[[@Headword:Allen, Henry]]

             an English Wesleyan Missionary, was proposed to the Conference in 1823, sailed for the mission field in Jamaica, W. I., in March, 1824, and ere a month had elapsed, died of pneumonia, April 17. He was a young man of considerable promise. See British Minutes, 1824.

Allen, Henry

SEE ALLENITES.

## Allen, Isaac[[@Headword:Allen, Isaac]]

             a Unitarian minister, was born at Weston, Mass., Oct. 31, 1770. He graduated at Harvard College in 1798, was ordained and installed pastor of the Church in Bolton, Mass., March 14, 1814, and died in 1844. See Sprague, Annals of the Amer. Pulpit, 8, 178.

## Allen, Jacob[[@Headword:Allen, Jacob]]

             a Congregational minister, was born at Columbia, Conn., Aug. 18,1781. When about twenty-three he went to North Coventry, where he was converted, and where he studied under Rev. E. T. Woodruff. After teaching, he entered Dartmouth College, graduating in 1811; studied theology with Dr. Burton of Thetford, Vt.; was ordained pastor at Tunbridge, Vt.; labored there and at Eastbury, Conn., at Voluntown, Sterling, and Preston; in 1851 he returned to Voluntown, preaching there until his death, March 13, 1856. Rev. Henry Robinson, in a sermon at his funeral, described him as “a sound and able theologian, an earnest and instructive preacher; eminently gifted in prayer; a faithful and devoted pastor, a wise and safe counsellor,” etc. Mr. Allen was a frequent contributor to periodicals. See Cong. Quarterly, 1861, p. 261.

## Allen, James[[@Headword:Allen, James]]

             a Puritan minister, was born in England in 1632. He was a fellow of New College, Oxford, but was ejected for non-conformity in 1662, came to America, and was ordained teacher of the First Church, Boston, December 9, 1668, as colleague with Mr. Davenport, who was at the same time ordained pastor. He served this church for forty years with dignity and industry, but without remarkable success. Several of his occasional sermons were printed. He died September 22, 1710. — Sprague, Annals, 1, 163. Allen, John, one of the early ministers of Massachusetts, was born in England in 1596, and was driven from his native land during the persecution of the Puritans. Removing to New England, he was settled pastor of the church at Dedham, April 24, 1639, where he continued till his death, August 26, 1671. He was a man of considerable distinction in his day. He published a defense of the nine positions, in which, with Mr. Shepard of Cambridge, he discusses the points of Church discipline, and a defense of the synod of 1662, against Mr. Chauncy, under the title of Animadversions upon the Antisynodalia (4to, 1664). — Allen, Biographical Dict. s.v.; Allibone, Dict. of Authors, 1, 53.

Allen, John

chancellor of Ireland, was born in 1476, was educated at Oxford, and took his bachelor's degree at Cambridge. He soon obtained several benefices, and was sent by Archbishop Warham to Rome on ecclesiastical affairs; he spent nine years there; and, on his return, Wolsey made him his chaplain. He was made archbishop of Dublin in 1528, and soon after chancellor. He was an active assistant of Cardinal Wolsey in the spoliation of the religious houses, and was a learned canonist. Allen was murdered by Thomas Fitzgerald, son of the earl of Kildare, July 28, 1534, and his death was regarded by the people as a divine judgment upon him for having been instrumental in the destruction of forty monasteries. He wrote Epist. de Pallii Significatione, and other pieces relating to ecclesiastical subjects. — Biog. Univ. tom. 1, p. 590; Rose, Biog. Dictionary; Landon, Eccles. Dict. s.v.; Wood, Athenoe Oxonienses.

Allen, John

a learned layman, was born at Truro, in Cornwall, England, in 1771, and conducted for upward of thirty years a private school in London, where he died June 17, 1839. He published a work on Modern Judaism (8vo, London, 1816 and 1830). Bickersteth calls it the best work on the subject in the English language. In 1813 he published a translation of Calvin's Institutes of the Christian Religion, which has continued to be the standard English version of that great work, though it may now, perhaps (1862), be superseded by Beveridge's new translation. Allen's edition of the Institutes was reprinted at New York (1819, 4to), and often since in 2 vols. 8vo, in which form it is issued by the Presbyterian Board of Publication, Philadelphia. — Darling, Cyclopoedia Bibliographica, 1, 49; Allibone, Dictionary of Authors, 1, 53.

Allen, John

was pastor of a Baptist congregation at Spitalfields, 1764 to 1767. Engaging in business, he became involved in difficulties, was tried for forgery, and was acquitted. He subsequently went to New York, and had some reputation as a preacher there until his death. He published The Spiritual Magazine, or the Christian's Grand Treasure, wherein the Doctrines of the Bible are unfolded (Lond. 1752; reprinted, with preface by Romaine, Lond. 1810, 3 vols. 8vo); Chain of Truth, a dissertation on the Harmony of the Gospels (1764). — Wilson, Dissenting Churches, 4, 426; Darling, Cyclop. Bibliographica, 1, 49.

Allen, John

an English Wesleyan minister, was born at Chapel-en-le-Frith, Derbyshire, June 10, 1737. He joined the Methodist Society in 1759, and in 1766 was appointed to the Manchester Circuit, and successively to the Sussex Circuit. in Staffiordshire, and others, including London, 1769; Bristol; 1772; Keighley, 1777; Leeds, 1794; Liverpool, 1795; and Bolton, 1797. In 1799 he became a supernumerary, and took up his residence in Liverpool, where he died, Feb. 20, 1810. “He had all the marks of a man of God.” See  Wesleyan Meth. Magazine, 1812, p. 2, 81; Minutes of British Conference, 1810.

## Allen, James (1)[[@Headword:Allen, James (1)]]

             a Congregational minister, was born at Roxbury, Mass., in 1692, and was a graduate of Harvard College in the class of 1710. His ordination took place Nov. 5, 1718, and he was the first minister of the Church in Brookline, Mass. His ministry continued twenty-eight years, being terminated by his death, which occurred Feb. 18, 1747. His published sermons were seven in number, one of them being The Election Sermon Preached before the Massachusetts Legislature in 1744. His parish shared largely in the revival which so generally pervaded New England in the middle of the century in which he lived. See Pierce, Centen. Discourse; Allen, Amer. Biog. Dict. s.v. (J. C. S.)

## Allen, James (2)[[@Headword:Allen, James (2)]]

             an English Methodist minister, was born in Yorkshire, June 14, 1734. It was the purpose of his father to educate him for the ministry in the Established Church. To fit his son for his profession, he placed him under the tuition of a clergyman, whose immoral character so displeased the  young candidate for holy orders that he withdrew from a Church which harbored in its communion men so dissolute as his tutor. Having received spiritual benefit from the ministry of Mr. Ingham, a Methodist preacher, he joined his connection, and for nine years he was a popular minister in that denomination. Having the means to build a house of worship, he erected a meeting-house for himself, in which, with a good degree of success, he preached during the remainder of his life. Mr. Allen was the author of the hymn commencing “Sinners, will you scorn the message?” He died Oct. 31,1804, in the village in which he was born. See Belcher, Historical Sketches of Hymns, p. 75. (J. C. S.)

## Allen, James (3)[[@Headword:Allen, James (3)]]

             an English Wesleyan minister, was born at Burslem, Sept. 28, 1787. He became a member of the class-meeting at the age of twelve; was called into the work of the itinerancy in 1806; retired: from its activities in 1854; went subsequently to Bramley, and died there, Sept. 20, 1863. Deep spirituality of mind, coupled with modesty and a constitutional reserve, made this benevolent and affable man appear distant and taciturn. “His character was without a blemish, and the consistency shown in his youth was manifested in old-age” (Isaac Keeling). “I have known many Wesleyan ministers, but I never knew a holier man” (John Farrar). He was characterized by an eminent and unostentatious liberality, sometimes denying himself of even the necessaries of life in order to give the more. See (Lond.) Wesleyan Meth. Magazine, Aug. 1865, p. 682-693; Minutes of British Conference (Lond. 1864), p. 11.

## Allen, James (4)[[@Headword:Allen, James (4)]]

             a Methodist Episcopal minister, was born in Worcester County, Md., Dec. 22, 1811. He became an orphan in early youth; experienced religion in 1832; acquired a good education; and in 1837 entered the Philadelphia Conference, in which he labored faithfully until death, Aug. 27, 1850. Mr. Allen was greatly devoted to the Church, and much beloved by all. As a preacher, he was studious and zealous; as a parent, affectionate and devoted; as a Christian, cheerful and spiritual. See Minutes of Annual Conferences, 1851, p. 558.

## Allen, James (5)[[@Headword:Allen, James (5)]]

             an English Wesleyan minister, son of James (3), was born at Uttoxeter, Aug. 30, 1822. He was educated at Kingswood School, entered the Didsbury Theological Seminary in 1844, the ministry in 1846, and died at Bramley, Aug. 30, 1873. “He was one of the best men,” says a minister, “I ever knew. So unostentatious; so content to be good without popularity; so single-minded in living for Christ; so indefatigable as a minister; so true and kind and affectionate to his colleagues.” Says another, “‘His sermons, his counsels, his prayers, his wit, his cheerfulness, his very presence, always charmed me into kindliness and love. And I am speaking very moderately when I say there are scores of ministers and officers in the Church who owe their position and influence mainly to his efficient training and oversight.” “His life was radiant with all manner of goodness.” Mr. Allen was a diligent student, and very successful in conducting theological classes. See Bunting's sprightly Memoir of him, with extracts from his journal, in Wesleyan Meth. Magazine, Jan. and Feb. 1875; also Minutes of British Conference, 187, 4, p. 9.

## Allen, James Wilburn M.A.[[@Headword:Allen, James Wilburn M.A.]]

             a minister in the Methodist Episcopal Church, South, was born in Virginia, Jan. 10, 1804. He was converted in 1822, and in the same year united with the Tennessee Conference. In 1827. he located on account of ill-health; but was again admitted into Conference in 1847, though unable to do any regular work, and was continued on the supernumerary list until his death, Oct. 1, 1858. He was an industrious and able writer, and during. his latter years, when unable to preach, wrote largely for the Church periodicals. See Minutes of Annual Conferences of the M. E. Church, South, 1858, p. 20.

## Allen, John D[[@Headword:Allen, John D]]

             an English Wesleyan missionary, entered the ministry in 1813, and was appointed to the island of Nevis, W. I. He labored with much zeal until June, 1817, when he was compelled to return to his native land to save his life. But it was too late. He gradually sank until he died, in November, 1817. He was a young man of an amiable disposition and genuine piety. See Minutes of British Conference, 1818.

## Allen, Jonathan[[@Headword:Allen, Jonathan]]

             a Congregational minister, was born at Braintree, Mass. He graduated at Harvard in 1774; studied theology with Rev. Ephraim Judson, of Taunton; was ordained over the First Church in Bradford June 8, 1781; and died March 6, 1827. See Cong. Quarterly, 1859, p. 47; Sprague, — Annals of the Amer. Pulpit, 2, 483.

## Allen, Laban Wheaton[[@Headword:Allen, Laban Wheaton]]

             a Congregational minister, was born at Pelham, N. H., Dec. 11, 1843. After a preparatory course at Phillips Academy at Andover, he entered Amherst College, at which he graduated in 1866, and three years afterwards graduated at Andover Theological Seminary. In 1869 he was ordained pastor at South Braintree, Mass., but left in 1872, going to Greeley, Col., where he was acting pastor until 1873. On account of failing health, he sailed for Europe, residing there a year, then went to Los Angeles, Cal. Returning to his father's house in Hanover, Mass., he died there Aug. 23, 1875. See Cong. Quarterly, 1876, p. 418.

## Allen, Lemuel Q[[@Headword:Allen, Lemuel Q]]

             a minister, in the Methodist Episcopal Church, South, was born in Habersham County, Ga., June 1, 1825. He experienced conversion in 1849; received license to preach in 1851, and in 1852 united with the North Georgia Conference. He was not equipped with any of the aids that early culture and mental discipline afford, but he consecrated a vigorous mind and an honest, noble heart, and soon became a powerful herald of the Cross. He died of cancer, Aug. 11, 1868. Mr. Allen's pulpit ministrations were characterized by simplicity of manner and solidity of matter. He was  zealous and devoted; was endowed with high social qualities, and was peculiarly happy in his domestic relations. See Minutes of Annual Conferences of the M. E. Church, South, 1868, p. 220.

## Allen, Lorenzo Bickford, D.D.[[@Headword:Allen, Lorenzo Bickford, D.D.]]

             a Baptist minister, was born at Jefferson, Me., June 4, 1812, and was a graduate of Waterville College in the class of 1835. For the next four years he was engaged in teaching, a part of the time at Richmond and a part of the time at Waterville. He pursued his theological studies at Thomaston under Prof. Calvin Newton, and was ordained pastor of the First Baptist Church at Thomaston on May 27,1840, where he remained four years, and then became pastor of the Second Church in the same place, sustaining the relation until July, 1849. During most of the years from 1845 to 1856 he was employed as secretary of the Maine Baptist Missionary Society. From November, 1849, to November, 1856, he was pastor of the Baptist Church in Yarmouth. In April, 1857, he entered upon his duties as professor of ancient languages in Burlington University, of which he was for a time the president, resigning his position in 1865. For the next three years he was pastor of the First Baptist Church at Minneapolis, Minn., and for the next three years and more he preached and taught at Wasioja, where he died, Aug. 20, 1872. (J. C.S.)

## Allen, Morrill[[@Headword:Allen, Morrill]]

             a Unitarian minister, was born at Dover, Mass., April 3, 1776, and was a graduate of Brown University in the class of 1798. Having studied theology, he was ordained as pastor of the First Congregational Church and Society at Pembroke, Mas., and there remained from Dec. 9, 1801, to Dec. 9, 1841. After resigning his office, he continued to preach for his parish and perform ministerial functions as his services might be needed. He was fond of agricultural pursuits, and acquired a wide reputation as an agriculturist. For several years he was president of the Plymouth Agricultural Society, which he had been largely instrumental in establishing. Although never seeking office, he was twice elected to the Senate of Massachusetts from Plymouth County, and was a member of that: body in 1844 and 1845. He lived to the very great age of ninety-four years, four months, and fourteen days. See Necrology of Brown University, 1871. (J. C. S.)

## Allen, Moses[[@Headword:Allen, Moses]]

             a minister of the Protestant Episcopal Church, was born in Northampton, Massachusetts, September 14, 1748. He was educated at Princeton, where he graduated in 1772. He was ordained at Christ's Church parish, about twenty miles from Charleston, S. C., March 26, 1775. In 1777 he removed to Midway, Georgia. The British army from Florida, under General Prevost, dispersed his society in 1778, and burned the church, almost every dwelling-house, and the crops of rice then in stacks. In December he was taken prisoner by the British, and treated with great severity. Seeing no prospect of release from the prison-ship where he was confined, he determined to attempt the recovery of his liberty by jumping overboard and swimming to an adjacent point; but he was drowned in the attempt, February 8, 1779. — Allen. Biog. Dictionary, s.v.

## Allen, Nathan[[@Headword:Allen, Nathan]]

             a Presbyterian minister, was born at Lansing, N.Y., March 9, 1820. In 1842 he entered Western Reserve College, where he remained until 1844, when he went to Hamilton College and completed his college course. In 1847 he entered Auburn Theological Seminary, and he spent two years in that institution. Having completed his studies, he was licensed by the Auburn Presbytery, and became pastor of the Congregational Church at Castile, N. Y. He was ordained by the Angelica Presbytery, and became pastor of the Presbyterian Church of Cuba, N. Y. He died in 1864. See Wilson, Presb. Hist. Almanac, 1865, p. 159.

## Allen, Peter[[@Headword:Allen, Peter]]

             a minister of the Reformed (Dutch) Church, was born in Columbia County, N.Y., in 1808. He graduated at the New Brunswick Seminary in 1837, and was licensed by the Classis of Poughkeepsie, N. Y., in the same year. He served as pastor at West New Hempstead and Ramapo from 1837 to 1853 — the former in Rockland County, N. Y.; the latter in Bergen County, N.J. After 1853 he again served the former place until his death, which occurred in 1862. He was a good man, and full of the Holy Ghost and of faith. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 164.

## Allen, Phoebe[[@Headword:Allen, Phoebe]]

             a minister of the Society of Friends, was born Dec. 4, 1769, at Hitchin, England. She had a careful religious education. Possessing a lively disposition and superior tastes, she was both loved and admired. The power of true religion soon shed its influence upon her, and she dedicated her powers to the Master. In 1794 she made a journey into Yorkshire in the interest of the Society. She did not appear regularly in the ministry until 1797. From 1798 until 1801 she attended various meetings of the Society, and held some important positions. She lived a retired life until 1839, in which year she and her husband started on a journey through their own country and adjoining provinces. She died Oct. 2, 1856. See Annual Monitor, 1858, p. 5.

## Allen, Reuben[[@Headword:Allen, Reuben]]

             a Free-will Baptist minister, was born in Rhode Island in 1794. He was one of the most laborious and successful ministers of his denomination. He  confined his labors to the New England States, because, as we are told, he found the inhabitants more congenial to his tastes and sooner impressed by his methods. He is said to have baptized at least fourteen hundred converts. He was especially gifted in revivals and protracted meetings. After many years of rare devotion to the cause of Christ, he died at North Scituate, R. L, May 30, 1872. See Freewill Baptist Register, 1873, p. 84. (J.C.S.)

## Allen, Richard[[@Headword:Allen, Richard]]

             first bishop of the African Methodist Episcopal Church, was born in 1760. After 17 years' service in the Methodist ministry, to which he had been ordained by Bishop Asbury, he was elected bishop of the newly-formed "African Methodist Episcopal Church" (q.v.) in 1816. He died in Philadelphia, March 26,1831. — Gorrie, Churches and Sects, p. 54.

## Allen, Richard (1)[[@Headword:Allen, Richard (1)]]

             an English Baptist minister, who flourished at the close of the 17th and the beginning of the 18th century, is said to have been a man of good endowments; and though he had not the advantages of a learned education, yet by constant application he became a good Oriental scholar. His public ministry began in the reign of Charles II, and he was a victim to the persecuting spirit which brought such discomfort to the Dissenters. He was fined and imprisoned and subjected to innumerable annoyances. On one occasion, as he was preaching a Thursday lecture, he, with ten other persons, was seized and thrown into Newgate, where he remained until some of his friends paid his fine and secured his release. In 1695 he became pastor of a church, meeting in Paul's Alley, London, and continued in that relation for nearly twenty-two years. His death occurred Feb. 20, 1717. He was the author of the following works: An Essay to Prove Singing of Psalms with Conjoined Voices a Christian Duty, and to Resolve the Doubt concerning it (1690, 8vo): — A Brief Vindication of an Essay to Prove Singing of Psalms, etc. (1696, 8vo): — A Gainful Death: the End of a Truly Christian Life (1700, 8vo), a sermon at the funeral of Mr. John Griffith: — A Discourse on the Death of King William III (1702, 4to): — A Sermon on the Union of England and Scotland (1707, 8vo): — Biographia Ecclesiastica (2 vols. 8vo), or the lives of the most eminent fathers of the Christian Church who flourished in the first four centuries and part of the 5th. See Haynes, Baptist Cyclop. 1, 18-20. (J. C. S.)

## Allen, Richard (2)[[@Headword:Allen, Richard (2)]]

             a minister of the denomination of Friends, was born at Cork, Province of Munster, Ireland, in 1786. He was one of the first pupils admitted into the Waterford School, and for many years was connected with that institution. His services were not limited to the education of the young, but for upwards of half a century he was a useful minister among the Friends. He often travelled as a messenger of Christ through his own country and Great  Britain, and once visited Canada. He died Jan. 5, 1873. See Annual Monitor, 1874, p. 1.

## Allen, Robert Welch, D.D[[@Headword:Allen, Robert Welch, D.D]]

             a Presbyterian minister, was born in Shelby County, Kentucky, March 25, 1817. He graduated from Wabash College, Indiana, in 1839. From thence he entered Princeton Seminary, where he remained two years, when failing health compelled him to leave. He was ordained by the Crawfordsville Presbytery, and served three years as stated supply of several churches, when he was installed pastor of Jefferson and Frankford churches, and remained in that charge for nine years. He next became pastor of the Pisgah Church, near Lexington, Kentucky, which he served with great acceptance until 1857, when he accepted a call to the Church of Jacksonville, Illinois. This pastorate he held for over eleven years, afterwards he served as missionary, and supplied the Church of St. Charles, Missouri. At the end of two years he returned to Jacksonville, and: supplied the churches of Union and Murrayville until a new church was organized called Unity, over which he was installed pastor, and which relation he continued during life. He died at Jacksonville, Illinois, July 29, 1882. See Necrol. Report of Princeton Theol. Sem. 1883, page 39. (W.P.S.)

## Allen, Samuel (1)[[@Headword:Allen, Samuel (1)]]

             a minister of the denomination of Friends, was born in London, England, Nov. 15, 1771. His ministry did not extend beyond the central and southern counties of England. His standard of right in religious and social and commercial affairs was a high one. His appeals to others were not always made in that spirit of charity which “hopeth all things.” Towards the end of his life he suffered with many bodily infirmities, which often induced mental depression. He died at Hitchin, Oct. 22, 1868. See Annual Monitor, 1870, p. 2.

## Allen, Samuel (2)[[@Headword:Allen, Samuel (2)]]

             brother of two other ministers in the British Wesleyan Methodist Conference, was born at Fetcham, Surrey, in March, 1800. He was converted at the age of fourteen, ordained in 1818, and appointed to Ceylon, where he labored with much success for fourteen years, when failing health compelled his return to England. He retired from circuit work in 1863, and died at Wavertree, April 1, 1878. He was a faithful and discriminating pastor, and his ministry was valued for its thoughtful exposition of Scripture. He was a diligent student of the Scriptures in the original, and collected and collated various versions with reverent and scholarly care. See Minutes of British Conference, 1878, p. 37.

## Allen, Solomon[[@Headword:Allen, Solomon]]

             a useful minister of the Gospel, brother of Moses Allen (q.v.), was born at Northampton, February 23, 1751. He, with four of his brothers, entered the army in the Revolutionary war, and rose to the rank of major. At 40 he was converted, and was made deacon of the church at Northampton. Soon after he felt it his duty to preach the Gospel, but the neighboring clergy discouraged him, on account of his great age and his want of theological learning. But he was not to be hindered; he devoted himself to the study of the Bible, and went for his theology to the works of Hoar and Baxter. At fifty years of age he entered upon a career of voluntary labor as a preacher, which lasted, chiefly in the new settlements in Western New York, for 20 years. "He rejoiced in fatigues and privations in the service of his beloved Master. Sometimes, in his journeys, he reposed himself with nothing but a blanket to protect him from the inclemency of the weather. But though poor, he was the means of enriching many with the inestimable riches of religion. Four churches were established by him, and he numbered about two hundred souls as by his preaching reclaimed from perdition. Though poor himself, there were those connected with him who were rich, and by whose liberality he was enabled to accomplish his benevolent purposes. From such sources he expended about a thousand dollars in books and clothing for the people in the wilderness." In 1820 he returned to Massachusetts. “At Pittsfield, where some of his relations lived, and where his brother had been the minister, Mr. Allen went through the streets, and entering each house, read a chapter in the Bible, exhorting all the members of the family to serve God, and praying fervently for their salvation. In like manner he visited other towns. He felt that the time was short, and he was constrained to do all the good in his power. With his white locks, and the strong, impressive tones of his voice, and having a known character for sanctity, all were awed at the presence of the man of God. He went about with the holy zeal and authority of an apostle. In prayer Mr. Allen displayed a sublimity and pathos which good judges have considered as unequaled by any ministers whom they have known. It was the energy of true faith and strong feeling. In November he arrived at New York, and there, after a few weeks, he expired in the arms of his children, Jan. 28,1821." — Allen, Biog. Dictionary, s.v.

## Allen, Stephen Thompson[[@Headword:Allen, Stephen Thompson]]

             a Protestant Episcopal minister of the diocese of Quincy, Ill., was ordained, and soon after began his ministry, at Aurora. In 1865 he removed to Muscatine, Ia., as rector of Trinity Church, and held this position until 1868, when he returned to Aurora as rector of his former parish, Trinity. In 1871 he became rector of Grace Church at Galesburg, Ill., and continued to officiate in that parish until the date of his death. He died in Aurora, May 3, 1878, aged sixty-nine years. See Prot. Episc. Alm., 1879, p. 168.

## Allen, Thomas[[@Headword:Allen, Thomas]]

             a non-conformist minister, was born at Norwich, England, 1608, and educated at Cambridge. He was afterward minister of St. Edmond's, in Norwich, but was silenced by Bishop Wren, about 1636, for refusing to read the Book of Sports. In 1638 he fled to New England, and was installed in Charlestown, where he preached the Gospel till about 1651, when he returned to Norwich, and continued the exercise of his ministry till 1662, when he was ejected for non-conformity. He died September 21, 1673. He published a Chain of Scripture Chronology, from the Creation till the Death of Christ (Lend. 1659, 4to), and a number of practical writings. — Darling, Cyclop. Bibliographica, 1, 51; Allen, Biog. Dict. s.v.

Allen, Thomas

a Church of England divine, was born at Oxford in 1682, and was educated at Wadham College. He became rector of Kettering in 1714, and continued to serve that parish until his death, May 31, 1755. He published An Apology for the Church of England (Lond. 1725, 8vo); The Christian's sure Guide to eternal Glory, Expositions of Revelation 2, 3 (Lond. 1783 8vo); The Practice of a Holy Life (Lond. 1716, 8vo). — Darling, Cyclop. Bibliographica, 1, 51; Nichols, Illustrations, 3, 789.

Allen, Thomas

brother of Moses, and first minister of Pittsfield, Mass., was born January 7, 1743, at Northampton. He was educated at Harvard College, and passed A.B. in 1762. After studying theology under the direction of Mr. Hooker of Northampton, Mr. Allen was ordained April 18, 1764. During a ministry of forty-six years he was unwearied in his sacred calling. Besides his stated labors on the Sabbath, he frequently delivered lectures, and in the course of his life preached six or seven hundred funeral sermons. During the war of the Revolution he went out twice as a volunteer chaplain. He died February 11, 1810. — Sprague, Annals, 1, 608; Allen, Biog. Dictionary, s.v.

Allen, Thomas

an English clergyman and writer was born in 1572. He was educated at, and became fellow of, Merton College, Oxford; became the literary friend and assistant of Sir Henry Saville; and died in 1636. He published  Observationes in Libellum Chrysostomi in Esaiam. See Wood, Athence Oxonienses; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Allen, Thomas D[[@Headword:Allen, Thomas D]]

             a Methodist Episcopal minister, was born in Accomac County, Va., Dec. 26,1801. He was taught the fear of the Lord from childhood; experienced conversion about 1820; and subsequently emigrated to Ohio, where, in 1829, he united with the Ohio Conference. In 1834 he was transferred to the Baltimore Conference, in which his burning zeal overcame his constitution, and he died, June 25, 1835. Mr. Allen was a man of thorough devotion and unflagging energy. See Minutes of Annual Conf., 1836, p. 408.

## Allen, Thomas G[[@Headword:Allen, Thomas G]]

             a Protestant Episcopal minister of the diocese of Pennsylvania, served as missionary in Philadelphia during the most of his ministerial life. He died Aug. 11, 1868, aged seventy-four years. See Prot. Episc. Almanac, 1869, p. 109.

## Allen, Timothy[[@Headword:Allen, Timothy]]

             a Congregational minister, was born at Norwich, Conn., Sept. 1, 1715, and graduated at Yale College in 1736. He was ordained pastor at West Haven in 1783, but four years after was dismissed by the Consociation for some little imprudences of speech. This was at the time of the great awakening, and Mr. Allen was one of the most stirring preachers. He was for a while teacher of a kind of theological school in New London called “The Shepherd's Tent.” He was settled in Ashford in 1757, remaining there seven years. His next charge was Chesterfield, Mass., from which he was not dismissed until he was eighty-one years of age. He died there, Jan. 12,1806. Mr. Allen was somewhat eccentric in his manners, but was a man of genius and talents, of strict morals, and a powerful preacher. He published several Sermons, and two pamphlets, entitled, respectively, Salvation of All Men Put Out of All Dispute, and An Essay on Outward Christian Baptism. See Cong. Quar. 1859, p. 267.

## Allen, Wilkes[[@Headword:Allen, Wilkes]]

             a Unitarian minister, was born at Sterling, Mass. He graduated at Harvard College in 1801; was ordained pastor of a church at Chelmsford, Nov.  16,1803; and died in 1845. He published several single Sermons. See Sprague, Annals of the Amer. Pulpit, 8, 58.

## Allen, William[[@Headword:Allen, William]]

             a tradesman of London, whose works were highly esteemed by Bishop Kidder and others, was originally an Independent, but from conviction joined the Church of England in 1658. He died in 1686, at an advanced age. His Works were published at London, folio, in 1707, with a preface concerning the author and his writings, by the bishop of Chichester. Bishop Kidder preached his funeral sermon. — Darling, Cyclop. Bibliographica, 1, 51.

Allen, William

a member of the Society of Friends, and a distinguished Christian philanthropist, was born, in 1770, at Spitalfields. He founded, in 1797, with Mr. Philips, the "'Spitalfields Soup Society," exerted himself for the abolition of the slave trade, and of capital punishment in the case of minor offenses, for the improvement of primary schools and prisons, for the establishment of saving funds and other similar purposes. From 1816 to 1833 he visited four times the principal countries of Europe in behalf of his philanthropic enterprises. Many years before his death, Mr. Allen purchased an estate near Lindfield, Sussex, and withdrew from business. Here, while still zealously engaging in public schemes of usefulness and benevolence, he carried out various philanthropic plans for the improvement of his immediate dependents and poorer neighbors. He erected commodious cottages on his property, with an ample allotment of land attached to each cottage; and he established schools at Lindfield for boys, girls, and infants, with workshops, out-houses, and play-grounds. About three acres of land were cultivated on the most approved system by the boarders, who also took a part in household work. The subjects taught were land surveying, mapping, the elements of botany, the use of the barometer, rain-gauge, etc., and there was a good library with various scientific and useful apparatus. He died at his house near Lindfield, December 30, 1843. — Sherman, Life of William Allen (1857, 8vo); English Cyclopoediea, s.v.; Allibone, Dictionary of Authors, 1, 54.

## Allen, William (1)[[@Headword:Allen, William (1)]]

             a Christian martyr, was a laboring man, and lived at Somerton, England. He was burned at Walsingham in September, 1553, because he would not adhere to the rules and regulations of the Romish Church. See Fox, Acts and Monuments, 7, 381.

## Allen, William (2)[[@Headword:Allen, William (2)]]

             a Baptist minister, was born in Maine about the year 1780. He received a license to preach from the Church in Columbia, and not long after received a call from the First Church in Jefferson, of which he was ordained pastor in 1809. During the long period of twenty-seven years he was the devoted and faithful minister of this church, his pastorate closing with his death in 1836. See Millett, Hist. of the Baptists in Maine, p. 433. (J. C. S.)

## Allen, William (3), D.D.[[@Headword:Allen, William (3), D.D.]]

             a Congregational minister and writer, son of Thomas Allen, was born at Pittsfield, Mass., Jan. 2, 1784. He graduated at Harvard College in 1802; and studied theology under the Rev. Dr. Pierce, of Brookline. He began preaching in Western New York in 1804; after some months he returned to Massachusetts, and was made a regent of Harvard and assistant librarian. In 1809 appeared the first edition of his American Biographical Dictionary, containing notices of some 700 Americans — the first work of the kind published in this country. The second edition of this Dictionary was published in 1832, and contained over 1800 names; and the third edition, published at Boston in 1857, contains about 7000 biographies. In 1810 he was ordained pastor of the Church in Pittsfield, as his father's successor. In 1817, when Dartmouth College was organized as a university, Dr. Allen was appointed president; but when the Supreme Court declared this organization illegal in 1819, he was compelled to retire; and in 1820 became president of Bowdoin College, Me., where he remained until 1839, when be retired to Northampton, Mass., and spent the remainder of his life in literary pursuits. He died July 16, 1868. He contributed largely to Worcester's and Webster's dictionaries; and published, among other works, Junius Unmasked: — Accounts of  Shipwrecks: Psalms and Hymns (1835.: — Christian Sonnets (1860): — Poems of Nazareth and the Cross (1866): — Sacred Songs (1867).

## Allen, William (4)[[@Headword:Allen, William (4)]]

             a Methodist Episcopal minister, was born in Sussex County, Del., in 1790. His early life and conversion are unrecorded. In 1819 he was received into the Philadelphia Conference, in which he served diligently until his sudden death, May 28,1841. Mr. Allen was esteemed for his literary ability, and the simplicity and meekness of his Christian character. See Minutes of Annual Conferences, 1842, p. 308.

## Allen, William (5)[[@Headword:Allen, William (5)]]

             an English Wesleyan minister, was born at Fetcham, Surrey; Feb. 25, 1804. He united with the Church at the age of thirteen; entered the ministry at nineteen (1823); became a supernumerary in 1864; and died March 14, 1866. He was an earnest and conscientious minister; labored on important circuits; was chairman of a district; and was an example to believers in word and in spirit. See Minutes of Conf. (Lond. 1866), p. 25.

## Allen, William (Cardinal)[[@Headword:Allen, William (Cardinal)]]

             SEE ALLAN.

## Allen, William G[[@Headword:Allen, William G]]

             a minister in the Methodist Episcopal Church, South, was born Sept. 5, 1824. He received a careful religious training; experienced religion in his sixteenth year; began to exhort in 1851; was licensed to preach in 1852; and in 1853 entered the Georgia Conference, in which he served efficiently until his death, Sept. 13, 1866. Mr. Allen was an industrious and careful student, a model preacher, a devoted pastor, and a devout Christian. See Minutes of Annual Conferences of the M. E. Church, South, 1867, p. 118.

## Allendorf, Johann Ludwig Conrad[[@Headword:Allendorf, Johann Ludwig Conrad]]

             a Lutheran theologian of Germany, was born Feb. 9,1693, at Johbach, near Marburg. He studied at Halle; was appointed court chaplain at Kothen in 1724; and at the time of his death was school-inspector and pastor of St. Ulrich's, in Halle, where he died, June 6,1773. He was a fertile writer of hymns, of which he composed one hundred and forty, full of religious sentiment. Some of these were translated into English, as Die Seele ruht in Jesu Armen (“Now rests the soul in Jesus' arms,” in Lyra Germ. 1, 250): — Das Briinnlein quillt, das Lebenswasser (“The fountain flows! its  waters all are needing,” in Mill, Horce Germanicce, No. 21). See Koch, Gesch. d. deutschen Kirchenliedes, 4, 416, 434 sq., 441 sq. (B. P.)

## Allenites[[@Headword:Allenites]]

             the followers of Henry Allen, born at Newport, R. I., June 14,1748, a man of natural capacity but undisciplined mind, who, about the year 1774, journeyed through most parts of the province of Nova Scotia, and, by his popular talents, made many converts. He also published several treatises and sermons, in which he maintains that the souls of all the human race are emanations, or rather parts, of the one Great Spirit, but that originally they had individually the powers of moral agents — that they were all present with our first parents in the garden of Eden, and were actually in the first transgression. He supposes that our first parents in innocency were pure spirits; that the material world was not then made; but, in consequence of the fall, mankind being cut off from God, that they might not sink into immediate destruction, the world was produced, and they were clothed with hard bodies; and that all the human race will in their turns, by natural generation, be invested with such bodies, and in them enjoy a state of probation. He maintains that the body of our Savior was never raised from the grave, and that none of the bodies of men ever will be; but when the original number of souls have had their course on earth they will all receive their reward or punishment in their original unembodied state. He held baptism, the Lord's Supper, and ordination, to be matters of indifference. Allen died in 1784, after which his party greatly declined. Adams's Dict. of Religions; Gregoire, Hist. des Sectes, v. 110 sq.

## Allerstain (Or Hallerstain)[[@Headword:Allerstain (Or Hallerstain)]]

             a German Jesuit and missionary to China, was born near the commencement of the 18th century. His knowledge of mathematics and astronomy led to his being called to the court of Pekin, where he obtained the esteem of the emperor Khien-loung. He was made mandarin and appointed president of the tribunal of mathematics. We are indebted to him for a census of the inhabitants of each province of China for the twenty- fifth and twenty-sixth years of the reign of Khien-loung (1760 and 1761). He obtained these statistics from Heoupou, and translated them into Chinese. The original and the translation were found in Europe in 1779. The conquering Tartars for a time suppressed this census-taking, fearing that it would reveal the secret of their forces to the Chinese. He confirmed all the calculations of the celebrated missionary Amiot, and gave the proof of the progressive augmentation of the Chinese population. The census obtained by Allerstain is found in the Description Generale de la Chine, 4th ed. p. 283. In the twenty-fifth year of the reign of Khien-loung the population numbered 196,837,977, and the following year 198,214,624. Allerstain died in 1777. See Hoefer, Nouv. Biog. Gen., s.v.

## Allerton, Ralph[[@Headword:Allerton, Ralph]]

             a Christian martyr, suffered under the reign of queen Mary, being burned at Islington Sept. 17, 1557, for rejecting the Romish priests. See Fox, Acts and Monuments, 8, 405.

## Allesbrook, Robert[[@Headword:Allesbrook, Robert]]

             an English Congregational minister, was born at Darley Oaks, Needwood Forest,. Staffordshire, in 1835. Subsequently his parents moved to Worcestershire, where he was converted. He removed to London, and was engaged in Ragged-school teaching and out-door preaching. From London he went to Spring Hill College, to better prepare himself for the ministry. In 1863 he was ordained at Ilkeston, Derbyshire, where he labored but a few months; and on Dec. 27 of that year died. See (Lond.) Cong. Yearbook, 1865, p. 218.

## Allestree, Richard[[@Headword:Allestree, Richard]]

             D.D. an eminent English divine, born at Uppington, Shropshire, in March, 1619, and educated at Oxford. In 1641 he took up arms for the king, and, after the royal downfall, he took orders. In 1660 he was made regius professor of divinity at Oxford and canon of Christ Church. In 1665 he was elected provost at Eton, where he died Jan. 28,1680. He was a laborious scholar, and did a great deal for Eton College. He published Forty Sermons (Oxf. 1684, 2 vols. fol.). — Hook, Eccl. Biog. 1, 142.

## Allet, Jean Charles[[@Headword:Allet, Jean Charles]]

             a French designer and engraver of portraits, and sacred history, was born in Paris about 1668. He lived many years in Italy, and probably died at Rome in 1732. The following are some of his principal works: The Crucifixion, after Andrea Pozzo: — The Adoration of the Shepherds: — The Virgin Mary and St. Joseph Adoring the Infant Jesus: — The Saviour Brought before Pilate: — Ananias Restoring Sight to St. Paul: — The Vision of St. Paul. The last two are considered Allet's best works on historical subjects.

## Alley, Miss Isabella T.[[@Headword:Alley, Miss Isabella T.]]

             a missionary of the Protestant Episcopal Church, who died at Cavalla, Africa, Sept. 29, 1856, left a comfortable home in Virginia in October, 1855, going out in company with Rev. Robert Smith to identify herself with the mission at Cape Palmas. See Amer. Quar. Church Rev. 1857, p. 144.

## Alley, William[[@Headword:Alley, William]]

             bishop of Exeter, was born about 1512 at Great Wycomb, Bucks; he was educated at Eton, from whence, in 1528, he went to King's College, Cambridge; after having taken his degree of A.B. in that university, he removed to Oxford. At this time the contest between the Romish and the reforming party in the Church of England was carried on with much violence on both sides. Alley attached himself zealously to the reformers, and, on the accession of Queen Mary, thought it expedient to conceal himself, and earned an honorable maintenance in the north of England by practising physic and educating youth. When Queen Elizabeth came to the throne, he returned to London, and read the divinity lecture in St. Paul's. He is said to have discharged this office with great ability; and he is also distinguished as the translator of the Pentateuch for Archbishop Parker's Bible. On July 14,1560, he was consecrated bishop of Exeter, and discharged his duties faithfully until his death, April 16, 1570. He published an exposition of 1 Peter in The Poor Man's Library (Lond. 1565, fol.).

## Alliaco, Peter De[[@Headword:Alliaco, Peter De]]

             SEE AILLY, PIERRE D.

## Alliance[[@Headword:Alliance]]

             a confederacy formed by treaty between two nations for their amicable intercourse and mutual advantage. Compacts of this character are designated in Scripture by various terms, e.g. SEE LEAGUE ; SEE COVENANT ; SEE TREATY , etc.

1. History of Jewish Treaties. — Anterior to the Mosaical institutions, such alliances with foreigners were not forbidden. Abraham was in alliance with some of the Canaanitish princes (Gen 14:13); he also entered into a regular treaty of alliance with the Philistine king Abimelech (ch. Gen 21:22 sq.), which was renewed by their sons (ch. Gen 26:26-30). This primitive treaty is a model of its kind; it leaves all details to the honest interpretation of the contracting parties. Abimelech says: “Swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son; but according to the kindness that I have done unto thee thou shalt do unto me and unto the land wherein thou hast sojourned." Even after the law it appears that such alliances with distant nations as could not be supposed to have any dangerous effect upon the religion or morals of the people were not deemed to be prohibited. Thus, in the case of the treaty with the Gibeonites, Joshua and the elders are condemned for it only on the ground that the Gibeonites were in fact their near neighbors (Jos 9:3-27).

On the first establishment of the Israelites in Palestine, lest the example of foreign nations should draw them into the worship of idols, intercourse and alliance with such nations were strongly interdicted (Lev 18:3-4; Lev 20:22-23). For the same object of political isolation a country was assigned to them shut in by the sea on the west, by deserts on the south and east, and by mountains and forests on the north. But with the extension of their power under the kings, the Jews were brought more into contact with foreigners, and alliances became essential to the security of their commerce (q.v.). These diplomatic arrangements may primarily be referred to a partial change of feeling which originated in the time of David, and which continued to operate among his descendants. During his wanderings he was brought into association with several of the neighboring princes, from some of whom he received sympathy and support, which, after he ascended the throne, he gratefully remembered (2Sa 10:2). He married the daughter of a heathen king, and had by her his favorite son (2Sa 3:3); the king of Moab protected his family (1Sa 22:3-4); the king of Ammon showed kindness to him (2Sa 10:2); the king of Gath showered favors upon him (1 Samuel 27; 1Sa 28:1-2); the king of Hamath sent his own son to congratulate him on his victories (2Sa 8:15); in short, the rare power which David possessed of attaching to himself the good opinion and favor of other men, extended even to the neighboring nations, and it would have been difficult for a person of his disposition to repel the advances of kindness and consideration which they made. Among those who made such advances was Hiram, king of Tyre; for it eventually transpires that "Hiram was ever a lover of David" (1Ki 5:2), and it is probable that other intercourse had preceded that relating to the palace which Hiram's artificers built for David (2Sa 5:11). The king of Tyre was not disposed to neglect the cultivation of the friendly intercourse with the Hebrew nation which had thus been opened.

He sent an embassy to condole with Solomon on the death of his father, and to congratulate him on his own accession (1Ki 5:1). The plans of the young king rendered the friendship of Hiram a matter of importance, and accordingly "a league" was formed (1Ki 5:12) between them; and that this league had a reference not merely to the special matter then in view, but was a general league of amity, is evinced by the fact that more than 250 years after a prophet denounces the Lord's vengeance upon Tyre, because she "remembered not the brotherly covenant" (Amo 1:9). Under this league large bodies of Jews and Phoenicians were associated, first in preparing the materials for the Temple (1Ki 5:6-18), and afterward in navigating the Red Sea and the Indian Ocean (1Ki 9:26-28). Solomon also contracted an alliance with a Pharaoh, king of Egypt, which was cemented by his marriage with a princess of the royal family; by this he secured a monopoly of the trade in horses and other products of that country (1Ki 10:28-29). After the division of the kingdom the alliances were of an offensive and defensive nature; they had their origin partly in the internal disputes of the kingdoms of Judah and Israel, and partly in the position which these countries held relatively to Egypt on the one side, and the great Eastern monarchies of Assyria and Babylonia on the other. The scantiness of the historical records at our command makes it probable that the key to many of the events that occurred is to be found in the alliances and counter-alliances formed between these people, of which no mention is made. Thus the invasion of Shishak in Rehoboam's reign was not improbably the result of an alliance made with Jeroboam, who had previously found an asylum in Egypt (1Ki 12:2; 1Ki 14:25). Each of these monarchs sought a connection with the neighboring kingdom of Syria, on which side Israel was particularly assailable (1Ki 15:19); but Asa ultimately succeeded in securing the active co-operation of Benhadad against Baasha (1Ki 15:16-20). Another policy, induced probably by the encroaching spirit of Syria, led to the formation of an alliance between the two kingdoms under Ahab and Jehoshaphat, which was maintained until the end of Ahab's dynasty; it occasionally extended to commercial operations (2Ch 20:36).

The alliance ceased in Jehu's reign; war broke out shortly after between Amaziah and Jeroboam II; each nation looked for foreign aid, and a coalition was formed between Rezin, king of Syria, and Pekah on the one side, and Ahaz and Tiglath Pileser, king of Assyria, on the other (2Ki 16:5-9). By this means an opening was afforded to the advances of the Assyrian power; and the kingdoms of Israel and Judah, as they were successively attacked, sought the alliance of the Egyptians, who were strongly interested in maintaining the independence of the Jews as a barrier against the encroachments of the Assyrian power. Thus Hoshea made a treaty with So (Sabaco, or Sevechus), and rebelled against Shalmaneser (2Ki 17:4); Hezekiah adopted the same policy in opposition to Sennacherib (Isa 30:2): in neither case was the alliance productive of much good — the Israelites were abandoned by So; it appears probable that his successor Sethos, who had offended the military caste, was unable to render Hezekiah any assistance; and it was only when the independence of Egypt itself was threatened that the Assyrians were defeated by the joint forces of Sethos and Tirhakah, and a temporary relief afforded thereby to Judah (2Ki 19:9; 2Ki 19:36; Herod. 2:141). The weak condition of Egypt at the beginning of the 26th dynasty left Judah entirely at the mercy of the Assyrians, who, under Esarhaddon, subdued the country, and by a conciliatory policy secured the adhesion of Manasseh and his successors to his side against Egypt (2Ch 33:11-13). It was apparently as an ally of the Assyrians that Josiah resisted the advance of Necho (2Ch 35:20). His defeat, however, and the downfall of the Assyrian empire, again changed the policy of the Jews, and made them the subjects of Egypt. Nebuchadnezzar's first expedition against Jerusalem was contemporaneous with and probably in consequence of the expedition of Necho against the Babylonians (2Ki 24:1; Jer 46:2); and lastly, Zedekiah's rebellion was accompanied with a renewal of the alliance with Egypt (Eze 17:15). A temporary relief appears to have been afforded by the advance of Hophrah (Jer 37:11), but it was of no avail to prevent the extinction of Jewish independence.

On the restoration of independence, Judas Maccabaeus sought an alliance with the Romans, who were then gaining an ascendency in the East, as a counterpoise to the neighboring state of Syria (1 Maccabees 8; Joseph. Ant. 12, 10, 6): this alliance was renewed by Jonathan (1Ma 12:1; Ant. 13, 5, 8), and by Simon (1Ma 15:17; Ant. 13, 7, 3); on the last occasion the independence of the Jews was recognised and formally notified to the neighboring nations, B.C. 140 (1Ma 15:22-23). Treaties of a friendly nature were at the same period concluded with the Lacedemonians under an impression that they came of a common stock (1Ma 12:2; 1Ma 14:20; Ant. 12, 4, 10; 13:5, 8). The Roman alliance was again renewed by Hyrcanus, B.C. 128 (Ant. 13, 9, 2), after his defeat by Antiochus Sidetes, and the losses he had sustained were repaired. This alliance, however, ultimately proved fatal to the independence of the Jews: the rival claims of Hyrcanus and Aristobulus having been referred to Pompey, B.C. 63, he availed himself of the opportunity of placing the country under tribute (Ant. 14, 4, 4). Finally, Herod was raised to the sovereignty by the Roman senate, acting under the advice of M. Antony (Ant. 14, 14, 5).

2. Their Religious and Political Effects. — This intercourse with the heathen appears to have considerably weakened the sentiment of separation, which, in the case of the Hebrew, it was of the utmost importance to maintain. The disastrous consequences of even the seemingly least objectionable alliances may be seen in the long train of evils, both to the kingdom of Israel and of Judah, which ensued from the marriage of Ahab with Jezebel, the king of Tyre's daughter. SEE AHAB; SEE JEZEBEL. These consequences had been manifested even in the time of Solomon; for he formed matrimonial alliances with most of the neighboring kingdoms, and to the influence of his idolatrous wives are ascribed the abominations which darkened the latter days of the wise king (1Ki 11:1-8). The prophets, who were alive to these consequences, often raised their voices against such dangerous connections (1Ki 20:38; 2Ch 16:7; 2Ch 19:2; 2Ch 25:7, etc.; Isa 7:17); but it was found a difficult matter to induce even the best kings to place such absolute faith in Jehovah, the Head of their state, as to neglect altogether those human resources and alliances by which other nations strengthened themselves against their enemies. Remarkable instances of this are those of Asa, one of the most pious monarchs of Judah (1Ki 15:16-20), and, in a less degree, of Ahaz (2Ki 16:5, etc.; 2Ch 18:16, etc.). In later times the Maccabees appear to have considered themselves unrestrained by any but the ordinary prudential considerations in contracting alliances; but they confined their treaties to distant states, which were by no means likely ever to exercise that influence upon the religion of the people which was the chief object of dread. The most remarkable alliances of this kind in the whole Hebrew history are those which were contracted with the Romans, who were then beginning to take a part in the affairs of Western Asia. Judas claimed their friendly intervention in a negotiation then pending between the Jews and Antiochus Eupator (2Ma 11:34 sq.); and two years after he sent ambassadors to the banks of the Tiber to propose a treaty of alliance and amity. By the terms of this treaty the Romans ostensibly threw over the Jews the broad shield of their dangerous protection, promising to assist them in their wars, and forbidding any who were at peace with themselves to be at war with the Jews, or to assist directly or indirectly those who were so. The Jews, on their part, engaged to assist the Romans to the utmost of their power in any wars they might wage in those parts. The obligations of this treaty might be enlarged or diminished by the mutual consent of the contracting parties. This memorable treaty, having been concluded at Rome, was graven upon brass and deposited in the Capitol (1Ma 8:22-28; Joseph. Ant. 12, 10; ether treaties with the Romans are given in lib. 13).

3. Rites by which they were ratified. — From the time of the patriarchs a covenant of alliance was sealed by the blood of some victim. A heifer, a goat, a ram, a turtle-dove, and a young pigeon were immolated in confirmation of the covenant between the Lord and Abraham (Gen 15:9). The animal or animals sacrificed were cut in two (except birds, Gen 15:10), to typify the doom of perjurers. Between the two parts the contracting parties passed, involving imprecations of a similar destruction upon him who should break the terms of the alliance (Gen 15:10; cf. Liv. 1:24); hence the expression כָּרִת בְּדַית (=ὅρκια τέμνειν, foedus icere), to make (lit. to cut) a treaty; hence, also, the use of the term אָלָה(lit. imprecation) for a covenant. This usage often recurs in the prophets, and there are allusions to it in the New Testament (Jer 34:18; Daniel 13:55; Mat 24:51; Luk 12:46). The perpetuity of covenants of alliance thus contracted is expressed by calling them “covenants of salt" (Num 18:19; 2Ch 13:5), salt being the symbol of incorruption, or fidelity, inasmuch as it was applied to the sacrifices (Lev 2:13), and probably used, as among the Arabs, at hospitable entertainments. See SALT. Occasionally a pillar or a heap of stones was set up as a memorial of the alliance, (Gen 31:52). Presents were also sent by the party soliciting the alliance (1Ki 15:18; Isa 30:6; 1Ma 15:18). The event was celebrated by a feast (Exo 24:11; 2Sa 3:12; 2Sa 3:20).

The fidelity of the Jews to their engagements was conspicuous at all periods of their history. The case of the Gibeonites affords an instance scarcely equalled in the annals of any nation. The Israelites had been absolutely cheated into the alliance; but, having been confirmed by oaths, it was deemed to be inviolable (Jos 9:19). Long afterward, the treaty having been violated by Saul, the whole nation was punished for the crime by a horrible famine in the time of David (2Sa 21:1 sq.). The prophet Ezekiel (Eze 17:13-16) pours terrible denunciations upon King Zedekiah for acting contrary to his sworn covenant with the king of Babylon. From numerous intimations in Josephus, it appears that the Jewish character for the observance of treaties was so generally recognised after the captivity, as often to procure for them consideration from the rulers of Western Asia and of Egypt.

## Alliance Of Reformed Churches[[@Headword:Alliance Of Reformed Churches]]

             SEE PRESBYTERIAN ALLIANCE.

## Alliance, Evangelical[[@Headword:Alliance, Evangelical]]

             SEE EVANGELICAL ALLIANCE.

## Alliance, Holy[[@Headword:Alliance, Holy]]

             a league entered into by the Emperor Alexander of Russia, the Emperor Francis of Austria, and Frederic William, king of Prussia, after the defeat of Napoleon in 1815, consisting of a declaration signed by them personally, that, in accordance with the precepts of the Gospel of Jesus Christ, the principles of justice, charity, and peace should be the basis of the internal administration of their empires and of their international. relations; and that the happiness and religious welfare of their subjects should be the great objects they should ever keep in view. It originated with Alexander, who, it is said, imagined that it would introduce a new era of Christian government; but whatever may have been the original intention, it soon became, in the hands of the wily Metternich, an instrument for the support of tyranny and oppression, and laid the foundation of the Congressional system of politics, which, while it professes to have for its object the support of legitimacy, is a horrid conspiracy against the rights and privileges of the people. SEE HOLY ALLIANCE.

## Allibond, John, D.D[[@Headword:Allibond, John, D.D]]

             an English clergyman, was born in Buckinghamshire, and educated at. Magdalen College, Oxford. He was for some years head-master of the free- school adjoining Magdalen College, and afterwards became rector of Bradwell, in Gloucestershire, where he died, 1648. He was an excellent Latin poet and philologist. See Allibone, Dict. of B. and A. Auth. s.v.

## Allibond, Peter[[@Headword:Allibond, Peter]]

             an English clergyman, was born at Wardenton, near Banbury, Oxfordshire, about 1560. He was educated at Magdalen Hall, Oxford, and travelled for some time beyond the seas, after which lie became rector of Cheyneys, Bucks. He died in 1629. He translated several religious works from the French and the Latin. See Wood, Athence Oxonienses, s.v.

## Allibone, Samuel Austin[[@Headword:Allibone, Samuel Austin]]

             a bibliographical author, was born in Philadelphia, Pennsylvania, April 17, 1816. In early life he engaged in mercantile pursuits. He was book editor and corresponding secretary of the American Sunday-School Union, 1867- 73, and again in 1877-79. In 1879 he became librarian of the Lenox Library, New York city. He died at Luzerne, Switzerland, September 23, 1889. He was the author of A Critical Dictionary of English Literature and British and American Authors, 3 volumes, containing 46,499 authors. See Appletons' Cyclopcedia of American Biography.

## Allin, Edmund[[@Headword:Allin, Edmund]]

             a Christian martyr, was a miller, dwelling in the parish of Frittenden, Kent, England. He read and explained the Scriptures to his friends, and in this way was the means of bringing many souls: to Christ. His course was soon found out by some popish priests, and he was arrested, examined, and cast into prison, where he suffered miserable torments. He was afterwards burned at Maidstone, in 1557. See Fox, Acts and Monuments, 8, 321.

## Allin, Frederick[[@Headword:Allin, Frederick]]

             an English Congregational minister, was born at Lancing, Sussex, Jan. 25, 1821. While. at school at Portsea, he was converted under the ministry of the Rev. T. Cousins. He received private instruction from the Rev. Joseph Turnbull at Brighton, and afterwards at Boulogne. He was admitted as a student at Highbury College in 1839, and left in February, 1843, to commence his ministerial labors at Hanover Chapel, Brighton. After officiating here a few months, he removed to the Public Rooms, and afterwards to the. Grand Parade Chapel, where he was ordained July 8, 1846. Upon the failure of his health, he left Brighton in March, 1848, and went to the vicinity of London. Having recovered strength, he preached for a time at Highgate, but found it necessary soon to remove to the more genial climate of Penzance, in Cornwall, at which place he became, in the summer of 1850, co-pastor with the venerable John Foxell. He died March 29, 1852. See (Lond.) Cong. Year-book, 1853, p. 204.

## Allin, John (1)[[@Headword:Allin, John (1)]]

             a Congregational minister, was born in 1596. After graduating, as is supposed, at the University of Cambridge, he entered the ministry of the Church of England. It is thought that he is the man who was silenced at Ipswich by bishop Wren, on account of his Nonconformity, and removed to London. In 1637 he removed to New England, being obliged to escape  thither in disguise. Immediately after his arrival he became a resident of Dedham, Mass., and afterwards was teacher there. On April 29, 1639, he was ordained as pastor of the Congregational Church in that place. In 1646, when an attempt was made to bring the colonists into subjection to the British Parliament, he was chosen spokesman for his Church, and presented a paper sustaining the magistrates of the colony who. were determined on resistance. One of the leading controversies of this period grew out of the decision of the Synod in 1662 that persons who had been baptized in infancy, and whose lives were moral, might claim baptism for their children. President Chauncy, of Harvard College, wrote a work in opposition to this view, to which Mr. Allin replied; supporting the Synod. The controversy was a protracted one, and Mr. Allin took a prominent part in it. Though not elegant, his written. style is marked by simplicity and force. Occasionally he shared the labors of Eliot in his benevolent visits to the Indians. He died at Dedham, Mass., Aug. 26, 1671. See Sprague, Annals of the Amer. Pulpit, 1, 108.

## Allin, John (2)[[@Headword:Allin, John (2)]]

             an English Wesleyan minister, was born at Sutcombe, near Holsworthy, Aug. 19, 1809. He united with the Church in his eighteenth year, with the ministry in 1834, became a supernumerary at Bristol in 1876, and died April 24,1878. His aim was to do his Master's work in his Master's spirit. In pastoral duties he was diligent (being especially attentive to the sick and needy), amiable, and judicious. See Minutes of British Conference, 1878, p. 41.

## Allin, Rose[[@Headword:Allin, Rose]]

             a Christian martyr, was one of the five who were burned at Norwich in the middle of the 16th century for the testimony of Christ and his Gospel. See Fox, Acts and Monuments, 8, 381.

## Allin, Thomas[[@Headword:Allin, Thomas]]

             one of the most honored ministers in the Methodist New Connection, and one of the most venerable for years and attainments, was born at Broseley, Shropihnire, England, Feb. 10, 1784. He had but a moderate education, but was converted at thirteen, and then saw the advantages of mental culture. Removing into Staffordshire, he became a useful local preacher, and in 1808 began to itinerate, though with distrust and hesitation. He had fine  natural graces, exalted piety, and an affectionate disposition. His circuit life extended only to twenty-five years. A delicate constitution obliged him to become a supernumerary in 1833, having travelled in only twelve circuits, but for more than thirty years he rendered greater service to the cause of God in his retirement than he had done in his activity. He became distinguished as a preacher, and men of culture gathered from various churches to hear him in his later years; yet he was as diligent and faithful as a pastor as he was eminent as a preacher. For many years he was corresponding member of the annual committee which gave him the authority of a perpetual president in the Connection. He was president of the Conference in 1822 and 1846, and for many years secretary of the missions. In addition to these important duties, for some years before any college was established in the body, Mr. Allin guided the studies of a succession of young men who had been chosen for the ministry, and he was theological tutor to the Connection. He was also the author of several polemical publications, which were of great value when written, and a volume of chaste and elegant sermons, published after his death, was soon bought up. Paralysis overtook him at the age of eighty-one; but the serene, luminous atmosphere in which he lived enabled him to rally, and the childlike simplicity of his life made old-age delightful, even beautiful. His earthly pilgrimage closed at Cheadle, in all the calm of a summer sunset, Nov. 7, 1866.

## Alline, Henry[[@Headword:Alline, Henry]]

             a remarkable character in the religious history of the last century, was born in Rhode Island in 1748. In 1760 he went to Nova Scotia and settled at Newport. Six years after he commenced preaching without ordination, although, in 1779, he received the imposition of hands at Cornwallis as an itinerant preacher. He preached in Nova Scotia from 1776 to 1784, then went to the United States, where he died at the residence of Reverend David M'Clure, Northampton, N.H., February 2 of the latter year. He travelled throughout the provinces, preaching with remarkable fervor and power, assailing all denominations, causing divisions in the churches, and making many converts. Alline rejected the doctrine of creation, denied that man possessed a material body before the fall, and affirmed that all souls were actually created at the beginning of the world and sinned in. Eden. He also denied the resurrection of the elemental body. He had a keenly metaphysical mind and a love of speculation. Some of his writings were published, now very rare, viz., Mites on Some of the most Important and  Disputed Points of Divinity Cast into the Treasury (Halifax, N.S., 1781): — Sermons (1782-83): — The Anti-Traditionists (1783): — Life and Journals (Boston, 1806, 12mo). Of the first-mentioned work it has been said, "In its statement of doctrine it is a confused medley, almost resembling a sick man's dreams, and yet it is varied with the most impassioned and eloquent appeals, when he touches upon some of the grander or more tender topics of religion." His autobiography is a book of thrilling interest. Alline had an agreeable manner and a natural eloquence. He never left the Congregational ranks, in which he was brought up. He was indifferent as to the mode of baptism, and cared little for the ordinance at all. Some of his followers joined the Baptists, but the majority united with the Free-will or Free Christian Baptists. See his Life and Journals; Morgan, Biblioth. Canad. s.v.; Smith, Hist. of Methodism in East British America, volume 1; Bill, Hist. of the Baptists of the Maritime Provinces (St. Johns, 1881), pages 13-18.

## Allio, Matteo[[@Headword:Allio, Matteo]]

             an Italian sculptor, lived in the 17th century. He executed some works in the Church of Sant' Antonio at Padua in 1653, and some very elegant pilasters, which are highly praised by Cicognara. In the chapel of the Dominican Church at Padua there is a statue of San Lorenzo Giustiniano by Matteo, which, being inferior to one of Sant' Antonio by Brunelli, placed by the side of it in 1667, is said to have caused the artist's death, owing to the serious way in which he took the matter to heart.

## Allio, Tommaso[[@Headword:Allio, Tommaso]]

             an Italian sculptor, lived in the 17th century, and was brother to Matteo. In the chapel of the Dominican Church at Padua there are two statues by Tommaso one of Faith and the other of Hope; in the Church of Sant' Antonio also, one of Hope and one of Charity; and some statues in the chapel of the Church of San Benedetto.

## Allioli, Joseph Franz[[@Headword:Allioli, Joseph Franz]]

             a Roman Catholic prelate of Germany, was born at Sulzbach, Aug. 10, 1793. He studied at Munich, Amberg, and Landshut; received holy orders in 1816; and went to Vienna, Rome, and Paris for the sake of studying Oriental languages. In 1821 he was appointed Privatdocent at Landshut, and advanced in 1823 to the chair of exegesis and Oriertal languages. In 1826 he went to Munich, where he lectured until 1835. He was next called to Ratisbon, to leave this place again in 1838 for Augsburg, where he died, May 23,1873, as cathedral provost. Of his many works, the most important. is Die htilige Schrift des Alten u. Neuen Testaments. Aus der Vulgata mit Bezug auf den Grundtext, neu iibersetzt und mit kurzen Amesrkungen erliutert (6 vols. Nuremb. 1830-35, and often since). Besides, he published, Hausliche Alterthumer der Hebrlier nebst biblischer Geographic ( Munich, 1821): — Ueber die inneren Motive der kanonischen Horen (Augsburg, 1848; French transl. by Dodille, Des Motifs Intrinseques des Heures Canonicales, Chalon-sur-Saone, 1865). See Literarischer Handweiser fur das kathol. Deutschland, 1873, p. 240. (B. P.)

## Alliott, Richard, LL.D.[[@Headword:Alliott, Richard, LL.D.]]

             an English Congregational minister, was born at Nottingham, Sept. l, 1804. He was thoughtful and serious from early childhood, and mental exercises were more pleasurable to him, when a boy, than physical. He joined his father's (Rev. Richard Alliott) Church, and became exceedingly useful in teaching young men both in the Bible and in general knowledge. His convictions and tastes led him to seek the ministry as his profession and joy. Mr. Alliott completed a course at Homerton College, and studied for two sessions (1826-27) at the University of Glasgow. He became assistant minister to his father in 1827, and in 1830 was ordained as co-pastor. On the death of his father, in 1840, he succeeded to the entire pastorate. In 1843 Mr. Alliott accepted the pastorate of the Church in York Road, Lambeth. In 1849 the Western College invited him to its presidency, which he accepted. In 1856 Chestnut College pressed its claims on his attention, and he exchanged the provincial for a metropolitan chair. In 1860, because of his wife's ill-health, Mr. Alliott removed to Birmingham, and occupied the theological and philosophical chairs at Spring Hill. Soon after he connected with his professorship the pastorship at Acock's Green. But he was not privileged to occupy these posts of honor and usefulness long. He  died Dec. 20, 1863. Mr. Alliott did not aspire to authorship to any great extent. Besides a few miscellaneous sermons and articles, he published only the Congregational lecture in 1854, an octavo vol. entitled Psychology and Theology. See (Lond.) Cong. Year-book, 1865, p. 217.

## Alliott, William[[@Headword:Alliott, William]]

             an English Congregational minister, brother of the Rev. Richard Alliott, Jr., was born at Castlegate Parsonage, Nottingham, July 22, 1807. He united with his father's church at Castlegate, and thence proceeded to Wymondley College and the University of Glasgow to study for the ministry. He was ordained to the pastorate of Howard Chapel, Bedford, in 1832, where for thirty-five years he made full proof of his ministry. His death occurred Aug. 12, 1867. Mr. Alliott was very wise, modest, and spiritual. His ambition was not fame, but usefulness. For more than twenty years he was engaged in preparing students for labor in connection with the London Missionary Society. See (Lond.) Cong. Year-book, 1868, p. 248.

## Allison, Burgess, D.D[[@Headword:Allison, Burgess, D.D]]

             a Baptist minister and successful teacher, was born at Bordentown, N. J., Aug. 17, 1753, and died at Washington Feb. 20, 1827. At the age of sixteen he was baptized, and immediately began to preach. Desirous of classical and theological education, he placed himself, in 1774, under the instruction of Dr. Samuel Jones, of Lower Dublin, near Philadelphia. In 1777 he studied a short time at Rhode Island College, and on his return became pastor of the feeble congregation at Bordentown. Receiving but little compensation, he opened a classical boarding-school, which attained great reputation. Mr. Allison retired from this post in 1796 for a few years, which time he devoted to various inventions, and especially to the improvement of the steam-engine and its application to navigation. Resuming his school in 1801, he afterward reaccepted the pastorship, but was soon compelled by ill health to relinquish his labors. In 1816 he was elected chaplain to the House of Representatives, and was afterward appointed chaplain at the Navy Yard in Washington, in which office he died. Dr. Allison was offered, at different times, the presidency of three colleges, all of which he declined. He was a man of great mechanical and artistic genius, and was for a long time one of the secretaries of the American Philosophical Society. He kept up a large foreign correspondence, and wrote much for the periodicals of the day. — Sprague, Annals, 6, 121.

## Allison, David[[@Headword:Allison, David]]

             a Presbyterian minister, was born at Galefoot Farm, in Ochiltree, Ayrshire, Scotland, in 1799. He graduated at the University of Glasgow with the honors of his class. He was licensed in 1821, and died July 7, 1858. As a preacher he was clear and perspicuous. He was not a popular preacher, but a useful one. See Wilson, Presb. Hist. Alm., 1860, p. 271.

## Allison, Francis, D.D[[@Headword:Allison, Francis, D.D]]

             an eminent Presbyterian minister, was born in Donegal County, Ireland, in 1705, educated at the University of Glasgow, and came to America in 1735. He became pastor at New London, Chester Co., Pa., in 1737, where he opened an academy in 1743. He removed to Philadelphia in 1752, and took charge of an academy there. In 1755 he was appointed vice-provost and Professor of Moral Philosophy in the newly-established University of Pennsylvania. He died Nov. 28, 1779. Dr. Allison was very active in the events which led to the “Great Schism" in 1744. His reputation as a classical scholar was very great. — Sprague, Annals, 3, 73.

## Allison, John[[@Headword:Allison, John]]

             an English Baptist minister, was born at Craven, Yorkshire, in 1788, and was converted in early life. Soon after his decision to enter the ministry, he pursued a course of preparatory study at the Academy in Bradford, and then settled in a village near that place, where he remained nine years. Subsequently he was pastor at Ogden fifteen years, and at Chapelfold, near Dewsbury, for ten years. His life was a laborious one. He preached three times on the Sabbath, once or twice during the week, and conducted a dayschool for the support of a large family. He died Jan. 17, 1852. See English Baptist Manual, 1852, p. 45, 46. (J. C.S.).

## Allison, Matthew[[@Headword:Allison, Matthew]]

             a Presbyterian minister who died July 8, 1872, aged seventy-seven years, was a member of the Presbytery of Huntingdon, and was pastor of the  Presbyterian churches of Mifflintown and Lost Creek, Pa. See Presbyterian, Aug. 3, 1872.

## Allison, Patrick, D.D[[@Headword:Allison, Patrick, D.D]]

             an eminent Presbyterian minister, born in Lancaster Co., Pa., in 1740, and graduated at the University of Pennsylvania in 1760. He was licensed to preach in 1763, and became pastor of a church in Baltimore in 1765, and continued in its service till within two years of his death, Aug. 21, 1802. He was a man of great influence, and especially distinguished as a deliberative speaker. — Sprague, Annals, 3, 257.

## Allison, Thomas[[@Headword:Allison, Thomas]]

             a minister of the Associate Church, was born in Pennsylvania, June 3, 1771. He pursued his classical studies at Canonsburg Academy (now Jefferson College); and studied theology under the direction of the Rev. Dr. John Anderson. He was licensed early in the year 1800, and preached in various places until some time during the following year, when he was installed as pastor at Mount Hope, Pa. In this charge he continued to labor until near the close of his life, when failing health induced him to resign. He died in April, 1840. See Sprague, Annals of the Amer. Pulpit, IX, 3, 71.

## Allix, Peter[[@Headword:Allix, Peter]]

             a learned French Protestant divine, born in 1641 at Alencon, educated at Saumur and at Sedan. So highly was he esteemed by those of his own opinions that, in 1670, he was invited to Charenton to succeed the learned Daille. Here he engaged with Claude in the French translation of the Bible. The revocation of the Edict of Nantes drove him into England, where he founded a church, in which the services were carried on in French, but according to the English ritual, and in 1690 Burnet, bishop of Salisbury: gave him a canonry and the treasurership of his cathedral. He died in 1717. He was a man of great learning, well acquainted with Greek, Hebrew, Syriac, and Chaldee, and a voluminous writer. His most valuable productions are,

1. Reflexions critiques et theologiques sur la controverse de l'Eglise: —

2. Reflexions sur tous les livres de l'Ancien et du Nouveau Testament (Amst. 1689, 2 vols. 8vo): —

3. The Judgment of the ancient Jewish Church against the Unitarians (Oxford, new ed. 1821, 8vo): —

4. Remarks upon the Ecclesiastical History of the Churches of Piedmont (1690, new ed. Oxford, 1821, 8vo). In this treatise he seeks to show, in opposition to Bossuet, that these churches were not infected with Manichneism, and had from the apostles' time maintained the pure faith.

5. History of the Albigenses (new ed. Oxf. 1821, 8vo). He also published a translation of the book of Ratramnus, “On the Body and the Blood of Jesus Christ," with an essay, in which he attempts to show that the views of this author are contrary to the doctrines of the Roman Catholic Church. To the same end, Allix published (Lond. 1686), from a manuscript of the library of St. Victor, a work by the Dominican John of Paris, entitled De Modo existendi corporis Christi in sacramento altaris; and a little book of Roman Catholic origin (the authorship of which was attributed to the Abbe de Longuerue), intended to prove that transubstantiation was not a Catholic doctrine. He wrote several works in favor of the revolution in England to allay the scruples of those who hesitated to take the oath of allegiance. A full list of his works is given by Haag, La France Protestante, 1, 61. — Jones, Christian Biog. p. 8.

## Allocution[[@Headword:Allocution]]

             (Lat. allocutio, i e. an "address") is applied, in the language of the Vatican, to denote specially the address delivered by the pope at the College of Cardinals in a public consistory. The publication of the resolutions taken in the secret consistories is generally accompanied by an allocution, and frequently the condition of the Roman Church in the various countries furnishes the subject for it. It may be considered as corresponding in some measure to the official explanations which constitutional ministers give when questions are asked in Parliament, or to the political messages of the French emperor. The court of Rome makes abundant use of this method of address when it desires to guard a principle which it is compelled to give up in a particular case, or to reserve a claim for the future which has no chance of recognition in the present. — Wetzer and Welte, 2:345.

## Alloeosis[[@Headword:Alloeosis]]

             (transmutation) is a term used by Zwingli, in his controversy with Luther, to indicate that the identification of the two natures of Christ is only figurative and nominal. See Hagenbach, Hist. of Doctrines, 2, 346.

## Allogenes[[@Headword:Allogenes]]

             (Α᾿λλογενεῖς).

(1.) Revelations of “Allogenes,” as of Zoroaster and others, are mentioned by Porphyry (Vita Plot. § 16) as appealed to by the Gnostics contemporary with Plotinus. But it seems probable that he mistook for the name of an author the plural title of the following book.

(2.) An apocryphal book or series of books bearing this name is said by Epiphanius to have been used by the Sethians, the Archontici, and, apparently, the sect which he calls “Gnostici.”

## Allom[[@Headword:Allom]]

             (Α᾿λλώμ v. r. Α᾿δλών), one of the "servants of Solomon," whose descendants are said to have returned from the captivity (1Es 5:34); but as the genuine text (Ezr 2:57) has no such (nor the preceding) name, it is probably an error of copyists or editors for the appellative ἄλλων, "of others" (Fritzsche, Handb. in loc.), unless for AMON SEE AMON .

## Allon[[@Headword:Allon]]

             (Hebrew Allon', אִלּוֹן, oak, as often), the name of a place and of a man. SEE ALLON-BACHUTH; SEE OAK.

1. A town on the border of Naphtali, according to the Auth. Vers., between Heleph and Zaanannim (Jos 19:33); but perhaps rather designating only some remarkable tree as a landmark near the latter place ( מֵאִלּוֹן בְּצִעֲנִנִּים[v. r. מֵאֵלוֹן] וִיְהִי גְבוּלָם מֵחֶל, and their border ran from Cheleph, thence from the oak that is by Zaanannim; Vulg. et coepit terminus de Heleph, et Elon in Saanim; Sept. καὶ ἐγενήθη τὰ ὅρια αὐτῶν Μεέλεφ καὶ Μαηλὼν καὶ Σεεννανίμ), q. d. Allon- Zaanaim, i e. "the oak of Zaanaim" (since the enumeration in Jos 19:38 requires the union of these names as of one place), or "the oak of the loading of tents," as if deriving its name from some nomad tribe frequenting the spot (Stanley, Palest. p. 340 note). See ZAANAIM. Such a tribe were the Kenites, and in connection with them the place is again named in Jdg 4:11, with the additional definition of "by Kedesh (Naphtali"). Here, however, the Auth. Vers. following the Vulgate, renders the words "the plain of Zaanaim."

In Jos 19:33, אִלּוֹן, Allon, is the reading of V. d. Hooght, and of Walton's Polyglott; but most MSS. have אֵלוֹן, Elon (Davidson's Hebr. Text, p. 46). In Jdg 4:11, the Targum Jonathan renders “the plain of the swamp" (see Schwarz, Palest. p. 181). This is Ewald's explanation also (Gesch. Isr. 2, 492 note). For other interpretations, see Furst (Heb. Handw. p. 91). In Gen 35:8, the Sam. Version, according to its customary rendering of Allon, has משור בכיתה, "the plain of Bakith." See more fully under ELON.

2. (Sept. Α᾿λλών v. r. Α᾿λών.) The son of Jedaiah and father of Shiphi, chief Simeonites, of the family of those who expelled the Hamites from the valley of Gedor (1Ch 4:37). B.C. apparently considerably ante 711.

## Allon, Henry, D.D[[@Headword:Allon, Henry, D.D]]

             an English Congregational minister, was born at Welton, near Hull, October 13, 1818, and entered Cheshunt College as a student in 1839, where his course was abbreviated by his accepting the assistant pastorship of Umiion Chapel, Islington, in 1843; at the end of the year he became pastor, his principal having died, and he served this church in that capacity until his death, April 16, 1892. From 1866 to 1886 he was editor of the British. Quarterly Review. He was also the author of The Life of Reverend James Shearman: — The Congregational Psalmist Hymnal: — two volumes of sermons, besides other works. See (Lond.) Cong. Year-book. 1893.

## Allon-bachuth[[@Headword:Allon-bachuth]]

             (Hebrew Allon'-Bakcuth' בָּכוּת אִלֹּון, oak of weeping; Sept. βάλανος πένθους),a spot near Bethel, so designated from a tree under which Jacob encamped, and where Rebekah's nurse Deborah was buried (Gen 35:8). SEE OAK. From the comparative rarity of large trees in the plains of Palestine, they were naturally designated as landmarks, and became favorite places for residence and sepulture (Jdg 6:11-19; 1Sa 31:13). SEE ALLON. The particular tree in question is thought by some to have been a terebinth (q.v.), but scarcely the same under which Abraham sojourned (Gen 18:1) SEE MAMRE, but perhaps the "palm-tree of Deborah," under which Deborah (q.v.) dwelt (Jdg 4:5). So Ewald (Isr. Gesch. 1, 344; 3, 29) believes the "oak of Tabor" (1Sa 10:3, Auth. Vers. "plain of T.") to be the same as, or the successor of, this tree, “Tabor" being possibly a merely dialectical change from “Deborah" (see also Stanley, Palest. p. 143, 220). SEE BAAL- TAMAR.

## Allophyli[[@Headword:Allophyli]]

             (ἀλλόφυλοι), a Greek term which signifies properly strangers; but is generally taken (not only in the Sept., but by classical writers) to signify the Philistines. (Reland, Paloest. p. 41, 75, 76). SEE ALIEN.

## Alloprosallos[[@Headword:Alloprosallos]]

             (favoring now one, then another), in Greek mythology, was a surname of Mars, given because of the uncertainty of war.

## Allori, Cristofano[[@Headword:Allori, Cristofano]]

             (called Bronzino), an Italian painter, was born at Florence in 1577. He was the son of Alessandro, and by him was instructed in the art for a time. He became a good colorist by imitating the works of Ludovico Cardi, called  Cigoli. He did several fine pieces of work for the churches and convents of Florence, and for the palace of the Medici; also many admirable portraits of the most eminent men of his time. The St. Julian of the Pitti Palace is the grandest of his productions, though his picture of Judith with the Head of Holofernes is better known. Many copies of his works are to be found throughout Italy. Owing to vicious indulgences that often seduced him from his labors, his works are extremely rare and lie himself comparatively little known. He died in 1621.

## Allouez, Claude Jean[[@Headword:Allouez, Claude Jean]]

             an early Jesuit explorer of the Northwest, was born in France in 1620. He went to Quebec in 1658, and spent some years in the Algonquin missions on the St. Lawrence. In 1665 he founded the Mission of the Holy Ghost at Chegormegon, on Lake Superior. He then began collecting data concerning the Mississippi; explored Green Bay, where he founded the Mission of St. Francis Xavier; and labored among various tribes of Indians. In 1676 he permanently established at Kaskaskia, Ill., the mission begun by Marquette; but in 1679 retired at the approach of La Salle. His last field of labor was among the Miamis on St. Joseph's River, where he died in 1690. His contributions to the Jesuit Relations, concerning the ideas and manners of Indians of that time, are said to possess great value.

## Allovin[[@Headword:Allovin]]

             SEE BARON, ST.

## Alloway, William[[@Headword:Alloway, William]]

             an English Congregational divine, was born at Trowbridge, June 19, 1809. In his seventeenth year he was converted in the Tabernacle at Trowbridge. In 1830 he entered Hackney College as a student for the ministry. Having completed his course in 1834, he offered himself to the London Missionary Society to work among the freed blacks of Jamaica, and was immediately sent. Mr. Alloway occupied successively three stations of the mission — Dry Harbor in 1835, Porus in 1842, and Ridgemount, Mandeville, in 1856, where he died Jan. 19, 1877. Mr. Alloway's work was characterized by the intelligence and thorough devotedness of his converts, and his high standing as a counsellor among his fellow-ministers. See (Lord.) Cong. Year-book, 1878, p. 303.

## Alloy[[@Headword:Alloy]]

             SEE TIN.

## Allston, Washington[[@Headword:Allston, Washington]]

             an eminent painter, was born of honored parentage at Georgetown, S. C., Nov. 5, 1779, and was a graduate of Harvard College in the class of 1800. He developed early in life his enthusiastic love for the fine arts. Such was his desire to perfect himself in what he meant to make his profession that, having disposed of his patrimonial estate, he embarked in 1801 for the Old World, and became a pupil in the Royal Academy in London, of which Benjamin West was the president. Subsequently he spent several years in Paris and in Italy. During the eight years he was abroad, he made the acquaintance and secured the friendship of some of the most eminent painters and poets in Europe. Returning to America in 1809, he passed- two years in this country, and then crossed the ocean. again, and remained seven years (1811-18). Domestic afflictions were greatly blessed to him in leading his thoughts to more serious subjects, and he came back to his native land an altered man. Having built a studio in Cambridge, Mass., he devoted himself to religious art, producing some of the finest paintings in that department that have seen the light in modern times. The subjects of some of these were, The Dead Man Revived by the Bones of Elisha: — The Angel Liberating Peter from Prison: — Jacob's Dream: — Elijah in the Desert: — Saul and the Witch of Endor: and Belshazzar's Feast, his last work, which he left in an unfinished state. His other works were, Spalatro's Vision of the Bloody Hand: — Gabriel Setting the Guard of the Heavenly Host: — Anna Page: — Beatrice, etc. He died suddenly at Cambridge July 8, 1843. In a sermon preached after his decease by Rev. Dr. Albro, the religious character of Allston was portrayed in a most attractive light. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v. (J. C. S.)

## Allu[[@Headword:Allu]]

             the Seven Stairs to the abode of Osiris, which are mentioned in ch. 164 of the Egyptian Ritual of the Dead.

## Allud, Allus[[@Headword:Allud, Allus]]

             SEE CHELLUS.

## Alluno, Niccolo[[@Headword:Alluno, Niccolo]]

             an Italian painter, was born at Foligno about 1450. In the Church of San Niccolo at Foligno is an altar-piece by this artist of the Virgin and infant with saints, and also his picture of the Pieta, so highly praised by Vasari. He gained quite a reputation before his death, which occurred in 1510.

## Allut, Jean[[@Headword:Allut, Jean]]

             surnamed l'Eclaireur (the Enlightener), a pseudonym adopted by a French fanatic, who, at the beginning of the 18th century, attempted at London the establishment of a new sect. His real name was Elie Marion, and he was a native of Barre, a village in the vicinity of Montpelier. His apostles or associates were Nicolas Fatio, Jean Dande, and Charles Portales. His works, which are now very rare, are as follows:

1. Discernement des tenebres d'avec la lumiere, afin D'exciter les hommes a chercher la lumiere (Lond. 1710, 8vo): —

2. Eclair de lumiere descendent des cieux, et du relevement de la chute de l'homme par son peche (without name of place, 1711, 8vo): —

3. Plan de la justice de Dieu sur la terre dans ces derniers jours (1714, 8vo):—

4. Quand vous aurez saccage, vous serez saccage (1714, 8vo); the latter work consists of letters signed Allut, Marion, Fatio, and Portales: —

5. Avertissement Prophetique d' Elie Marion (Lond. 1707, 8vo): —

6. Cri d'alarme, ou avertissement aux nations qu'ils sortent de Babylone (1712, 8vo). — Hoefer, Biographie Generale, 2, 169.

## Allworden, Heinrich Von[[@Headword:Allworden, Heinrich Von]]

             a German theologian, a native of Stade, lived in the first half of the 18th century. He studied at Helmstedt, under the celebrated Mosheim, and, upon the advice of the latter, published a life of Servetus under the following title, Historia Michaelis Serveti (Helmstedt, 1728, 4to), with a portrait of Servetus. An abstract of this work is given in the Acta Eruditorum (Leipsic, 1728), and in the Bibliotheque raisonnee des ouvrages des savants (1, 328). — Hoefer, Biog. Generale, 2, 169.

## Allyn, Henry[[@Headword:Allyn, Henry]]

             a Methodist Episcopal minister, was born at Windsor, Conn., about 1813. He emigrated to Illinois in 1832; was converted in his seventeenth year, and received license to preach in 1839. Six years later he was ordained deacon, in 1850 elder, and in 1851 entered the Southern Illinois Conference, wherein he labored until his death, Nov. 27, 1855. Mr. Allyn was laborious, zealous, spiritual. See Minutes of Annual. Conferences, 1856, p. 165.

## Allyn, John[[@Headword:Allyn, John]]

             D.D. a Unitarian minister, born in Barnstable, Mass., March 21, 1767. He graduated at Harvard 1785, and in 1788 became pastor in Duxbury, Mass., which position he retained until his death, July 19, 1833. In 1820 he was the delegate from Duxbury in the Constitutional Convention of Massachusetts. He published several of his sermons and charges. — Sprague, Unitarian Pulpit, p. 207.

## Allyn, Norman[[@Headword:Allyn, Norman]]

             a Methodist Episcopal minister, was born at Hartford, Conn., Jan. 23, 1810. No record of his life-work is accessible other than that he was a member of the Southern Illinois Conference, served the Church as an able and earnest minister for nearly thirty years, and that hundreds were added to the Church through his instrumentality. He died March 27, 1864. See Minutes of Annual Conferences, 1864, p. 205.

## Allyn, William[[@Headword:Allyn, William]]

             (cardinal). SEE ALLAN.

## Alma[[@Headword:Alma]]

             (bounteous, i.e. “the giver of food”), in Roman mythology, was a surname of several deities, but more especially of Ceres, goddess of food (or of plenty).

## Almachius[[@Headword:Almachius]]

             a martyr at Rome, is commemorated as a saint on Jan. 1 in old Roman lists.

## Almah[[@Headword:Almah]]

             SEE VIRGIN.

## Almain, Jacques[[@Headword:Almain, Jacques]]

             a French theologian, was born at Sens, became professor in the college at Navarre, where he had studied under John Major, in 1512. He was one of the greatest theologians of his time, and a follower of Scotus and Occam. In 1511 he took his doctor's degree, and very shortly after was chosen by the faculty of theology to reply to the work of Cajetan, on the superiority of the pope to a general council. In 1515 he died, in the very prime of life. Among his works are De Auctoritate Ecclesiae seu S. Conciliorum eam representantium, etc., contra Th. de Vio (Par. 1512, and in Gerson's works, Dupin's edition); De Potestate Ecclesiastica et laicali (an exposition of the decisions of Occam; in Gerson, and also in the edition of his works published at Paris in 1517); Moralia (Paris, 1525, 8vo). — Cave, Hist. Lit.; Landon, Eccles. Dict. 1, 270; Hoefer, Biog. Generale, 2, 179; Dupin, Eccl. Writers, cent. 16.

## Almakah[[@Headword:Almakah]]

             a principal deity of the Himyarites of Southwestern Arabia.

## Almali, Nathanael Ibn[[@Headword:Almali, Nathanael Ibn]]

             a Jewish physician of Saragossa, who flourished in the 13th century, is known only as the translator of Maimonides's Mishna-commentary on the Seder Kodashim. For the benefit of the Jews of Rome, he made the, Hebrew translation from the Arabic. The translation was finished, together with a preface, by the translator in 1298. See Furst, Bibl. Jud. 1, 39; Gratz, Gesch. d. Juden, 7, 284. (B. P.)

## Almaria (Or Armaria)[[@Headword:Almaria (Or Armaria)]]

             a name used in ancient English records for the muniments or archives of a church library.

## Almarick, John[[@Headword:Almarick, John]]

             a martyr, was in prison for some months in Turin, Piedmont, in 1558, where he sustained much cruelty, being racked to death. See Fox, Acts and Monuments, 4 440.

## Almaricus Of Chartres[[@Headword:Almaricus Of Chartres]]

             SEE AMALRIC

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## Almeida, Emmanuel[[@Headword:Almeida, Emmanuel]]

             was born at Viseu, in Portugal, in 1580. He entered the order of Jesuits at the age of eighteen, and in 1622 was sent by Vitelleschi, the general of the order, as ambassador to Ethiopia, where he remained ten years, catechizing the people, and gaining an insight into their manners and customs. He died at Goa in 1646, leaving collections for a Histoire de la haute Ethiopie, which Balthasar Teller arranged, augmented, and published at Coimbra, in 1660, in folio. He also wrote Lettres Historiques (Rome, 1629, 8vo), correcting the false statements of the Dominican Urreta concerning Ethiopia. — Hoefer, Biog. Generale, 2, 181.

## Almericians or Amauricians[[@Headword:Almericians or Amauricians]]

             a short-lived sect of the thirteenth century, which derived its name from Amalric (Almeric or Amauric, of Bena), a theologian whose doctrines (approaching to Pantheism) were prohibited and condemned at Paris by a public decree in the year 1204. The followers of Almeric, after his death, led by David of Dinanto (q.v.), carried his doctrines out to their full consequences. Respecting the Trinity, they held and taught that the power of the Father had continued only during the Mosaic dispensation, that of the Son twelve hundred years after his incarnation; and that in the thirteenth century the age of the Holy Ghost commenced, in which all sacraments and external worship were to be abolished, and the salvation of Christians was to be accomplished entirely by the internal operation of the Holy Spirit, without any external acts of religion. "Although an abstract speculative system was not calculated in that age to spread among the laity, yet, through the element of mysticism, these doctrines were diffused quite widely among the people. Books unfolding the system and its practical aims were written in French, and widely circulated. Pantheism, with all its practical consequences, was more plainly expressed than Amalric had probably ever intended or expected. The members of the sect were claimed to be subjects in which the incarnation of the Holy Ghost was begun. Ceasarius of Heisterbach charges the sect with teaching that God had spoken in Ovid as well as in Augustin; that the only heaven and the only hell are in the present life; that those who profess the true knowledge no longer need faith or hope; they have attained already to the true resurrection, the true Paradise, the real heaven; that he who lives in mortal sin has hell in his mouth, but that it is much the same thing as having a rotten tooth in the mouth. The sect opposed the worship of saints as idolatry, called the ruling church Babylon, and the pope Anti-Christ" (Neander, Ch. History, 4, 448). See Hahn, Gesch. der Pasagier, etc.

(Stuttgart, 1850, 8vo). A goldsmith by the name of William of Aria was the prophet of the sect. He claimed to be one of seven personages in which the Holy Ghost was to incarnate himself, and, besides many other prophecies, predicted to the king of France that the French empire would embrace the entire globe. As many of the followers of Amalric concealed their doctrines, commissioners were sent out into several French dioceses to discover them by professing adhesion to the views of Amalric. In 1209 fourteen of the foremost followers of Amalric were summoned before a Council of Paris, sentenced, and delivered over to the secular arm. They were kept imprisoned until the return of King Philip Augustus, when, on Dec. 20,1210, ten of them were burned and two exiled. The council again condemned the works of Amalric, together with those of David of Dinanto, with all books of theology written in the vulgar language, and the metaphysical works of Aristotle. The physical works of Aristotle were prohibited for three years. In 1215 the fourth general council of the Laterans again condemned Amalric and his followers. In many instances it is difficult to determine which doctrines belong to Amalric himself and which to his followers. Some of the latter, it is certain, had very loose notions of morality. The sect of the Free Spirit owes its origin chiefly to the impulse given by Amalric. — Neander, Ch. Hist. 4, 446 sq.; Mosheim, Ch. Hist. cent. 13, pt. 2, ch. 5, § 12; Hahn, in Stud. u. Krit. 1846, p. 184; Hagenbach, Hist. of Doctrines, 2, 127. SEE AMALRIC.

## Almery (Or Aumbry)[[@Headword:Almery (Or Aumbry)]]

             the mediaeval hutch; a cupboard occasionally used for keeping broken meat; hence a confusion was made in calling the “almonry” the place of alms-giving, and the “almery” that where the dole of fragments from the conventual tables was daily made. The word is derived from armarium, and usually designates the wall-closet or locker for keeping the church books or altar-plate, the chrism used in baptism and confirmation, and the holy oil for the sick. In many cases the eucharist reserved for the last communion was stored in an aumbry near the altar, as is still the case in Italy. In the cloister the books used in reading-time were kept in an aumbry placed either within the church close to the door, or else in a locker adjoining it at the north-east angle. The Greeks had an aumbry for holding the vestments of the religious — a sort of hanging wardrobe over the altar; from the 5th century presses for the same purpose were erected in the sacristies of the Western Church. The Carthusians had two aumbries, one  on the right for the vessels, and another for books. Aumbries to contain processional crosses, the bier, taper-stands, and burial furniture occur in walls near the cloister and cemetery. All the keys were locked up by the sacristan at night in a master-aumbry until early in the morning. Usually the aumbry is provided with a slab. Up to the 13th century the piscina had a small upper shelf for the chalice; and even in later examples a little credence for holding the cruets and vessels is found. Sometimes a small ledge for the calamus appears; and until the 13th century the marks of holes for the hinges of doors are visible: after that date, however, the aumbry became common.

## Almeyda, Francisco de[[@Headword:Almeyda, Francisco de]]

             a Portuguese theologian, was born at Lisbon, July 31, 1701. He gained a great reputation as a writer on ecclesiastical law, and, on May 13, 1728, became a member of the Royal Academy. He wrote several learned works on the origin and ecclesiastical law of the churches of the Iberian Peninsula, the most important of which is entitled Aparato para a disciplina e ritos ecclesiasticos de Portugal (Lisbon, 4 vols. 1735-37, 4to). — Hoefer, Biog. Generale, 2, 193.

## Almici, Pietro Camillo[[@Headword:Almici, Pietro Camillo]]

             an Italian oratorian, was born at Brescia, Nov. 2, 1714, died Dec. 80, 1779. He wrote, among other books, Reflexions Critiques on the celebrated work of Febronius (q.v.), De Statu Ecclesiae. Some of his works have not yet been published, among them one, entitled Meditations sur la vie et sur les ecrits de Fr. Paoli Sarpi. — Hoefer, Biog. Generale, 2, 193.

## Almighty[[@Headword:Almighty]]

             SEE SHADDAI; SEE ATTRIBUTES; SEE OMNIPOTENCE.

## Almodad[[@Headword:Almodad]]

             (Hebrew Almodad', אִלְמוֹדָד, signif. unknown; Sept. Ε᾿λμωδάδ, Vulg. Elmodad, Josephus Ε᾿λμόδαδος, Ant. 1, 6, 4), the first named of the thirteen "sons" of Joktan (Gen 10:26; 1Ch 1:20), doubtless founder of an Arabian tribe. B.C. post 2384. SEE ARABIA. The ancient interpreters afford no light as to the location of the tribe, either simply retaining the name (Sept., Vulg., Syr., Samar.), or giving fanciful etymological paraphrases (Saad., Pseudojon.). Syncellus (p. 46) understands the inhabitants of India (Ι᾿νδοί). Bochart (Phaleg, 2, 16) supposes the Allumoeotoe (Α᾿λλουμαιῶται) of Ptolemy (1Ch 6:7; 1Ch 6:24) to be meant; a people in the middle of Arabia Felix, near the sources of the river Lar, which empties into the Persian Gulf. The early Arabian genealogies contain the name Modad (Al- being the Arabic article) as that of at least two kings of the Jorhamidae reigning in Hejaz (Caussin de Perceval, Essai sur l'Hist. des Arabes avant l'Islamisme, 1, 33 sq., 168, 194 sq.), one of whom is said to have married the daughter of Ishmael (Pococke, Specim. p. 80); while another named Modar was the grandson of Adnan (Pococke, p. 46; Ibn Coteiba, in Eichhorn's Monum. Arabum, p. 63). Gesenius (Thes. Heb. p. 93) rejects both these names, as less likely than a corruption from Morad, the name of a tribe in the mountains of Arabia Felix near Zabid (see Abulfeda, Hist. Anteislamica, p. 190, ed. Fleischer), so called from their progenitor, a son of Kahlan, son of Saba, son of Jashhab, son of Jaarab, son of Kachtan, i.e. Joktan (Pococke, Specim. p. 42, ed. White; Abulfeda, p. 478, ed. De Sacy; Eichhorn, ut sup. p. 141; comp. generally Michaelis, Spicileg. 2, 153 sq.).

## Almoli, Solomon Ben-Jacob[[@Headword:Almoli, Solomon Ben-Jacob]]

             a Jewish physician, who flourished in the Levant at the beginning of the 16th century, is the author of הליכות שבא, or a grammatical treatise on the Sheva (Constantinople, 1520): שרשרות גבלות, a Hebrew lexicon, only reaching to the letter Nun (ibid.). See Furst, Bibl. Jud. 1, 39 sq.; De' Rossi, Dizionario Storico (Germ. transl.), p. 39; Steinschneider, Bibliog. Handbuch, p. 5; id. Catalogus Libr. Hebr. in Bibl. Bodl. p. 2282. (B. P.)

## Almon[[@Headword:Almon]]

             (Hebrew Almon', עִלְמוֹן, hidden; Sept. Ε᾿λμών v. r. Γάμαλα), the last named of the four sacerdotal cities of the tribe of Benjamin (Jos 21:18), called ALEMETH SEE ALEMETH (q.v.) in the parallel passage (1Ch 6:60), where it is named second of the three there mentioned; it is omitted in the general list of the Benjamite cities (Jos 18:21-28). Jarchi and Kimchi, after the Targum of Jonathan, confound it with the BAHURIM SEE BAHURIM (q.v.) of 2Sa 3:16. Schwarz (Palest. p. 128) says he discovered the ruins of ancient buildings bearing the name Al-Muth, which he regards as Almon, on a hill one mile north-east of the site of Anathoth; doubtless the Almit similarly identified by Dr. Robinson (new ed. of Researches, 3, 287; comp. Tobler, Denkblatter, p. 631). SEE ALMON-DIBLATHAIM.

## Almon-diblathaim[[@Headword:Almon-diblathaim]]

             (Hebrew Almon'-Diblatha-yim, found only with ה- local and in pause, דִּבְלָת יְמָה עִלְמוֹן, [to the] covering of the two fig-cakes; Sept. Γελμὼν Δεβλαθαίμ, Vulg. Helmondeblathaim), the fifty-first station of the Israelites, SEE EXODE between Dibongad and the well (Beer) in the wilderness east of the Dead Sea (Num 33:46-47); probably the same elsewhere called BETH-DIBLATHAIM SEE BETH-DIBLATHAIM (Jer 48:22) and DIBLATH SEE DIBLATH (Eze 6:14). SEE DIBLATHAIM. It appears to have lain in a fertile spot not far north of Dibon-gad, perhaps on the edge of the eminence overlooking the Wady Waleh. SEE DIBON-GAD.

## Almond[[@Headword:Almond]]

             (שָׁקֵד, shaked', wakeful, from its early blossoming, comp. Pliny 16:25, 42) occurs as the name of a tree in Ecc 12:5 : “The almond-tree (Sept. ἀμύγδαλον, Vulg. amygdalum) shall flourish, and the fruit of the caper (q.v.) droop, because man goeth to his long home." This evidently refers to the profuse flowering and white appearance of the almond-tree when in full bloom, and before its leaves appear. It is hence adduced as illustrative of the hoary hairs of age (Thomson's Land and Book, 1, 496). Gesenius, however, objects (Thes. Heb. p. 1473) that the blossoms of the almond are not white, but roseate, like the peach-blow; but see Knobel, Ewald, Hitzig, in loc. In Jer 1:11, a “rod of an almond-tree" (Sept. καρύϊνος, Vulg. vigilans) is made an emblem of prompt vigilance and zeal, according to the inherent force of the original term (Henderson, Comment. in loc.). The produce of the tree is also denoted by the same term, evidently some species of nut, in Gen 43:11 (Sept. κάρυον, Aquila and Symmachus ἀμύγδαλον), where Jacob desires his sons to take into Egypt of the best fruits of the land, almonds, etc. As the almond-tree is a native of Syria and Palestine, and extends from thence to Afghanistan, and does not appear to have been indigenous in Egypt, almonds were very likely to form part of a present from Jacob, even to the great men of Egypt; the more especially as the practice of the Ease is for people to present what they can afford in their respective stations. In Num 17:8, the rod of Aaron is described as having “brought forth buds, and bloomed blossoms, and yielded almonds" (Sept. κάρυα, Vulg. amygdalas). In Exo 25:33-34; Exo 37:19 (where the derivative verb שָׁקִדis used), bowls are directed to be made like almonds (Sept. καρυϊvσκους). The form of the almond would lead to its selection for ornamental carved work, independently of its forming an esteemed esculent, as well as probably yielding a useful oil. SEE NUT.

The word לוּז, luz, translated "hazel," also occurs in Gen 30:37, as the name of some tree, rods of which Jacob peeled and set before his ewes at the time of their conception; and was probably another term for the almond, of which the Arabic name is still luz (Forskal, Flora AEg. p. 67). Some think this was the wild almond, while shaked designates the cultivated variety (Rosenmuller, Alterth. IV, 1, 263 sq.). SEE HAZEL.

The almond-tree very closely resembles the peach-tree both in form, blossoms, and fruit; the last, however, being destitute of the pulpy flesh covering the peach-nut. It is, in fact, only another species of the same genus (Amygdalus communis, Linn.). It is a native of Asia and Africa, but it may be cultivated in the south of Europe, and the hardier varieties even in the middle portions of the United States. The flowers appear as early as February (Thomson, Land and Book, 1, 495), or even January (Pliny, 16:42; comp. Buhle, Calend. Paloest. p. 5 sq.; Schubert, Reis. 3, 114), the fruit in March (Kitto, Phys. Hist. of Palest.). For a general discussion of the subject, see Celsius, Hierob. 1, 297 sq.; Hayne, Beschreib. d. in d. Arzneikunde gebrauchlichen Gewachse, 4, No. 39; Strumpf, Handbuch der Arzneimittellehre (Berlin, 1848), 1:93 sq.; Martins, Pharmakogn. p. 254 sq.; London, Arboret. Britann. (Lond. 1838), 2:637 sq.; Penny Cyclopoedia, s.v. Amygdalus. SEE BOTANY.

## Almond-tree[[@Headword:Almond-tree]]

             the symbol of St. Mary, in allusion to Aaron's rod, which blossomed in a night; but M. Montalembert conceives the plant to be dedicated to the Holy Trinity.

## Almoner[[@Headword:Almoner]]

             is the name given originally to that member of a religious order who had the distribution of the money and other things set apart for alms, which, by canonical law, was to amount to at least a tenth of the revenues of the establishment. Afterward, those ecclesiastics also received this name who were appointed by princes to the same office in their households. The Grand Almoner of France was one of the principal officers of the court and of the kingdom, usually a cardinal, and, in right of his office, commander of all the orders, and also chief director of the great hospital for the blind. Queens, princes, and princesses had also their almoners, and bishops were usually appointed to this office. In England the office of hereditary grand almoner is now a sinecure, his only duty being to distribute the coronation medals among the assembled spectators. The lord high almoner, who is usually a bishop, distributes twice a year the queen's bounty, which consists in giving a silver penny each to as many poor persons as the queen is years of age. SEE ALMS.

## Almonry[[@Headword:Almonry]]

             a room where alms were distributed, generally near to a church, or forming a part of it. SEE ALMERY.

## Almoshtari[[@Headword:Almoshtari]]

             the planet Jupiter, was adored as a divinity by the ancient Arabians.

## Almosnino, Moses Ben-Baruch[[@Headword:Almosnino, Moses Ben-Baruch]]

             a Jewish rabbi, was born about 1500. He was the son of a Spanish family which was driven from the peninsula by the decree of 1492 and settled at  Salonica. He received an excellent education in almost all branches of science and literature, and was one of the greatest pulpit' brators of his age. He died about 1580. Besides a number of astronomical works, he wrote, ידי משה(Salonica, 1572; Venice, 1597), a philosophical commentary on the five Megiloth: — פרקר משה(Salon. 1563), a commentary on the Pirke Aboth: —  תפלה למשה(ibid. eod. and often), an apology for the Mosaic law and the Shema prayer: — ס8 מאמצ כח(Venice, 1588), a collection of twenty-eight discourses delivered on different occasions, edited by his son: — Regimiento de la Vida (Salonica, 1564, and often), an ethical hand-book: — משה פני, a commentary on the Pentateuch, in the Oppenheimeriana: — a commentary on Job (MS.). See Furst, Bibl. Jud. 1, 40; De' Rossi, Dizionario Storico (Germ. transl.), p. 39 sq.; Gratz, Gesch. d. Juden, 9:41, 403, 417 sq.; Frankel, Monatschrift, 1864, p. 29 sq. 57 sq.; Zunz, Zur Geschichte u. Literatur, p. 531. (B. P.)

## Alms[[@Headword:Alms]]

             (ἐλεημοσύνη, mercifulness, i e. an act of charity, Mat 6:1-4; Luk 11:41; Luk 12:23; Act 3:2-3; Act 3:10; Act 10:2; Act 10:4; Act 10:31; Act 24:17; "almsdeeds," Act 9:36), beneficence toward the poor, from Anglo-Sax. oelmesse, probably, as well as Germ. almosen, from the corresponding Greek word ἐλεημοσύνη; Vulg. eleemosyna (but see Bosworth, Anglo-Saxon Dict.). The word "alms" is not found in our version of the canonical books of the O.T., but it occurs repeatedly in the N.T., and in the Apocryphal books of Tobit and Ecclesiasticus. The Hebrew צְדָקָה, tsedakah', righteousness, the usual equivalent for alms in the O.T., is rendered by the Sept. in Deu 24:13, and elsewhere, ἐλεημοσύνη, while the best MSS., with the Vulg. and Rhem. Test., read in Matthew 6, δικαιοσύνη, righteousness. SEE POOR.

I. Jewish Alms-giving. — The regulations of the Mosaic law respecting property, and the enjoining of a general spirit of tender-heartedness, sought to prevent destitution and its evil consequences. The law in this matter is found in Lev 25:35 : "And if thy brother be waxen poor, and fallen into decay with thee, then shalt thou relieve him;" and it is liberally added, "yea, though he be a stranger or a sojourner, that he may live with thee." The consideration by which this merciful enactment is recommended has peculiar force: “I am the Lord your God, which brought you forth out of the land of Egypt to give you the land of Canaan, and to be your God." The spirit of the Hebrew legislator on this point is forcibly exhibited in Deu 15:7 sq.: "If there be among you a poor man … thou shalt open thine hand wide unto him … . Beware that thine eye be not evil against thy poor brother, and thou givest him naught; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this the Lord thy God shall bless thee in all thy works." The great antiquity of the practice of benevolence toward the poor is shown in Job 29:13 sq. How high the esteem was in which this virtue continued to be held in the time of the Hebrew monarchy may be learnt from Psa 41:1 : "Blessed is he that considereth the poor; the Lord will remember him in time of trouble" (comp. Psa 112:9; Pro 14:31). The progress of social corruption, however, led to the oppression of the poor, which the prophets, after their manner, faithfully reprobated (Isa 58:3); where, among other neglected duties, the Israelites are required to deal their bread to the hungry, and to bring the outcast poor to their house (comp. Isa 10:2; Amo 2:7; Jer 5:28; Eze 22:29). However favorable to the poor the Mosaic institutions were, they do not appear to have wholly prevented beggary; for the imprecation found in Psa 109:10, “Let his children be vagabonds and beg," implies the existence of beggary as a known social condition (comp. generally Carpzov, Eleemosynoe Judreor. ex antiquitate Jud. delineatoe, Lips. 1728). Begging naturally led to almsgiving, though the language of the Bible does not present us with a term for "alms" till the period of the Babylonish captivity, during the calamities attendant on which the need probably introduced the practice (Gesenius, Carm. Samar. p. 63). In Dan 4:24, we find the Chald. word צִדְקָה (tsidkah'; lit. righteousness), rendered ἐλεημοσύναι in the Sept., and the ensuing: member of the sentence puts the meaning beyond a question: “O king, break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquillity." A new idea is here presented, namely, that of merit and purchase. Alms-giving had come to be regarded as a means of conciliating God's favor and of warding off evil. At a still later period this idea took a firm seat in the national mind, and almsdeeds were regarded as a mark of distinguished virtue (Tob 2:14; Tob 4:11). That begging was customary in the time of the Savior is clear from Mar 10:46," Blind Bartimaeus sat by the wayside begging;" and Act 3:2, “A lame man was laid daily at the gate of the temple called Beautiful to ask alms" (comp. Act 3:10). And that it was usual for the worshippers, as they entered the temple, to give relief, appears from the context, and particularly from the fine answer to the lame man's entreaty made by the Apostle Peter. SEE BEGGAR.

Charity toward the poor and indigent — that is alms-giving — was probably among the later Jews a highly-honored act of piety (see Buxtorf, Florileg. Heb. p. 88 sq.; Otho, Lex. Rabb. p. 196 sq.), and hence is named even in connection with prayer and fasting (Tob 12:9). It was regarded as especially agreeable to God (comp. Act 10:4; Act 10:31; Hebrew 13:16; Thilo, Apocr. p. 324), as meritorious in the divine sight (Pro 10:2; Pro 11:4; Tob 2:14), even availing to blot out sins (Tob 4:10; Sir 29:10-13; comp. Dan 4:24), in short, as a fulfillment of the whole law (Talm. Jerus. Peah, 1). Children were early trained up to it (Tob 14:11), and among the encomiums of pious persons their charitableness was almost always enumerated (Sir 31:11; Act 9:36; Act 10:2). Exhortations to this virtue are especially frequent in the Proverbs of Solomon (3, 27 sq.; 22:9; 28:27), and in the book of Sirach (3, 23 sq.; 7:36), and the latter gives practical hints for the performance of this duty (12, 1 sq.; 18:14; 20:13 sq.). Accordingly, there were arrangements in the synagogues for the collection of alms on the Sabbath (Mat 6:2; comp. Vitringa, Synag. p. 811), and in the temple was a chamber (לִשְׁכִּת חֲשָׁץִים) where alms not specially designated for the poor Jews (עֲנַיִּים בְּטֵי טוֹבִים) were deposited (Mishna, Shek. v. 6); on the other hand, the trumpet-shaped vessels (שׁוֹפָרוֹת, to which some have erroneously referred the term σαλπίζω in Mat 6:2) served for the reception of those that individuals contributed for the support of divine worship. SEE TEMPLE. In the community, according to Maimonides, eleemosynary contributions were so arranged that almoners (גִּבָּאִין, collectors, fully גִּבָּאֵי צְדָקָה, Talm. Jerus. Demay, fol. 23:2) sometimes took up collections of money in a box (קוּפָה) on the Sabbath, and sometimes received daily from house-to-house voluntary offerings, consisting of victuals, in a vessel (תִּמְחוּי) carried for that purpose (see, [Eck or] Werner, De fisco et paropside pauperum duab. specieb. eleemosynar. vet. Ebroeor. Jen. 1725). By far the foremost in alms-giving were the Pharisees, but they did it mostly in an ostentatious manner. The charge laid against them in Mat 6:2, has not yet been fully explained, on account of the obscurity of the expression "do not sound a trumpet before thee" (μὴ σαλπίσῃς ἔμπροσθέν σου), which can hardly refer to the modern Oriental practice (Niebuhr, Reisen, 1, 181) of beggars (as in some parts of Switzerland) demanding charity by making music, since in that case the "trumpeting" would not proceed from the donor, nor would he be at all in fault. The language conveys the idea that the Pharisees assembled the poor in the synagogues and streets by the sound of a trumpet, which naturally attracted also spectators thither; but this custom would be too ceremonious to be probable, because it would require these individuals to have an attendant with a trumpet, as they could not well have blown it themselves. By the term "synagogues" here could not be meant the audience-room, at least during divine service, but only the porch or immediate vicinity of the edifice. On the whole, the expression "sound a trumpet" may more easily be interpreted metaphorically (with the Church fathers, also Grotius, Fritzsche, Tholuck, and others), q. d., don't make a flourish of music in front of you, i e. do not proclaim your liberality in a noisy manner. See generally Aster, De Eleemosynis Judicorum (Lips. 1728); Maimonides, De Jure Pauperis, 7, 10; 9:1, 6; Jahn, Arch. Bibl. 4, 371; Lightfoot, Horoe Hebr. on Mat 6:2, and Descr. Templi. 19; and comp. Smith's Dict. of Class. Antiq. s.v. Tuba. SEE OFFERINGS; SEE TITHES; SEE TEMPLE.

II. Apostolical. — The general spirit of Christianity, in regard to succoring the needy, is nowhere better seen than in 1Jn 3:17 : “Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels from him, how dwelleth the love of God in him?" With the faithful and conscientious observance of the “royal law" of love, particular manifestations of mercy to the poor seem to be left by Christianity to be determined by time, place, and circumstances; and it cannot be supposed that a religion, one of whose principles is “that, if any would not work, neither should he eat" (2Th 3:10), can give any sanction to indiscriminate alms-giving, or intend to encourage the crowd of wandering, idle beggars with which some parts of the world are still infested. The emphatic language employed by the Lord Jesus Christ and others (Luk 3:11; Luk 6:30; Luk 11:41 [see the treatise on this text by Somnel, Lond. and Goth. 1787]; Luk 12:33; Mat 6:1; Act 9:37; Act 10:2; Act 10:4) is designed to enforce the general duty of a merciful and practical regard to the distresses of the indigent — a duty which all history shows men have been lamentably prone to neglect; while the absence of ostentation and even secrecy, which the Savior enjoined in connection with alms-giving, was intended to correct actual abuses, and bring the practice into harmony with the spirit of the Gospel. In the inimitable reflections of Jesus on the widow's mite (Mar 12:42) is found a principle of great value, to the effect that the magnitude of men's offerings to God is to be measured by the disposition of mind whence they proceed; a principle which cuts up by the very roots the idea that merit attaches itself to alms-giving as such, and increases in proportion to the number and costliness of our almsdeeds.

Accordingly, we find that the duty of relieving the poor was not neglected by the early Christians (Luk 14:13; Act 20:35; Gal 2:10). Every individual was exhorted to lay by on the Sunday in each week some portion of his profits, to be applied to the wants of the needy (Act 11:30; Rom 15:25-27; 1Co 16:1-4). It was also considered a duty specially incumbent on widows to devote themselves to such ministrations (1Ti 5:10). One of the earliest effects of the working of Christianity in the hearts of its professors was the care which it led them to take of the poor and indigent in the "household of faith." Neglected and despised by the world, cut off from its sympathies, and denied any succor it might have given, the members of the early churches were careful not only to make provision in each case for its own poor, but to contribute to the necessities of other though distant communities (Act 11:29; Act 24:17; 2Co 9:12). This commendable practice seems to have had its Christian origin in the deeply interesting fact (which appears from Joh 13:29) that the Savior and his attendants were wont, notwithstanding their own comparative poverty, to contribute out of their small resources something for the relief of the needy. See generally Gude, Eleemosynoe Eccles. Apostolicoe ex Antiquitate Sacra (Lauban. 1728).

III. Ecclesiastical Alms-giving. — In the early ages of Christianity alms were divided in some provinces into four portions; one of which was allotted to the bishops, another to the priests, a third to the deacons and sub-deacons, which made their whole subsistence, and a fourth part was employed in relieving the poor and in repairing churches. These alms were given to the poor at their entrance into the church. The reasons assigned for this practice by Chrysostom indicate on his part a very defective view of Gospel truth. He says, "For this reason our forefathers appointed the poor to stand before the door of our churches, that the sight of them might provoke the most backward and inhuman soul to compassion. And as, by law and custom, we have fountains before our oratories, that they who go in to worship God may first wash their hands, and so lift them up in prayer, so our ancestors, instead of fountains and cisterns, placed the poor before the door of the church, that, as we wash our hands in water, we should cleanse our souls by beneficence and charity first, and then go and offer up our prayers. For water is not more adapted to wash away the spots of the body than the power of almsdeeds is to cleanse the soul. As, therefore, you dare not go in to pray with unwashen hands, though this be but a small offense, so neither should you without alms ever enter the church for prayer" (Hom. 25, de verb. Apost.). The period of Lent was particularly fruitful in alms. During the last week Chrysostom enjoins a more liberal distribution than usual of alms to the poor, and the exercise of all kinds of charity. The reason he assigns is, the nearer men approach to the passion and resurrection of Christ, by which all the blessings of the world were poured forth on men, the more they should feel themselves obliged to show all manner of acts of mercy and kindness toward their brethren (Bingham, bk. 21, ch. 1, § 25). At the time of marriage, as a substitute for the old Roman practice of throwing about nuts, the early Christians were accustomed to distribute alms to the poor and to children. The distribution of alms at funerals was associated with the unscriptural practice of praying for the dead. In one of Chrysostom's "Homilies," he says, “If many barbarous nations burn their goods together with their dead, how much more reasonable is it for you to give your child his goods when he is dead! Not to reduce them to ashes, but to make him the more glorious; if he be a sinner, to procure him pardon; if righteous, to add to his reward and retribution." In several of the fathers alms-giving is recommended as meritorious; and the germ of Romish teaching on the subject of salvation by the merit of good works may be clearly found in them. — Bingham, Orig. Eccl. 13, 8, § 14; Coleman, Anc. Christianity, ch. 4, § 3; Hofling, Lehre d. alt. Kirche v. Opfer. SEE ALMONER.

The order in the Church of England is, that alms should be collected at that part of the communion service which is called the offertory, while the sentences are reading which follow the place appointed for the sermon.

In the Methodist Episcopal Church alms are collected at the sacrament of the Lord's Supper and at the love-feasts.

On the Christian duty of alms-giving see Taylor, Holy Living and Dying, ch. 4, § 8; Saurin, Sermons (Serm. 9); Barrow's Sermon on Bounty to the Poor (Works, 2, 69); Wayland's Moral Science, p. 376 sq. SEE CHARITY, and SEE POOR.

IV. Civil. — The poor-laws of modern times have brought up anew the whole question of alms-giving in its relation to Christian ethics, and it requires a thorough investigation. — Chalmers on the Scottish Poor-laws (Ed. Rev. 41, 228). SEE HOSPITALS; SEE PAUPER.

## Alms-Basin (Or Alms-Dish)[[@Headword:Alms-Basin (Or Alms-Dish)]]

             a vessel of metal in which to receive the bags containing the “alms for the poor and the other devotions of the people” for presentation on the altar. They are made of brass, pewter, or more precious metals. Ancient examples frequently have representations in relief of the temptation of Eve or the return of the two spies from Canaaan; modern specimens are commonly adorned with texts of Scripture.

## Alms-Box (Or Alms-Chest)[[@Headword:Alms-Box (Or Alms-Chest)]]

             a receptacle fastened to the wall or standing on a pillar in a church, for receiving the general offerings from the poor lduring public service. This usage is mentioned in the fourth Council of Carthage (where this receptacle is called sacrarium and gazophylacium), and by St. Augustine (De Diversis, serm. 50). It was appointed by canon 84 of the Synod of London (1603) to be provided in every parish, to the intent that parishioners may put into it their alms for their poor neighbors. See Landon, Eccles. Dict. s.v.

## Alms-Day (Or Alms-Saturday)[[@Headword:Alms-Day (Or Alms-Saturday)]]

             the Saturday before Passion Week, i.e. preceding Palm Sunday; so called because contributions for the poor during Lent are sometimes given out on that day, so as not to interfere with the solemnities of the coming Holy Week. The Secret in the Sarum office for the day referred both to the alms- giving and the alms-distribution.

## Alms-bag[[@Headword:Alms-bag]]

             a small purse, of velvet or other cloth used for carrying alms during divine service.

## Alms-bowl[[@Headword:Alms-bowl]]

             a vessel used by the priests of Buddha for the purpose of receiving the food presented as alms by the faithful. These priests are strictly forbidden to eat any food not given as alms, except it be water or some substance used to clean the teeth; and when in health, the food that a priest eats must be procured by his own exertions in carrying the alms-bowl from house to house in the village or city near which he resides. When going to receive alms, his bowl is slung across his shoulder; and is usually covered by the  outer robe. It may be made either of iron or of clay, but of no other material. It must first be received by a chapter, and then be officially delivered to a priest whose bowl is found, on examination, to be in the worst condition. No priest is allowed to procure a new bowl so long as his old one has not been bound with five ligatures to prevent it from falling to pieces. When a priest visits a house with the alms-bowl, he must not do anything to attract the attention of the inmates, but remain silent until he is observed; then if anything is given, he receives it, otherwise he passes on. Buddha says, “The wise priest never asks for anything; he disdains to beg; it is a proper object for which he carries the alms-bowl; and this is his only mode of solicitation.” The priest is forbidden to pass by any house, when going with the bowl to receive alms, on account of its meanness or inferiority. When he visits a village, house, or street three successive days without receiving anything, he is not required to go to the same place again; but if he receives only the least particle, it must be visited regularly. When his bowl is sufficiently filled, he is to return to his dwelling and eat the food he has received, of whatever kind it may be. The bowl is also carried by the priestesses, or chief female recluses, who go from door to door in the same manner as the priests, receiving the contributions of the faithful. See Hardy, Eastern Monachism.

## Alms-dish[[@Headword:Alms-dish]]

             SEE ALMS-BASIN.

## Alms-men[[@Headword:Alms-men]]

             a name for male inmates of an almshouse, or house of charity. Some of the 16th-century almshouses were erected out of the spoils of the suppressed monastic institutions.

## Almug[[@Headword:Almug]]

             (Hebrew only in the plural almuggim', אִלְמֻגַּים, according to Bohlen, from the Sanscrit micata, a similar wood, al- being the Arab. article, 1Ki 10:11-12; Sept. τὰ ξύλα τὰ πελεκητά, Vulg. ligna thyina, Auth. Vers. "algum-trees"), or ALGUM SEE ALGUM (Hebrew likewise only in plur. algummim', אִלְגּוּמִּים, by transposition from the preceding, 2Ch 2:8, Vulg. ligna pinea; 2Ch 9:10-11, ligna thyina; Sept. ξύλα τὰ πεύκινα, Auth. Vers. "algum-trees"), a kind of precious wood brought along with gold and precious stones from Ophir by the navy of Hiram in the time of Solomon, and employed by him for the ornaments of the temple and palace, as well as for making musical instruments (1Ki 10:11-12), and previously unknown to the Israelites (2Ch 9:10-11), although it is stated to have been also procured from Lebanon (2Ch 2:8). The Sept. translators of Kings understand "hewn wood" to be meant, but in Chron. it is rendered "pine wood," as by the Vulg. in one passage, although elsewhere “thyine-wood" (comp. Rev 18:12), or citron-wood. SEE THYINE. Its occurrence in 2Ch 2:8 (whence the inference that it was a species of pine, see Biel, De lignis ex Libano petitis, in the Museum Hagan. 4, 1 sq., or cedar, as Abulwalid, in loc.) among the trees procurable from Lebanon (comp. its omission in the parallel passage, 1Ki 5:8) is probably an interpolation (Rosenmuller, Bib. Bot. p. 245), since it would not in that case have afterward become unknown (1Ki 10:12). Dr. Shaw supposes it to have been the cypress, because the wood of that tree is still used in Italy and elsewhere for violins, harpsichords, and other stringed instruments. Hiller (Hierophyt. 13, § 7) supposes a gummy or resinous wood to be meant, but this would be unfit for the uses to which the almug-tree is said to have been applied. Josephus (Ant. 8, 7,1) describes the wood as that of a kind of pine, which he distinguishes from the pine of his own days. Many of the rabbins (e.g. R. Tanchum) understand pearls, for which the word in the sing. (almug, אִלְמוּג) occurs in the Talmud (Mishna, Kelim, 13, 6; comp. Maimonides and Bartinora, in loc.); but these are not a wood (עֵצִים), and are obtained from the Red and Mediterranean seas, whence they are even exported to India (Pliny, 32:2); so that we must probably understand the Talmudists as only referring to the red or coralline hue of the wood. The interpretation of Kimchi (Targum, in loc. 2 Chron.), that it was a red dye-wood, called albaccum in Arabic, and commonly Brazil- wood (Abulfadli and Edrisi, ap. Celsius), has been followed by most moderns since Celsius (Hierobot. 1, 171 sq.), who refer it to the sandal- wood of commerce (in Sanscrit, rakta), a view which is corroborated by the position of Ophir (q.v.), probably southward and eastward of the Red Sea, in some part of India (Pict. Bible, 2, 349-366), whence alone the associated products, such as gold, precious stones, ivory, peacocks, apes, and tin, could have been procured. Among those, however, who have been in favor of sandal-wood, many have confounded with the true and far- famed kind what is called “red sandal-wood," the product of Pterocarpus santalinus, as well as of Adenanthera pavonina (Beckmann, Waarenkunde, II, 1, 112 sq.; Wahl, Ostindien, 2, 802; Faber, Archiologie, p. 374). But the most common sandal-wood is that which is best known and most highly esteemed in India. It is produced by the Santalum album, a native of the mountainous parts of the coast of Malabar, where large quantities are cut for export to China, to different parts of India, and to the Persian and Arabian gulfs. The outer parts of this tree are white and without odor; the parts near the root are most fragrant, especially of such trees as grow in hilly situations and stony ground. The trees vary in diame ter from 9 inches to a foot, and are about 25 or 30 feet in height, but the stems soon begin to branch. This wood is white, fine-grained, and agreeably fragrant, and is much employed for making rosaries, fans, elegant boxes, and cabinets. The Chinese use it also as incense both in their temples and private houses, and burn long slender candles formed by covering the ends of sticks with its sawdust mixed with rice-paste. As sandal-wood has been famed in the East from very early times, it is more likely than any other to have attracted the notice of, and been desired by, more northern nations. We do not, however, trace it by its present or any similar name at a very early period in the writings of Greek authors; it may, however, have been confounded with agila-wood, or agallochum, which, like it, is a fragrant wood and used as incense. SEE ALOE. Sandal-wood is mentioned in early Sanscrit works, and also in those of the Arabs. Actuarius is the earliest Greek author that expressly notices it, but he does so as if it had been familiarly known. In the Periplus o Arrian it is mentioned as one of the articles of commerce obtainable at Omana, in Gedrosia, by the name ξύλα σαγάλινα, which Dr. Vincent remarks may easily have been corrupted from σανδάλινα. As it was produced on the Malabar coast, it could readily be obtained by the merchants who conveyed the cinnamon of Ceylon and other Indian products to the Mediterranean (comp. Gesenius, Thes. Heb. p. 93; Penny Cyclopoedia, s.v. Santalaceae, Santalum). SEE BOTANY, and comp. SEE SANDAL-WOOD.

## Almutium (Or Amess)[[@Headword:Almutium (Or Amess)]]

             is often confounded with, but is wholly distinct from, the amice (amictus). The amess was a hood of fur anciently worn while reciting the offices by canons, and afterwards by other distinguished ecclesiastics, as a defence against the cold. At times it fell loosely on the back and shoulders, and was drawn over the head when occasion required; the ends, becoming narrower and usually rounded, hung down in front like a stole, for which, by some modern writers, it has been mistaken. The amess has a certain similarity to some of the academical hoods now in use. There are very many specimens of this vestment represented on memorial brasses, one of the best of which — a figure of Sir John Stodeley — remains in the Church of St. Mary Magdalen, Upper Winchendon, Bucks. This garment is still used in the Latin Church, some of the bishops and abbots of which wear imesses of ermine lined with purple. In the Church of England its use appears to have been wholly discontinued.

## Almy, William[[@Headword:Almy, William]]

             an American philanthropist, a member of the Society of Friends, was born Feb. 17, 1761. He became a cotton-manufacturer at Providence, R. I., where he amassed a large fortune and endowed a large boarding-school. He died Feb. 5, 1836.

## Alnathan[[@Headword:Alnathan]]

             (Α᾿λναθάν v. r. Ε᾿λναθάν), one of the popular chiefs at the return from Babylon (1Es 8:16); evidently the first ELNATHAN SEE ELNATHAN (q.v.) of the parallel text (Ezra 8:44).

## Alnense, Concilium[[@Headword:Alnense, Concilium]]

             SEE ALCESTER, COUNCIL OF.

## Aloa[[@Headword:Aloa]]

             a holyday observed by the heathen laborers of Athens, after they had received the fruits of the earth, in honor of Dionysus and Demeter.

## Aloe, Aloes, or Lign-Aloe[[@Headword:Aloe, Aloes, or Lign-Aloe]]

             an Oriental tree, having a fragrant wood, but entirely different from the plant from which the bitter resin aloes is obtained, used in medicine. The Hebrew words ahalim' and ahaloth' (אֲהָלוֹת אֲהָלִים) occur in Psa 45:8, "All thy garments smell of myrrh, and aloes (Sept. στακτή), and cassia;" Pro 7:17, “I have perfumed my bed with myrrh, with cinnamon and aloes" (Sept. omits); Son 4:14, “Spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes (Sept. άλώθ), with all the chief spices." From the articles which are associated with them (both names indicating the same thing), it is evident that it was some odoriferous substance probably well known in ancient times. SEE AROMATICS.

This tree or wood was called by the Greeks ἀγάλλοχον, and later ξυλαλόη (Dioscor. 1:21), and has been known to moderns by the names of aloe-wood, paradise-wood, eagle-wood, etc. Modern botanists distinguish two kinds; the one genuine and most precious, the other more common and inferior (Ainslie, Materia Indica, 1, 479 sq.). The former (Cynometra agallocha, or the Aquilaria ovata of Linn.) grows in Cochin- China, Siam, and China, is never exported, and is of so great rarity in India itself as to be worth its weight in gold (Martins, Lehrbuch der Pharmakognosie, p. 83 sq.). Pieces of this wood that are resinous, of a dark color, heavy, and perforated as if by worms, are called calambac; the tree itself is called by the Chinese suk-hiang. It is represented as large, with an erect trunk and lofty branches. The other or more common species is called garo in the East Indies, and is the wood of a tree growing in the Moluccas, the Excoecaria agallocha of Linnaeus (Oken, Lehrb. d. Naturgesch. II, 2:609 sq.; Lindley, Flora Med. p. 190 sq.). The leaves are like those of a pear-tree; and it has a milky juice, which, as the tree grows old, hardens into a fragrant resin. The trunk is knotty, crooked, and usually hollow (see Gildemeister, De Rebus Indicis, fasc. 1:65). The domestic name in India is aghil (Sanscrit, agaru); whence the Europeans who first visited India gave it the name of lignum aquiloe, or eagle-wood. From this the Hebrew name seems also to be derived (Gesenius, Thes. Heb. p. 33), which the Vulgate, in Num 24:6, has translated, "As tents which the Lord hath spread;" instead of "As aloe-trees which the Lord hath planted"— in our version, “lign-aloes." Aloe-wood is said by Herodotus to have been used by the Egyptians for embalming dead bodies; and Nicodemus brought it, mingled with myrrh, to embalm the body of our Lord (Joh 19:39). By others, however, the aloes (ἀλόη) with which Christ's body was embalmed is thought to have been an extract from a different plant, the prickly shrub known among us by that name (Penny Cyclopoedia, s.v. Agave). Some, again, consider the lign-aloe of the Old Testament to be a different East-Indian tree from the above, namely, the Aquilaria agallochum, but whether it be the same with the more precious variety above spoken of is uncertain (Celsius, Hierobot. 1, 135). An inferior kind of aloes is also said to be obtained from the Aquilaria Malaccensis (Rumphius, Herbar. Amboin. 2, 29 sq.). The aloes of the ancients were procured from Arabia and India (Salmasius, Exerc. ad Pliny 2, 1054 sq.). It is still highly prized as an article of luxury in the East (Harmar, Observ. 2, 149; Kampfer, Amoen. p. 904; Burckhardt, Arabia, 1, 216; Hartmann, Hebr. 1, 315 sq.; Lamarck, Enc. Meth. 1, 422-429; Roxburgh, Flora Ind. 2, 423).

The plant which has the reputation of producing the best aloes of modern shops is the Aloe Socotrina, a native of the Cape of Good Hope and the island of Socotra, but now commonly cultivated in the West Indies. The resin is obtained by inspissation from the juice of the leaves (Penny Cyclopoedia, s.v. Aloe). SEE BOTANY, and SEE LIGN-ALOE.

## Aloee (Or Alwee)[[@Headword:Aloee (Or Alwee)]]

             in the mythology of the inhabitants of the Andes, was an evil spirit which the Chilians regarded as the originator of all evil and destruction. They also believe that they would live forever if this spirit did not come to take them away in death. They affirm that the white people (Spaniards) brought this evil daemon to their country, and that previous to his coming death was entirely unknown.

## Alogi or Alogians[[@Headword:Alogi or Alogians]]

             (ἀ privative, and λόγος, denying the Logos; or from ἄλογοι, unreasonable), a sect of heretics in the second century, who were ardent opponents of the Montanists. According to Epiphanius (Hoer. 51) they denied that Jesus Christ was the Logos, and did not receive either the Gospel according to John or the Apocalypse, both of which they ascribed to the Gnostic Cerinthus. Lardner doubts their existence. It does appear, however, that certain opponents of the Montanists not only denied the prophetic gifts claimed by these heretics, but began also to reject from the creed all those things out of which the error of the Montanists had sprung; hence they denied the continuance of the gifts of the Holy Ghost in the Church; and from thus rejecting the doctrine of the Logos, so clearly taught in the earlier part of the Gospel, they acquired their name. They are said to owe their origin to Theodotus of Byzantium, a currier. See Euseb. Ch. Hist.5, 28; Lardner, Works, 4, 190; 8:627; Heinichen, De Alogis, etc. (Lips. 1829); Neander, Ch. Hist. 1, 526, 583.

## Alohim[[@Headword:Alohim]]

             (the gods), the name of a group, or possibly triad, of Sidonian divinities, to whom temples were erected by Eshmonezer II, king of Sidon.

## Alois[[@Headword:Alois]]

             was a German divinity, supposed to correspond to Castor and Pollux.

## Alois, Pietro[[@Headword:Alois, Pietro]]

             an Italian poet and theologian, was a native of Caserte. He entered the order of Jesuits, and became professor in the colleges of Naples and Lecca. He died in 1667. He wrote, Centurice Epigrammatum (Lyons, 1635; Naples, 1646): — Commentarii in Evangelia Quadragesimc (Paris, 1658). See Hoefer, Nouv. Biog. Generale, s.v.

## Alombrados[[@Headword:Alombrados]]

             (prop. Alumbrados i.e. enlightened), a mystic sect in Spain since 1575, who considered neither the sacraments nor good works necessary, and rejected the ministerial office. They were exterminated in Spain by the Inquisition in 1623. A part of them emigrated to France, where they were likewise suppressed by royal order in 1635. SEE ILLUMINATI.

## Aloth[[@Headword:Aloth]]

             SEE BEALOTH.

## Alowiochus[[@Headword:Alowiochus]]

             SEE ALWIG.

## Aloysius (or Louis)[[@Headword:Aloysius (or Louis)]]

             of Gonzaga, a saint of the Roman calendar, born in Castiglione, 1568, noted in his youth for devotion and severity, entered the order of Jesuits 1587. In 1591, during an epidemic at Rome, he distinguished himself by labors and sacrifices, and finally fell a victim to the pestilence. He was canonized 1726 by Benedict XIII, and is commemorated in the Roman Church June 21. — Butler, Lives of Saints, June 21.

## Aloysius, Johannes[[@Headword:Aloysius, Johannes]]

             a martyr, was sent down from Geneva to certain parts of Calabria in 1559, there to be their minister. He was subsequently sent for to Rome, and there suffered martyrdom. See Fox, Acts and Monuments, 4, 471.

## Aloza (Or Alozza)[[@Headword:Aloza (Or Alozza)]]

             (the powerful) was the name of a goddess worshipped by several tribes in Arabia, especially at Nakla, near Mecca. A tree (Akazie) was dedicated to her. The Arab Dalem was the first to dedicate this tree to her. He also built her a temple, which was said to give out musical sounds when any one entered it. When Mohammed introduced Islam, he destroyed the temple and the tree, and slew the priestess.

## Alpan[[@Headword:Alpan]]

             an Etruscan goddess who waits upon Turan, or Venus. She is winged, with ear-rings and necklace, and bears two palm branches, which she strikes together. She may be compared to the Greek Graces.

## Alpanu (Or Alpnu)[[@Headword:Alpanu (Or Alpnu)]]

             an Etruscan goddess, with coronet, ear-rings, tunic, and mantle, and a star behind her head, who is represented on one mirror as embracing the goddess Akhuvitr, on another as embracing the goddess Thaur, and on a third as attracting the love of a youth called Famu.

## Alpedrinha, Jorge Da Costa[[@Headword:Alpedrinha, Jorge Da Costa]]

             a Portuguese prelate, was born at Alpedrinha, in the province of Beira, about 1406. He is more commonly known by the name of cardinal de Alpedrinha, in remembrance of the place of his birth; but he was in reality cardinal of the capital of Portugal, and was one of the most able theologians of his time. Born of a noble family in the enjoyment of opulence, he received a brilliant education, became a priest, and was first bishop of Evora, from which he became archbishop of Lisbon. He was loaded with favors by Edward and his son, and it is said that he received more ecclesiastical revenue than any other prelate of his time. He was appointed counsellor of Alfonso V, and had charge of the education of Catharine, daughter of king Duarte. The credit of cardinal Alpedrinha became proverbial, and he maintained his influence in all the affairs during the reign of Alfonso V. In the time of Joao II he was prince-regent, and held the direction of affairs. Old causes of dissension still existing, however, eventually led to trouble between the youthful prince and the cardinal. At length, wearied of these dissensions, Alpedrinha betook himself to Rome, where he acquired as much influence as he had at Lisbon, and under Sixtus IV, Innocent VIII, Alexander VI, Pius III, and Julius II he served well the interests of Portugal. He died at Rome, Sept. 19. 1508, at an extremely old age. The fragments of his Letters still preserved bear evidence of great wisdom. See Hoefer, Nouv. Biog. Generale, s.v.

## Alpes[[@Headword:Alpes]]

             in Roman mythology, was a surname of Mercury, because he had wings on his feet.

## Alpha or A[[@Headword:Alpha or A]]

             the first letter in almost all alphabets. In Hebrew it is called aleph (א), which signifies ox, from the shape of it in the old Phoenician alphabet, where it somewhat resembles the head and horns of that animal (Plutarch, Quoest. Sympos. 9, 2; Gesenii Thesaur. Heb. p. 1). The following figures illustrate the steps by which this letter reached its form in various languages. SEE ALPHABET. Its predominant sound in nearly all languages is very simple, being little more than a mere opening of the mouth as in ah! In Hebrew, however, it is treated in grammar as a consonant of the guttural class, although a very soft one, corresponding to the "smooth breathing" in Greek ('), and cannot therefore be readily represented in English. Like all the other letters of the Hebrew alphabet, it is frequently employed in the Psalms and Lamentations to indicate a division of the stanzas in the manner of an acrostic (q.v.). A remarkable instance occurs in Psalms 119, which is divided into as many sections of several verses each as there are letters in the alphabet, the first word of each verse beginning with the letter appropriate to the section. The Hebrew name has passed over along with the letter itself into the Greek alpha. Both the Hebrew and Greeks employed the letters of their alphabets as numerals; and A, therefore (aleph or alpha), denoted one, the first. Hence our Lord says of himself that he is (τὸ Α) Alpha and (τὸ Ω) Omega, i e. the first and the last, the beginning and the ending, as he himself explains it (Rev 1:8; Rev 1:11; Rev 21:6; Rev 22:13).

This expression, which in the O.T. had already been employed to express the eternity of God (Isa 44:6), was in the patristic period more definitely employed with the same significance (Tertul. De monog. c. 5; Prudentius, Cathemer. Hymn, 9, 11); and its applications were traced out with puerile minuteness (see Primasius, in the Bibl. Patr. Max. 10, 338), especially by the Gnostic Marcus (Iren. Hoeres. 1, 14; Tertul. Proescr. c. 50). Traces of this significance as a symbol of the divinity of Christ (Rhaban, De laud. s. Crucis, 1, fig. 1; Didron, Iconogr. Chret. p. 801) have been found in the following interesting monograms, which occur on the catacombs of Melog (Ross, Reisen auf d. Inseln d. ageischen Meeres, 3, 149) and Naples (Aginc. Pitt. 11, 9), and in the cemeteries of Rome (Mamachi Orig. et antiq. Christ. 3, 75), as well as on coins and inscriptions elsewhere They are sometimes enclosed in a circle. See Bey. schlag, De sigillo nominis Dei hominis (Viteb. 1692); Ewald, De a et w nomine Chr. mrystico, in his Embl. 2, 169 sq.; Pfeiffer, De a et w (Regiom. 1677); Rudiger, De Christo per primum (בְּרֵאשִׁית) et ultimum (Α᾿μήν) S. S. vocem indicato (Giess. 1724). SEE OMEGA.

## Alphabet[[@Headword:Alphabet]]

             (from the first two Greet letters, alpha and beta), the series of characters employed in writing any language. The origin of such written signs is unknown, having been ascribed by some to Adam and other antediluvians (Bangii Exercitationes de ortu et progressu literarum, Hafniae, 1657, p. 99 sq,), and, lately to an astronomical observation of the relative position of the planets in the zodiac by Noah at the deluge (Seyffarth, Unser Alphabet ein Abbild des Thierkreises, Leipz. 1834). SEE LANGUAGE. The earliest and surest data, however, on which any sound speculation on this subject can be based, are found in the genuine palaeographical monuments of the Phoenicians; in the manifest derivation of all other Syro- Arabian and almost all European characters from that type, and in the testimony which history bears to the use and transmission of alphabetical writing (Carpzov, Crit. Sacr. p. 227; Kopp, Bilder und Schriften der Vorzeit, Mannh. 1819; and especially Gesenius, Scripturoe linguoeque Phaenioc monumenta, Lips. 1837). SEE WRITING.

There are only three nations which can compete for the honor of the discovery, or rather the use and transmission of letters — the Babylonians, the Phoenicians, and the Egyptians. The chief arguments in favor of the first (Kopp, Bilder und Schriften, 2, 147; Hoffmann, Gram. Syr. p. 61) are based on the very early civilization of Babylon; on numerous passages which attribute the discovery to the Σύροι, Syri, and Xαλδαῖοι (quoted in Hoffmann, 1. c.); and especially on the existence of a Babylonian brick containing an inscription in characters resembling the Phoenician. To these arguments Gesenius has replied most at length in the article Palaographie, in Ersch and Gruber's Allgemeine Encyclopadie.

Nearly an equal number of ancient authorities might be cited as testimonies that the discovery of letters was ascribed to the Phoenicians and to the Egyptians (Walton's Prolegomena, 2, 2). And, indeed, there is a view, suggested by Gesenius (Palaography, 1. c.), by which their rival claims might, to a certain extent, be reconciled — that is, by the supposition that the hieroglyphical was, indeed, the earliest kind of all writing; but that the Phoenicians, whose commerce led them to Egypt, may have borrowed the first germ of alphabetical writing from the phonetic hieroglyphs. There is at least a remarkable coincidence between the Syro-Arabian alphabet and the phonetic hieroglyphs, in that in both the figure of a material object was made the sign of that sound with which the name of the object began. See ALPHA. But, if this theory were true, it would still leave the Phoenicians the possibility of having actually developed the first alphabetical writing; and that, together with the fact that the earliest monuments of the Syro- Arabians have preserved their characters, and the unanimous consent with which ancient writers ascribe to them the transmission of the alphabet to the Greeks (Herod. 5, 58; Diod. Sic. 5, 74), may make the probabilities preponderate in their favor. On this assumption, the following table exhibits the probable derivation of the alphabets of the three leading types, the Shemitic, the Indo-Germanic, and the modern European, as represented by the three forms of character employed in this work, namely, the Hebrew, Greek, and English, to which all the others bear a well-known and mostly obvious relation. The sounds attributed to them respectively, however, were in many cases different. Another and more fundamental variation arises from the fact that in the Hebrew all the letters are regarded as consonants, the vowels being designated by certain additional marks called “points," of late invention. SEE HEBREW LANGUAGE. For a view of the printed characters of all languages with their powers, see Ballhorn, Alphabete orientalischer und occidentalischer Sprachen (Leipz. and Lond. 1859). This (and still more the above) classification must be understood as applying only to the written symbols, and not to the etymological affinities of languages, which depend upon national derivation. SEE ETHNOLOGY.

## Alphabetical Poems[[@Headword:Alphabetical Poems]]

             SEE ABECEDARIAN HYMNS.

## Alphaeus[[@Headword:Alphaeus]]

             (Α᾿λφαῖος), the name of two men.

1. The putative father of James the Less (Mat 10:3; Mar 3:18; Luk 6:15; Act 1:13), and husband of Mary, the sister-in-law of our Lord's mother (Joh 19:25) SEE MARY; for which reason James is called "the Lord's brother" (Gal 1:19). SEE JAMES. A.D. ante 26. It seems that he was a (perhaps elder) brother of Joseph, to whom, on his decease without issue, his widow was married according to the Levirate Law (q.v.). By comparing Joh 19:25, with Luk 24:10, and Mat 10:3, it appears that Alphaeus is the Greek, and Cleophas or Clopas (q.v.) the Hebrew or Syriac name of the same person, according to the custom of the provinces or of the time, when men had often two names, by one of which they were known to their friends and countrymen, and by the other to the Romans or strangers. More probably, however, the double name in Greek arises, in this instance, from a diversity in pronouncing the חin his Aramaean name, חִלְפִי (chalphay', changing, as in the Talmudists, Lightfoot, ad Acts , 1, 13), a diversity which is common also in the Septuagint (Kuinol, Comment. on Joh 19:25). SEE NAME. Or rather, perhaps, Clopas was a Greek name adopted out of resemblance to the Jewish form of Alpheus (like “Paul" for “Saul"), if, indeed, the former be not the original from which the latter was derived by corruption.

2. The father of the evangelist Levi or Matthew (Mar 2:14). A.D. ante 26.

## Alphage or Elphegus[[@Headword:Alphage or Elphegus]]

             archbishop of Canterbury, distinguished for humility and piety. Being infected with the views of the age, he took the habit in the monastery of the Benedictines, and afterward shut himself up in a cell at Bath. Here he remained until, the see of Winchester being vacated by the death of Ethelwold, Dunstan, archbishop of Canterbury, called him to the vacant bishopric. In 1005 he was elevated to the see of Canterbury. After he had governed this metropolitan see some years, the Danes made an irruption into the city, burned the cathedral, and having put to death upward of seven thousand of the inhabitants, seized the archbishop, whom they kept in bonds seven months, and then murdered; this was on the 19th April, 1012. Godwin remarks that the murderers did not escape the penalty of their sacrilegious act; scarcely one in the whole Danish army having escaped. — Collier, Eccl. Hist. 1, 487-493.

## Alphanus[[@Headword:Alphanus]]

             an Italian ecclesiastic, was successively a monk of Monte-Casino, abbot of St. Benedict at Salerno, and archbishop of that city. He attended a council,  held by Nicolas II, at Beneventum, and subscribed his own name immediately below his. Peter the deacon mentions some of his writings, as an Account of the Martyrdom of St. Christina: — and Hymns, all given in the Italia Sacra, tom. 2.

## Alpheea (Also Alpheonia)[[@Headword:Alpheea (Also Alpheonia)]]

             in Greek mythology, was a surname of Diana, derived from Alpheus, god of the river from whose persecution she was compelled to hide among the nymphs of Letrina, and blacken her face with mud, that the god might not find her. A temple was erected here in her name, and also a statue of black marble in remembrance of this occurrence.

## Alpheius (Or Alypius)[[@Headword:Alpheius (Or Alypius)]]

             was bishop of Apamea, in Syria Secunda, and attended the councils of Neocaesarea (A.D. 315), Nicsea (325), and Antioch (341). He was one of the bishops by whom Eusebius of Caesarea was elected to the see of Antioch.

## Alphen, Jerome Simon Van[[@Headword:Alphen, Jerome Simon Van]]

             a Dutch theologian, was born at Hanau, May 23, 1665; studied at Franeker and Leyden; became pastor at Warmond, and afterward at Amsterdam; and finally, in 1715, professor of theology at Utrecht, which office he filled until his death at Utrecht, Nov. 7, 1742. His principal work is Specimina Analytica, in Epist. Pauli (Utrecht, 1742, 2 vols. 4to). — Drakenborch, Oratio Funebris in Van Alphen (Utrecht, 1743); Hoefer, Biog. Generale, 1, 210.

## Alphery, Nicephorus (or Nikipher)[[@Headword:Alphery, Nicephorus (or Nikipher)]]

             a Russian, allied by birth to the imperial family. In consequence of political troubles, he went to England, studied theology, and, in 1618, became curate of Warlen, Huntingdonshire. It is said that he was repeatedly called from his retirement to return to Russia, even with offers of the imperial throne; but he preferred his quiet duties in England. In 1643 he was deprived of his living, but it was restored to him after the Restoration, and he lived, greatly respected, to a great age. — Biographia Britannica, s.v.; Walker, Sufferings of the Clergy in the Great Rebellion, pt. 2.

## Alpheus[[@Headword:Alpheus]]

             in Greek mythology, was a god of a river, the son of Oceanus and Tethys, famous for his love for the nymph Arethusa, who bathed in the river which he ruled over. She refused his proposal and fled, leaving her dress behind her. Alpheus was already close upon her, when she prayed to Diana, who covered her with a cloud. However, Alpheus followed the cloud, when it was suddenly changed into water. Alpheus now changed himself into his watery form and sought to mix his stream with hers, but Diana removed her to the island of Ortygia. Again Alpheus found a way to her, and Arethusa, not wishing to withstand such a passionate love, permitted him to mix his waves with hers. The ancients related some very wonderful things about these two streams. The Arethusa was said to become of a red color when the blood of the sacrifices at Olympia flowed into Alpheus. The latter is also said to have slain his brother, and in despair he threw himself into the Nyctimus River, which subsequently bore his name. The water was said to possess the virtue of giving to departed souls forgetfulness of all the past. The Alpheus River rises on the southern limit of Arcadia, and runs through Elis, in Peloponnesia.

## Alphitomancy[[@Headword:Alphitomancy]]

             a kind of divination (q.v.) performed with barley, first among the pagans, and from them introduced among Christians. A person suspected of crime was brought before a priest, who made him swallow a piece of barley-cake; if this was done without difficulty, he was declared to be innocent; otherwise, not. — Delrio, Disq. Magic, lib. 4, cap. 11; Landon, Eccl. Dict. s.v.

## Alphonso (Alfonso) De San Victor[[@Headword:Alphonso (Alfonso) De San Victor]]

             was bishop of Zamora, and a Benedictine. He moved to the see of Toledo, thence to Orense, and lastly to Zamora, where he died, in 1660. He composed the Rule of St. Benedict, in Spanish (vol. 1, Madrid, 1415; vol. 2, Toledo, 1651).

## Alphonso (Alfonso) Of Santa Maria[[@Headword:Alphonso (Alfonso) Of Santa Maria]]

             archbishop of Burgos, distinguished himself at the Council of Basle (1431- 43), from which, with the other Spanish prelates, he withdrew when the synod proceeded to depose Eugenius IV. He left an abridged History of the Kings of France and Spain, the Emperors, and Popes.

## Alphonso de Alcala[[@Headword:Alphonso de Alcala]]

             (in Latin ALPHONSUS COMPLUTENSIS), a Spanish rabbi, was a native of Alcala de Henares, and lived in the beginning of the 16th century. He embraced Christianity, and was employed by Cardinal Ximenes in the revision of the celebrated Polyglot. — Wolf, Bibl. Hebr. 1, 193.

## Alphonso de Zamora[[@Headword:Alphonso de Zamora]]

             a Spanish Jew and distinguished rabbi, converted to the Catholic faith, and baptized in 1506. Cardinal Ximenes employed him for fifteen years upon his celebrated Polyglot, after which he composed a Dictionary of the Chaldee and Hebrew words of the Old Testament, and other works relating to the text of the Holy Scriptures. In these labors he had some assistance from others; but he composed many other works by himself, mostly on the Hebrew tongue. He wrote also, from Spain, a letter to the Roman Jews, in Hebrew and Latin interlined, reproaching them for their obstinacy. —

Cave, Hist. Lit anno 1506; Wolf, Bibl. Hebr. 1, 193.

## Alphonsus of Liguori[[@Headword:Alphonsus of Liguori]]

             SEE LIGUORI.

## Alred[[@Headword:Alred]]

             SEE ALDRED.

## Alrich, William P., D.D.[[@Headword:Alrich, William P., D.D.]]

             a Presbyterian minister, was born in 1807. His first pastorate was at Newcastle, Del. He was for many years connected with Washington College, Pa.; filling the chair of mathematics and natural philosophy. He served several churches successively as pastor in the neighborhood of Washington. He died at Winterset, la., Dec. 31, 1869. As a student he was laborious and patient, an instructive and amiable gentleman. See Presbyterian, March 26, 1870; Gen. Catal. of Princeton Theol. Seminary, 1872. (W. P.S.)

## Alrunen[[@Headword:Alrunen]]

             in German mythology, are prophesying women, to whom the ancients paid the greatest respect and honor. The Gothic historian Jornandes relates the following: “The Gothic king Filimer found certain women among his people, whom he called Aliorumnes. As these women were somewhat suspicious-looking characters, he banished them from his kingdom, and compelled them to wander about in forsaken places. Thus they came in contact with other people of the woods, called Feigenfaunen, and thus originated this horrible generation of human beings.” Tacitus says of them, “We have seen, during the reign of Vespasian, Weleda, a certain deity, universally worshipped as a goddess; but in earlier times also the Germans  worshipped Aurinia and other women.” It is not quite clear, however, that the name Aurinia is the same as Alrune.

## Alsace, Thomas Louis De Henin Lietard[[@Headword:Alsace, Thomas Louis De Henin Lietard]]

             cardinal d', a Belgian prelate, was born at Brussels in 1680. He was distinguished even more by his lofty character and the sanctity of his manner than by his illustrious ancestry, which ran back to Thierry of Alsace, count of Flanders. Although a younger son when he was consecrated to the ecclesiastical calling, he became the elder by the death of his brother, Charles Louis Anthony, prince of Chimay, and lieutenant- general in France and Spain, who died in 1740. Thomas, then cardinal- archbishop of Mechlin and primate of the Low Countries, immediately transmitted the principality of Chimay to his younger brother, Alexander Gabriel, governor of Oudenarde. After the taking of Brussels by the French, he addressed a letter to Louis XV, expressive of his faith in a Higher Power, and suggesting the sentiment contained in the Te Deum, which they were ordered to chant. He died Jan. 6,1759. See Hoefer, Nouv. Biog. Generale, s.v.

## Alscheich, Moses Ben-Chajim[[@Headword:Alscheich, Moses Ben-Chajim]]

             one of the most distinguished Jewish commentators and preachers of the 16th century, was born at Safet, in Upper Galilee, about 1520. He was rabbi of his native place, where he died about 1595. “His merits as an exponent of Scripture consist chiefly in his haying simplified the exegetical labors of his predecessors. He generally gives the literal interpretation first, and then endeavors to evolve the recondite and allegorical sense, so that his commentaries may be regarded as a useful synopsis of the various Midrashic and Cabalistic views of Scripture” (Ginsburg). He wrote, תורת משה, a commentary on the Pentateuch (Venice, 1601 and dften):שושנת העמקי, a commentary on the Song of Songs (ibid. 1591): — יוב פנינים, a commentary on Proverbs (ibid. 1601): — רוממות אל, a commentary  on the Psalms (ibid. 1605): — עיני משה, a commentary on Ruth (ibid.:1601): — משאת משה, a commentary on Esther (ibid. eod.): — מראות הצובאות, also פ על תרי עסר‘, a commentary on the twelve minor prophets (Fiirth, 1765): — מראות הצובאות ח א, a commentary on the earlier prophets (Offenbach, 1719): — a commentary on the later prophets (Fiirth, 1765): — דברים טובים, a commentary: on Ecclesiastes (Venice, 1601): — נחומי דברים, a commentary on Lamentations (ibid. eod.):חבצלת השרין, a commentary on Daniel (Amst. 1726): and חלקת מחיקק, a commentary on Job (Jesnitz, 1727 ). See Furst, Bibl. Jud. i, 41 sq.; De' Rossi, Dizionario Storico (Germ. transl.), p. 40 sq.; Kitto, Cyclop. i, 123; Ginsburg, Commentary on Ecclesiastes (London, 1861), p. 73 sq.; Basnage, Histoire des Juifs (Taylor's transl.), p. 704; Etheridge,. Introd. to Heb. Literature, p. 415. (B. P.)

## Alsentz, John George[[@Headword:Alsentz, John George]]

             a German Reformed minister, emigrated to America in 1757; was pastor of a Church in Philadelphia, and while serving there accepted a call to Germantown in 1758, where he remained until 1762. From Germantown he was called in 1763 to Wentz's Church in Montgomery County, and was especially active in its erection. Here he labored seven years, and died in 1769. See Harbaugh, Fathers of the German Ref. Church, 2, 97.

## Alsop, Vincent[[@Headword:Alsop, Vincent]]

             a celebrated English Nonconformist divine, was educated at St. John's College, Cambridge. He received ordination at the hands of a bishop, and settled as assistant master in the free school of Oakham, Rutland. Here becoming dissatisfied with his former ordination, he was ordained “in the Presbyterian way,” and afterwards presented to the living of Wilby, Northamptonshire, but was ejected by the Act of Uniformity in 1662. He  then preached privately at Oakham and Wellingborough, and suffered persecution for his Nonconformity. He wrote a hook against Sherlock, called Antisozzo, which procured him much celebrity as a wit, and, in addition, an invitation to succeed the venerable Mr. Cawton in Westminster. Here he drew great crowds to his chapel. His Mischief of Impositions, in answer to Stillingfleet's Mischief of Separation, and his Melius Inquirendum, in answer to Dr. Goodman's Compassionate Inquiry, remain historical landmarks in the history of Nonconformity. He died May 8, 1703. See Encyclop. Brit. s.v.

## Alsted, Johann Heinrich[[@Headword:Alsted, Johann Heinrich]]

             a German Protestant divine, born in 1588 at Herborn, in Nassau, professor of philosophy and theology in his native town, and subsequently at Weissembourg, in Transylvania, where he died in 1638. He represented the Reformed Church of Nassau at the Synod of Dort. Among his numerous works may be mentioned, Tractatus de Mille Annis (1618; a treatise on the Millennium, translated and published in London in 1643, 4to); Encyclopoedia Biblica (Francof. 1620, 1642), in which he attempts to prove that the principles and materials of all the arts and sciences should be sought for in the Scriptures. He wrote also a general Encyclopoedia (Lyons, 1649, 4 vols. fol.), and other works, of which a list may be found in Niceron, Memoires, t. 41.

## Alston, Nathaniel[[@Headword:Alston, Nathaniel]]

             an English Wesleyan minister, was born at Preston, Lancashire, in 1812. He was converted young; became a local preacher at the age of sixteen; entered the ministry in 1834; became a supernumerary after forty-one years of active service; retired to Fareham, and died of paralysis, Aug. 7, 1878. He was a close student, an original, evangelical preacher, a man of penetration, although, timid. See Minutes of Conf. (Lond. 1879), p. 12.

## Alston, Philip William Whitmel[[@Headword:Alston, Philip William Whitmel]]

             a clergyman of the Protestant Episcopal Church, was born on Fishing Creek, in Warren Co., N. C., Feb. 28,1813. His mother dedicated him to the Lord from his birth, and took care that his education should be conducted accordingly. The family removed to Edenton, N. C., when he was about five years of age; and here, in process of time, he began his academic course under the Rev. John Avery, D.D. In 1822 he attended Shocco Springs Academy, in the same state. In January, 1826, he entered the University of North Carolina and graduated in 1829, but remained at the university as a resident graduate during the next year, when he removed to the neighborhood of Randolph, Tenn., and was occupied for two or three years in reading and study. In 1834 he joined the Protestant Episcopal Church, and in the following year was a deputy to the General Convention. In June, 1838, he was ordained deacon, and exercised his ministry at Randolph until February of the next year, when he became rector of Calvary Church, Memphis, a position which he held until the close of his life. He died at Columbia, Tenn., June 17, 1847. Mr. Alston was distinguished for his taste for the fine arts, possessing considerable skill in drawing. As a preacher, his manner was earnest, but quiet. His  social qualities were of a high order. See Sprague, Annals of the Amer. Pulpit, 5, 754.

## Alston, William J[[@Headword:Alston, William J]]

             a Protestant Episcopal clergyman of the diocese of New York, entered the ministry in 1859, and in the following year became rector of St. Philip's Church, New York city; in 1862 he was rector of St. Thomas's Church (African), Philadelphia, in which rectorship he remained until 1872, when he returned to his former charge, St. Philip's. He died May 26,1874, aged forty-seven years. See Prot. Episc. Almanac, 1875, p. 144.

## Alsup, Asaph H.[[@Headword:Alsup, Asaph H.]]

             a minister in the Methodist Episcopal Church, South, was born in Wilson County, Tenn., Dec. 17, 1826. He professed conversion in 1848, and was admitted into the Tennessee Conference in 1850. Early in 1856 he retired to his native place, where he died, Aug. 31, 1856. Mr. Alsup was an excellent preacher and a devout Christian. See Minutes of Annual Conferences of the M. E. Church, South, 1856, p. 669.

## Alsvidur[[@Headword:Alsvidur]]

             (swift), in Norse mythology, is one of the twe horses that draw the wagon of the sun; the other is called Arwakur.

## Alt, Johann Karl Wilhelm[[@Headword:Alt, Johann Karl Wilhelm]]

             a Protestant theologian of Germany,, was born Oct. 1, 1797, at Hoyerswerda, in Upper Lusatia. He studied at Leipsic and Halle, and after passing his theological examination in 1817, he became tutor in a noble family. In 1821 he was promoted as doctor of philosophy; was appointed deacon at Eisleben in 1823, and advanced to the pastorate in the same place in 1829. In 1835 he was called to Hamburg; was honored in 1836 with the degree of D.D.; and was appointed in 1860 as senior of the Hamburg ministerium. He died Dec. 23, 1869. His theology was that of vulgar rationalism. His publications are mainly sermons, a list of which is given by Zuchold, Bibl. Theol. 1, 18-20. See Hamburger Correspondent, Jan. 12, 1870, No. 10. (B. P,)

## Altaheimum[[@Headword:Altaheimum]]

             SEE ALTHEIM.

## Altamura, Ambrose Of;[[@Headword:Altamura, Ambrose Of;]]

             a Dominican, published several works: Il Melchisedek (1658), in praise of the Holy Sacrament: — Praises of the Saints of his Order: — and commenced a new Dominican Library (vol. 1, 1677 —shortly after his death). See Echard, 2, 660.

## Altan, Gatusun[[@Headword:Altan, Gatusun]]

             is an idol worshipped by the Kalmucks, and is represented in the form of a snake with four feet. The carrying of such an idol is thought by them to be a suire protection against all dangers.

## Altan, Jidakti Burchan[[@Headword:Altan, Jidakti Burchan]]

             (the golden and imperishable), in the mythology of the Mongolians, was one of the holy prophets who came from heaven from time to time to warn men. He appeared in that period of the world's history when the ages of men had come down as low as thirty thousand years.

## Altanaeus[[@Headword:Altanaeus]]

             (Α᾿λταναῖος, prob. for Μαλταναῖος, and this, by resolution of the dagesh, for Ματταναῖος), one of the “sons" of Asom (or Hashum), who divorced his Gentile wife after the captivity (1Es 9:33); evidently, the MATTENAI SEE MATTENAI (q.v.) of the genuine text (Ezr 10:33).

## Altani, Antonio[[@Headword:Altani, Antonio]]

             an Italian prelate and diplomatist, was employed by pope Eugenius IV in several important affairs, especially as nuncio at the Council of Basle. Two new nunciatures — one in Scotland in the time of James I, the other in England in 1437 — were intrusted to him by the same pontiff, who also made him bishop of Urbino. Nicholas V, successor of Eugenius, also sent Altani as nuncio to Spain in order to negotiate for the marriage of the emperor Frederick III and Eleanor, infant princess of Portugal. Altani died at Barcelona in 1450, after more than twenty years of service and labor. See Hoefer, Nouv. Biog. Generale, s.v.

## Altanus[[@Headword:Altanus]]

             in Roman mythology, was a south-westerly wind, believed to be a son of Tellus because he was thought to come out of the earth.

## Altar[[@Headword:Altar]]

             (מִזְבֵּחִ, mizbe'ach, from זָבִח, to slay in sacrifice; βωμός), a structure on which sacrifices of any kind are offered. In ancient times this was always done by slaughter or by fire. The term is borrowed in modern times to signify a table or other erection in a church on which the sacraments are administered, or near which prayer is offered and other religious exercises performed (comp. Hebrew 13:10). They were originally of earth (Exo 20:24; comp. Lucan. 9:988; Horace, Odes, 3, 8, 4; Ovid, Metam. 4, 752; Trist. 5, 5, 9; Pliny, 4, 4) or unwrought stone (Exo 20:25), erected on such spots as had been early held sacred (Gen 12:7 sq.; Gen 13:18; Gen 26:25; Gen 35:1; Exo 17:15; Exo 24:4 sq.), especially hill- tops and eminences (Gen 22:9; Eze 18:6; comp. Herodotus 1:131; Homer, Iliad, 22, 171; Apollon. Rhod. 524; Livy, 21:38; Philostr. Apol. 1, 2), also house-tops (2Ki 23:12), as being nearer the sky (Tacit. Anal. 13, 57; Philostr. Apol. 2, 5); occasionally under remarkable trees (2Ki 16:4). See Smith's Dict. of Class. Antiq. s.v. Ara; Selden, Synedr. 3, 260 sq.; Jahn, Archaol. pt. 3, c. 2, 5; Bahr, Symbolik, 1, 157, 233; Lakemacher, Antiq. Graec. sacr. p. 221 sq. The stone altars erected to the true God (Jos 8:31; 1Ki 18:31; 1Sa 6:14) were imitated by the Gentiles, as appears from Pausanias (6, 382), where he mentions "an altar of white stone," and Apollonius Rhodius, in speaking of the temple of Mars (Argon. 2). Altars were generally erected at the gates of the city (2Ki 23:8). We may refer to this Act 14:13, where the priest of Jupiter is said to have brought filleted oxen to the gates to perform sacrifice. An altar, both among the Jews and the heathen, was an asylum, a sanctuary, for such persons as fled to it for refuge (Exo 21:14; 1Ki 1:50; 1Ki 2:28, etc.). As to the practice of the heathen in this respect, all the Greek writers are more or less copious. SEE HORNS.

Heb 13:10, “We have an altar," etc., Macknight explains thus: "Here, by a usual metonymy, the altar is put for the sacrifice, as is plain from the apostle's adding ‘of which they have no right to eat.' This is the sacrifice which Christ offered for the sins of the world;: and the eating of it does not mean corporeal eating, but the partaking of the pardon which Christ, by that sacrifice, had procured for sinners" (comp. Olshau. sen, Comment. in loc.). SEE LORD'S SUPPER.

One wooden table was wont to be placed in the midst of every meeting- place of the primitive Christians, upon which each of them laid what he bestowed for the use of the poor, as we are informed by Theodoret (5, 18; see Heb 12:16); and because alms are noted with the name of sacrifice, that table upon which they were laid was called by the ancient Christians an altar. SEE SACRIFICE.

I. Pagan. — There is a strong probability that some of those ancient monuments of unhewn stone, usually called Druidical remains, which are found in all parts of the world, were derived from the altars of primitive times. SEE STONE. These are various in their forms, and their peculiar uses have been very much disputed. (See Penny Cyclopoedia, s.v. Avebury, Carnac, Stonehenge.) Dr. Kitto has elaborately examined the subject (Pict. Hist. of Palest. append. to bk. 3, ch. 3 and 4), and comes to the conclusion that the cromlechs are representatives of ancient altars, while the kistvaens, or stones disposed in a chest-like form, are analogous to the arks of Jewish and Egyptian worship, SEE ARK, and are remnants of the so-called arkite traditions. SEE FLOOD.

Cromlechs are somewhat in the form of a table, one large stone being supported in a horizontal or slightly inclined position upon three or more, but usually three stones, set upright. That they were used as altars is almost instinctively suggested to every one that views them; and this conclusion is strengthened when, as is often the case, we observe a small circular hole through which probably the rope was run by which the victims, when slaughtered, were bound to the altar, as they were to the angular projections or “horns" of the Jewish altar (Psalm 123:27). It was natural that when a sufficiency of large stones could not be found, heaps of smaller ones should be employed, and that, when practicable, a large flat stone would be placed on the top, to give a proper level for the fire and the sacrifice. Such are the cairns of altar-like form, many of which still remain; but as they are sometimes found in places where stones of large size might have been obtained, it seems that in later times such altars had a special appropriation; and Toland shows (Hist. of Brit. Druids, p. 101) that the sacred fires were burned on them, and sacrifices offered to Bel, Baal, the Sun. In many instances, as at Stonehenge, a circle of stones is ranged around a central one in an amphitheatrical manner, an arrangement which has been found to take place likewise even in Persia, as at Darab (Ouseley's Travels, 2, 124). Caesar refers to such consecrated circles for national deliberation among the Gauls (Bell. Gall. 6), and Homer alludes to Grecian councils held within circles of stones (Il. 18, 585; comp. Od. 8, 5). The following, figured from Ouseley (Travels in Persia, 2, 80-83), was called by the natives “Stone of the Fire Temple," and is surrounded by a low wall. It is ten or eleven feet high, and about three square. Two sides contain an inscription, in Pehlvi, within a sunken circle. There is a small cavity on the top, as if to contain fire. The pyramids (q.v.) of Egypt may likewise have been originally sites of worship.

Passing by the early and rude forms of altars still extant of the Mexican worship, since too little is known of the history and application of these to illustrate our subject in any definite manner, we notice those of Egypt as being first both in point of aptness and antiquity. The first of the accompanying specimens is of a purely Egyptian character, and is taken from the representations of sacrifice upon the monuments.

Among the ancient Egyptian pictures that have been discovered at Herculaneum are two of a very curious description, representing sacred ceremonies of the Egyptians, probably in honor of His. In one the scene is in the area before a temple (as usual); the congregation is numerous, the music various, and the priests engaged are at least nine persons. The temple is raised, and an ascent of eleven steps leads up to it. In the entire painting, of the. birds or ibises one is lying down at ease, another is standing up without fear or apprehension; a third, perched-on some paling, is looking over the heads of the people; and a fourth is standing on the back of a Sphinx, nearly adjacent to the temple, in the front of it. It deserves notice that this altar (and the other also) has at each of its four corners a rising, which continues square to about half its height, but from thence is gradually sloped off to an edge or a point. These are no doubt the horns of the altar, and probably this is their true figure (see Exo 27:2, etc.; Exo 29:12; Eze 43:15). The priest is blowing up the fire, apparently with a fan, so as to avoid the pollution of the breath. The other figure, which we give more in full, shows the horns of the altar, formed on the same principle as the foregoing; but this is seen on its angle, and its general form is more elevated. It has no garlands, and perfumes appear to be burning on it. In this picture the assembly is not so numerous as in the other; but almost all, to the number of ten or a dozen persons, are playing on musical instruments.

The idolaters in the first ages of the world, who generally worshipped the sun, appear to have thought it improper to confine the supposed infinity of this imaginary deity within walls, and therefore they generally made choice of woods and mountains, as the most convenient places for their idolatry; and when, in later times, they had brought in the use of temples, yet for a long time they kept them open-roofed. With such a form of worship notions of gloomy sublimity were associated, and so prevalent was the custom, that the phrase "worshipping on high places," is frequently used to signify idolatry in the Old Testament. The worshipping on high-places was strictly forbidden to the Jews; not merely because the custom had a tendency to produce idolatry, but also because the customary form of that idolatry was the worst, the most cruel, and the most debasing. SEE HIGH- PLACE. It was before these altars, in groves and mountains, that human sacrifices were most frequently offered, that parents whose natural affections were blighted and destroyed by dark superstitions made their children pass through the fire to Moloch; and it was in such places that licentiousness and depravity were systematically made a part of public worship. SEE IDOLATRY. It does not appear from the monuments that altars on high-places were common in Egypt, though there are some traces of worship in groves. SEE ASHERAH.

The heathens at first made their altars only of turf, afterward of stone, marble, wood, and other materials. They differed in form as well as material, some being round, some square, and others triangular. All their altars turned toward the east, and stood lower than the statue of the god, and were adorned with sculptures representing the deity to whom erected, or the appropriate symbols. These altars were of two kinds, the higher and the lower; the higher were intended for the celestial gods, and were called by the Romans altaria; the lower were for the terrestrial and infernal gods, and were called aroe. Those dedicated to the heavenly gods were raised a great height above the ground; those of the terrestrial gods were almost even with the surface, and those for the infernal deities were only holes dug in the ground, called scrobiculi. Most of the ancient Greek altars were of a cubical form; and hence, when the oracle of Apollo at Delphi commanded that a new altar should be prepared exactly double the size of that which already stood in the temple, a problem was given surpassing the powers of science in those days, which is well known to mathematicians under the name of the duplication of the cube. The great temples of Rome generally contained three altars; the first, in the sanctuary at the foot of the statue, for incense and libations; the second, before the gate of the temple, for the sacrifice of victims; and the third, like the table of shewbread, was a portable one for the offerings and vessels to lie upon.

The ALTAR AT ATHENS, inscribed “to the unknown God." — Paul, discoursing in that city on the resurrection of the dead, was carried by some of the philosophers before the judges of the Areopagus, where he uses this expression (Act 17:22-23): "Ye men of Athens, I perceive that in all things ye are too superstitious" (over-fond of gods); "for as I passed by, and beheld your sacred instruments, I found an altar with this inscription, 'To the unknown god;' him, therefore, whom ye worship as 'unknown,' him declare" (represent, announce) “I unto you." The question is, What was this altar thus consecrated to the "unknown god?" Jerome says that it was inscribed “to the gods of Asia, Europe, and Africa — to the unknown and strange gods;" and that the apostle uses the singular form because his design was only to demonstrate to the Athenians that they adored an unknown god (Comment. ad Tit. 1, 12). Some, as Grotius, Vossius, Beza, believe that Paul speaks of altars extant in several places of Attica, without any inscription, erected after a solemn expiation for the country, by the philosopher Epimenides (Diog. Laert. Vit. Epim. 1, 29). Others conceive that this altar was the one mentioned by Pausanias (1, 1) and Philostratus (Vit. Revelation 6, 3), who speak of altars at Athens consecrated “to the unknown gods." Lucian (Philopatr. § 9) swears "by the unknown god at Athens." He adds, “Being come to Athens, and finding there the unknown god, we worshipped him, and gave thanks to him, with hands lifted up to heaven" (but see Niemeyer, Interp. Orat. Pauli in Areop. hab.). Peter Comestor relates that Dionysius the Areopagite, observing while he was at Alexandria the eclipse which, contrary to nature, happened at the death of our Savior, from thence concluded that some unknown god suffered; and not being then in a situation to learn more of the matter, he erected at his return to Athens this altar “to the unknown god," which gave occasion to Paul's discourse at the Areopagus. Theophylact, OEcumenius, and others, give a different account of its origin and design, but each of their opinions, as also those we have noticed, has its difficulties. Augustine had no doubt that the Athenians, under the appellation of the unknown God, really worshipped the true one (comp. Hales, Analysis, 3, 519-531). SEE ATHENS.

The most probable appears to be the conjecture of Eichhorn (Allgem. Biblioth. 3, 414), to which Niemeyer subscribes, that there were standing at Athens several very ancient altars, which had originally no inscription, and which were afterward not destroyed, for fear of provoking the anger of the gods to whom they had been dedicated, although it was no longer known who these gods were. He supposes, therefore, that the inscription ἀγνώστῳ Θεῷ, to an [some] unknown God, was placed upon them; and that one of these altars was seen by the apostle, who, not knowing that there were others, spoke accordingly. To this we may add the notion of Kuinol (Comment. in loc.), who considers it proved that there were several altars at Athens on which the inscription was written in the plural number, and believes that there was also one altar with the inscription in the singular, although the fact has been recorded by no other writer; for no argument can be drawn from this silence to the discredit of a writer, like Paul, of unimpeached integrity. The altar in question, he thinks, had probably been dedicated ἀγνώστῳ Θεῷ on account of some remarkable benefit received, which seemed attributable to some God, although it was uncertain to whom. SEE UNKNOWN GOD.

So much at least is certain, both from Paul's assertion and the testimony of Greek profane writers, that altars to an unknown god or gods existed at Athens. But the attempt to ascertain definitely whom the Athenians worshipped under this appellation must ever remain fruitless for want of sufficient data. The inscription afforded to Paul a happy occasion of proclaiming the Gospel; and those who embraced it found indeed that the Being whom they had thus “ignorantly worshipped" was the one only living and true God (Lardner's Works, 7, 319-321). SEE PAUL.

II. Jewish. — Cain and Abel appear to have worshipped at some primitive form of altar (Gen 4:3-4); but the first altar we read of in the Bible was that erected by Noah on leaving the ark. According to a rabbinical legend, it was partly formed from the remains of one built by Adam on his expulsion from Paradise, and afterward used by Cain and Abel, on the identical spot where Abraham prepared to offer up Isaac (Zohar, 51:3, 4; Jonathan's Targum, 9:20; 22:29). Mention is made of altars erected by Abraham (Gen 12:7; Gen 13:4; Gen 22:9); by Isaac (Gen 26:25); by Jacob (Gen 33:20; Gen 35:1; Gen 35:3); by Moses (Exo 17:15). After the giving of the law, the Israelites were commanded to make an altar of earth; they were also permitted to employ stones, but no iron tool was to be applied to them. This has been generally understood as an interdiction of sculpture, in order to guard against a violation of the second commandment. Altars were frequently built on high places (q.v.), the word being used not only for the elevated spots, but for the sacrificial structures upon them (Creuzer, Symbol. 1, 159; Gesenius, Comment. zu Jesa. 2, 282). Thus Solomon built a high-place for Chemosh (1Ki 11:7), and Josiah broke down and burnt the high-place, and stamped it small to powder (2Ki 23:15). Such structures, however, were forbidden by the Mosaic law (Deu 12:13; Deu 16:5), except in particular instances, such as those of Gideon (Jdg 6:26) and David (2Sa 24:18). It is said of Solomon that he “loved the Lord, walking in the statutes of David, his father, only he sacrificed and burnt incense on the high-places" (1Ki 3:3). Altars were sometimes built on the roofs of houses: in 2Ki 23:12, we read of the altars that were on the top of the upper chamber of Ahaz. In the tabernacle, and afterward in the temple, two altars were erected, one for sacrifices, the other for incense; the table for the shew-bread is also sometimes called an altar.

1. The ALTAR OF BURNT-OFFERING (מִזְבִּח הָעוֹלָה), Exo 30:28, or brazen altar (מִזְבִּח הִנְּחשֶׁת), Exo 39:39, called in Mal 1:7; Mal 1:12, "the table of the Lord," perhaps also in Eze 44:16. This differed in construction at different times.

(a.) In the tabernacle (Exodus 27, 38) this was a hollow square, five cubits in length and breadth, and three cubits in height; it was made of shittimwood, SEE SHITTIM, and overlaid with plates of brass. In the middle there was a ledge or projection (כִּרְכֹּב, karkob', Rosenmuller, deambulacrum), on which the priest stood while officiating; immediately below this a brass grating was let down into the altar to support the fire, with four rings attached, through which poles were passed when the altar was removed. Some critics have supposed that this grating was placed perpendicularly, and fastened to the outward edge of this projection, thus making the lower part of the altar larger than the upper. Others have imagined that it extended horizontally beyond the projection, in order to intercept the coals or portions of the sacrifice which might accidentally fall off the altar. To this effect is a statement by the Targumist Jonathan. But for such a purpose (as Bahr remarks, Symbol. 1, 480) a grating seems very unsuitable (comp. Josephus, Ant. 3, 6, 8). As the priests were forbidden to go up by steps to the altar (Exo 20:26; comp. Genesis 10, 15; Servius, ad AEn. 4, 646), a slope of earth was probably made rising to a level with the projection. According to the Jewish tradition, this was on the south side, which is not improbable; for on the east was “the place of the ashes" (Lev 1:16), and the laver of brass was probably near the western side, so that only the north and south sides were left (Eze 8:5). Those critics who suppose the grating to have been perpendicular or on the outside consider the injunction in Exo 20:24, as applicable to this altar, and that the inside was filled with earth; so that the boards of shittim-wood formed merely a case for the real altar. So Jarchi, on Exo 27:5. Its corners were ornamented with “horns" (Exo 29:12; Lev 4:18 sq.). SEE HORN.

In Exo 27:3, the following utensils are mentioned as belonging to the altar, all of which were to be made of brass.

1. סִירִוֹת, siroth', pans or dishes to receive the ashes (q.v.) that fell through the grating. 2. יִעִים, yaim', shovels (Vulg. forcipes), for cleaning the altar.

3. מִזְרָקוֹת, mizrakoth' (Auth. Vers. basins; Sept. φιάλαι; Gesenius, patera sacrifica), vessels for receiving the blood and sprinkling it on the altar.

4. מִזְלָגוֹת, mizlagoth' (Auth. Vers. "flesh-hooks;" Sept. κρεάγραι; Vulg. fuscinulke), large forks to turn the pieces of flesh, or to take them off the fire (see 1Sa 2:13).

5. מִחְתּוֹת, machtoth' (Auth. Vers. "firepans;" Sept. τὸ πυρεῖον); the same word is elsewhere translated censers (Num 16:17); but in Exo 25:38, "snuff-dishes;" Sept. ὑποθέματα. (Comp. Lamy, De Tabern. p. 439 sq.; Meyer, Bibeldeut. p. 201 sq.; Van Til, De Tabernac. p. 57.)

(b.) The altar of burnt-offerings in Solomon's temple was of much larger dimensions, “twenty cubits in length and breadth, and ten in height" (2Ch 4:1; comp. 1Ki 8:22; 1Ki 8:64; 1Ki 9:25), and was made entirely of brass, i.e. bronze plates covering a structure of earth or stone (Cramer, De Ara exter. p. 29 sq.). It is said of Asa that he renewed (חִדֵּשׁ), that is, either repaired (in which sense the word is evidently used in 2Ch 24:4) or reconstructed (Sept. ἐνεκαίνισε) the altar of the Lord that was before the porch of the Lord (2Ch 15:8). This altar was removed by King Ahaz (2Ki 16:14); it was "cleansed" by Hezekiah; and in the latter part of Manasseh's reign was rebuilt. It is not certain whether this was one of the sacred utensils which the Babylonians broke up and removed their materials (Jer 52:17 sq.).

(c.) Of the altar of burnt-offering in the second temple the canonical scriptures give us no information, excepting that it was erected before the foundations of the temple were laid (Ezr 3:3; Ezr 3:6), on the same place where it had formerly been built (Josephus, Ant. 11, 4, 1). From the Apocrypha, however, we may infer that it was made, not of brass, but of unhewn stone (comp. Spencer, Leg. rit. p. 418 sq.; Bahr, Symbol. 1, 489; Cramer, p. 32 sq.), for in the account of the restoration of the temple service by Judas Maccabeus, it is said, “They took whole stones, according to the law, and built a new altar according to the former" (1Ma 4:47). When Antiochus Epiphanes pillaged Jerusalem, Josephus informs us that he left the temple bare, and took away the golden candlesticks, and the golden altar (of incense), and table (of shew-bread), and the altar of burnt- offering (Ant. 12, 5, 4).

(d.) The altar of burnt-offering erected by Herod is thus described by Josephus (Wars, v. 5, 6): “Before this temple stood the altar, fifteen cubits high, and equal both in length and breadth, each of which dimensions was fifty cubits. The figure it was built in was a square, and it had corners like horns, and the passage up to it was by an insensible acclivity from the south. It was formed without any iron tool, nor did any iron tool so much as touch it at any time." The dimensions of this altar are differently stated in the Mishna (Middoth, 3, 1). It is there described as a square 32 cubits at the base; at the height of a cubit it is reduced 1 cubit each way, making it 30 cubits square; at 5 cubits higher it is similarly contracted, becoming 28 cubits square, and at the base of the horns 26 cubits; and, allowing a cubit each way for the deambulacrum, a square of 24 cubits is left for the fire on the altar. Other Jewish writers place the deambulacrum 2 feet below the surface of the altar, which would certainly be a more suitable construction. The Mishna states, in accordance with Josephus, that the stones of the altar were unhewn, agreeably to the command in Exo 20:25; and that they were whitewashed every year at the Passover and the feast of tabernacles. On the south side was an inclined plane, 32 cubits long and 16 cubits broad, made likewise of unhewn stones. A pipe was connected with the south-west horn, through which the blood of the victims was discharged by a subterraneous passage into the brook Kedron. Under the altar was a cavity to receive the drink-offerings, which was covered with a marble slab, and cleansed from time to time. On the north side of the altar several iron rings were fixed to fasten the victims. Lastly, a red line was drawn round the middle of the altar to distinguish between the blood that was to be sprinkled above and below it (Reland, Antiq. Sacr. p. 97 sq.; Lamy, De Tabernac. table 16; L'Empereur, in the Mishna, in loc.; Cramer, De Ara exteriore Templi secundi, Lugd. Bat. 1697, and in Ugolini Thesaur. 10; Ugolini Altare exter. in his Thesaur. 10; Otho, Lex. Rabb. p. 32 sq.).

According to Lev 6:6, the fire on the altar of burnt-offerings was not permitted to go out (Buxtorf, Historia ignis sacri, in his Exercit. p. 288 sq.; and in Ugolini Thesaur. 10; Horeb, De igne Sacro, in Ugolini Thesaur. 32; Bohn, De igne Gentilium sacro in Israel. sacra injurio, in Ugolini Thesaur. 10; comp. Deyling, Observ. 2, 164 sq.; 5, 47 sq.; Carpzov, Appar. p. 286; Schacht, Animadv. ad Iken. p. 293; Rosenmuller, Morgenl. 2, 156 sq.; Spanheim, De Vesta et Prytaneis Groec. in Graevii Thesaur. 5, 660 sq.; Hyde, Relig. vet. Pers. 8), as having originally fallen from heaven (Lev 9:24; πῦρ οὐρανοπετές, comp. Curt. 3, 3; Ammian. Marcel. 23:6; Pausan. 5, 15, 5; 8:9, 1; Plutarch, Numa, 9; Solin. 5; Serv. ad AEn. 12, 200; Val. Max. 1:1, 7; Zendavesta, 3, 237), and, according to the rabbinical traditions, renewed in like manner on several occasions (Gemara, Yoma, 21; Zebach, 61,2; 2Ma 1:19 sq.; comp. Van Dale, De Idolatr. c. 8, p. 149 sq.). SEE BURNT-OFFERING.

2. The second altar belonging to the Jewish Cultus was the ALTAR OF INCENSE ( מִזְבִּח הִקְּטֹרֶתand מִקְטִר קְטֹרֶת, Exo 30:1; Sept. θυσιαστήριον θυμιάματος), called also the golden altar (מִזְבִּח הִזָּהָב, Exo 29:38; Num 4:11) to distinguish it from the altar of burnt-offering, which was of less costly materials (Exo 38:30). Probably this is meant by the “altar of wood" spoken of in Eze 41:22, which is further described as the "table that is before the Lord," an expression precisely suitable to the altar of incense (see Delitzsch, Brief an die Hebr. p. 678). The name מִזְבֵּחִ, "altar," was not strictly appropriate, as no sacrifices were offered upon it; but once in the year, on the great day of atonement, the high-priest sprinkled upon the horns of it the blood of the sin-offering (Exo 30:10). It was placed between the table of shew- bread and the golden candlestick (Lev 16:18), i.e. in the holy place, "before the vail that is by the ark of the testimony" (Exo 30:6; Exo 40:5). Philo, too, speaks of it as "within the first vail," and as standing between the candlestick and the table of shew-bread. In apparent contradiction to this, the author of the Epistle to the Hebrew enumerates it among the objects which were within the second vail, i.e. in the Holy of Holies. It is true that by θυμιατήριον in this passage may be meant “a censer," in accordance with the usage of the Sept., but it is better understood of the altar of incense, which by Philo and other Hellenists is called θυμιατήριον. It is remarkable also that in 1Ki 6:22, this same altar is said to belong to "the oracle" (הִמִּזְבֵּחִ אֲשֶׁר לִדְּבִיר), or most holy place. This may perhaps be accounted for by the great typical and symbolical importance attached to this altar, so that it might be considered to belong to the “second tabernacle." (See Bleek on Hebrew 9:4, and Delitzsch, in loc.)

(a.) This altar in the tabernacle was made of shittim-wood overlaid with gold plates, and was one cubit in length and breadth, and two cubits in height. It had horns (Lev 4:7) of the same materials; and round the flat surface (גָּג, gag, “top") was a border (זֵר, zer, Auth. Vers. “crown;" Sept. στρεπτὴν στεφάνην) of gold, underneath which were the rings to receive “the staves (בִּדִּים, baddim', parts; Sept. σκυτάλαι) made of shittim-wood overlaid with gold, to bear it withal" (Exo 30:1-5; Josephus, Ant. 3, 6, 8).

(b.) The altar in Solomon's temple was similar, but made of cedar (1Ki 6:20; 1Ki 7:48; 1Ch 29:18) overlaid with gold (comp. Isa 6:6).

(c.) The altar in the second temple was taken away by Antiochus Epiphanes (1Ma 1:23), and restored by Judas Maccabaeus (1Ma 4:49). On the arch of Titus there appears no altar of incense; it is not mentioned in Hebrews 9, nor by Joseph. Ant. 14, 4, 4. According to the Mishna (Chagigah, 3, 8; Tamid, 6, 2), it was overlaid with metal. From the circumstance that the sweet incense was burnt upon it every day, morning and evening (Exo 30:7-8), as well as that the blood of atonement was sprinkled upon it (5, 10), this altar had a special importance attached to it. It is the only altar which appears in the Heavenly Temple (Isa 6:6; Rev 8:3-4). It was doubtless this altar at which Zacharias was ministering when the angel appeared to him (Luk 1:11).

See generally Hamm, De Ara sufitus (Herborn, 1715); Cremer, Antiq. Sacr. 1, 297 sq.; Schlichter, in the Symbol. Lit. Brem. 2, 401 sq.; Ugolini Altare Interius, in his Thesaur. 11; Bahr, Symbol. 1, 419 sq., 470 sq. SEE INCENSE.

3. Of other Jewish altars, we read only of

(1.) Altars of brick. There seems to be an allusion to such in Isa 65:3. The words are, מְקִטְּרִים עִל הִלְּבֵנַים, "offering incense on the bricks," generally explained as referring to altars made of this material, and probably situated in the "gardens" mentioned just before. Rosenmuller suggests, however, that the allusion is to some Babylonish custom of burning incense on bricks covered over with magic formulae or cuneiform inscriptions. This is also the view of Gesenius and Maurer.

(2.) The Assyro-Damascene altar erected by Ahaz for his own use (2Ki 16:10-13). SEE AHAZ. It probably resembled one of those in the annexed cut, modified for the occasion.

III. Christian. —

1. Significance. — The word altar is used, figuratively, to denote the Lord's table, not, however, in a sacrificial sense. As there is but the one sacrificing priest, the Lord Jesus, and the one propitiatory sacrifice, namely, the sacrifice of himself, so there is but the one altar, that upon which he gave himself a ransom for all. The apostles in no instance call the bread and wine a sacrifice, or the Lord's table an altar, or the Christian minister a priest. And this is the more remarkable in this case; for they do speak of priests, and sacrifices, and altars under the Christian dispensation, but never in reference to the Lord's Supper. There cannot but have been design in this omission. In the earliest age of Christianity the table was not called altar (Lardner, Works, 4, 212); at a later period both altar and table were used indifferently, the former word, however, not in a Jewish or pagan sense. When the ancient apologists were reproached with having no temples, no altars, no shrines, they simply replied, “Shrines and altars we have not." The more common word employed was table, with the addition of some epithet implying the peculiar use of it in a Christian church. In Chrysostom it is termed the mystical and tremendous table; sometimes the spiritual, divine, royal, immortal, heavenly table. Wherever the word altar was used, it was carefully distinguished from the Jewish altar on which bloody sacrifices were laid, and from heathen altars, connected with absurd idolatries.

The Church of England never uses the word "altar" for communion-table in her rubrics, and she carefully excludes, the notion of a literal sacrifice, which altar would imply, by expressly referring in her communion- service to the sacrifice of Christ ("who, by his one oblation of himself once offered, made a full, perfect, and sufficient sacrifice for the sins of the whole world”); and by studiously introducing into the same service the word "sacrifice" in the several figurative senses (warranted by Scripture) which it. will bear; applying the word to our alms, to our offering of: praise and thanksgiving, to the offering of ourselves, souls and bodies, but never applying it to the elements, That the English reformers wished to discountenance the notion of altars, and sacrifices thereon, appears from the fact that at the Reformation altars were ordered henceforth, to be called tables, in consequence of a sermon preached by Bishop Hooper, who said, “that it would do well, that it might please the magistrate to turn 'altars' into 'tables,' according to, the first institution of Christ; to take away the false persuasion of the people, which they have of sacrifice to be done upon the altars for as long as altars remain, both the ignorant people and the ignorant and evil-persuaded priest will always dream of sacrifice" (Hooper's Writings, Parker Society, p. 488; Burnet, Hist. of Reformation, 2, 252, 253). Other Protestant Churches, in particular the Lutheran, have retained the use of an altar, at which the Liturgy is read, the Lord's Supper celebrated, and other ecclesiastical actions performed.

2. Material and Form. — In the time of Augustine it appears that the altars in the churches of Africa were of wood, and it is commonly thought that stone altars began to be used about the time of Constantine. In the time of Gregory Nyssen altars began to be made generally of stone.; and the twenty-sixth canon of the council of Epaone, A.D. 517, forbids to consecrate any but a stone altar; from which and other evidence (see- Martene, lib. 1, cap. 3, art. 6, No. 5) it appears that wooden altars were in use in France till that, and a much later period. In England wooden altars were originally in common use (William of Malmesbury, 3, 14, De Vita Wulstani, Ep. Wigorn.: "Erant tunc temporis altaria lignea, jam inde a priscis diebus in Anglia, ea ille per dioecesin demolitus, ex lapidibus compaginavit alia"). At the English Reformation stone altars were removed and wooden tables substituted. The eighty-second canon of the synod of London, 1603, orders that a convenient and decent table shall be provided for the celebration of the holy communion, covered with a carpet of silk, or other decent stuff, and with a fair linen cloth at the time of communion. As to its position, the rubric before the communion service states that it may stand in the body of the church; or in the chancel.

Altars in the Romish Church are built of stone, to represent Christ, the foundation-stone of the spiritual building, the Church. Every altar has three steps going up to it, covered with a carpet. It is decked with natural and artificial flowers, according to the season of the year, and no cost is spared in adorning it with gold, silver, and jewels. The tabernacle of the Holy Sacrament is placed on the holy altar, on each side of which are tapers of white wax, except at all offices for the dead, and during the last three days of Passion-week, at which time they are yellow. A crucifix is placed on the altar. There is a copy, written in a legible hand, of the Te igitur, a prayer addressed only to the first Person of the Trinity. The altar is furnished with a little bell, which is rung thrice when the priest kneels down, thrice when he elevates the host, and thrice when he sets it down. There is also a portable altar or consecrated stone, with a small cavity in the middle of the front side, in which are put the relics of saints, and it is sealed up by the bishop. Should the seal be broken, the altar loses its consecration. The furniture of the altar consists of a chalice and paten for the bread and wine, both of gold or silver; a pyx for holding the wafer, at least of silver-gilt; a veil, in form of, pavilion, of rich white stuff to cover the pyx; a thurible, of silver or pewter, for the incense; a holy-water pot, of silver, pewter, or tin; also corporals, palls, purificatories, etc. About the time of Charlemagne it became common to have several altars in one church, a custom which spread, especially since the eleventh century. The side altars were usually erected on pillars, side walls, or in chapels, while the main or high altar stands always in the choir. The Greek churches have generally only one altar.

3. The portable altar (altare portatile, gestatorium, or itinerarium) was one that might be carried about at convenience. These altars Martene refers to the very earliest ages of the Church, maintaining, with some reason, that during times of persecution portable altars were much more likely to be used than those which were fixed and immovable. The use of such portable altars was afterward retained in cases of necessity. The order of benediction is given by Martene, De Ant. Eccl. Rit. (2, 291). — Bingham, Orig. Eccl. bk. 8, ch. 6, § 11-15; Procter, on Common Prayer, p. 29, 58; Collier, Eccl. Hist. — 6. 257; Butler, Lives of Saints, 4, 418; Neal, Hist. of Puritans, 1, 44; 2, 306.

4. The privileged altar (ara proerogativa) was one to which peculiar privileges are granted: e.g. an altar at which, by privilege of the pope, masses for the dead may be said on days when they are not permitted at other altars, and where, according to the modern Roman doctrine, the Church applies, in a peculiar manner, the merits of Jesus Christ and the saints to the souls in purgatory; "but not so that a soul is infallibly delivered from purgatory at each mass that is said, as some may imagine, because indulgences can only avail the dead in the way of suffrages."

The origin of privileged altars in the Roman Church dates as lately as the time of Gregory XIII; i.e. between 1572 and 1585, although some writers have endeavored to assign them to an earlier period.

In the earliest ages, the clergy only were allowed to approach the altar; not even the emperor himself, at first, was allowed this privilege, but afterward the rule was relaxed in favor of the imperial dignity (Canon 69, in Trullo). The approach of women to the altar was, if possible, even more strictly prohibited than that of men (Can. 44 of Laodicea, Song of Solomon 4 of Tours, etc.). “In these days," says Martene, "the licentiousness of men has arrived at that pitch in the churches, that not only emperors and princes, but the very common people so fill the choir that scarcely is there. sitting room left for the ministering clergy. Nay, more; with shame be it spoken, often women are found so lost to all reverence and shame, as not to hesitate to sit on the very steps of the altar!" — Martene, De Ant. Eccl. Rit. lib. 1, cap. 3; Landon, Eccl. Dict. s.v.

Further literature on the subject of altars is contained in the treatises of Batellus, Ablutio basilicoe Vat. (Romans 1702); Bebel, De mensis euch. vett. (Argent. 1668); Chladenius, De altaragio, (Vit. 1746); Cleffel, De expurg. altaris (Viteb. 1718); Fabricius, De altaribus (Helm. 1698); Fries, Altare in ev. Kirchen (Flensb. 1776); Gattico, De oratoriis (Romans 1741); Geret, De vet. Chr. altaribus (Onold. 1755); Maii, Diss. de aris et altaribus vett. (Giess. 1732); Mizler, De aris et altaribus (Viteb. 1696); Molinsaus, De altaribus vet. Chr. (Hannov. 1607); Orland, De expiando altariq (Flor. 1709); Schmid, De altar. portatilibus (Jen. 1695); Schonland, Nachricht von Altiren (Leipz. 1716); Slevogt, Rechte der Altare (Jena, 1726, 1732); Tarpagius, De sepulchro altarium (Hafn. 1702); Thiers, Autels des eglises (Par. 1688); Tilemann, De altellis (Ulad. 1743); Treiber, De situ altarium (Jen. 1668); Voigt, Thysiasteriologia (Hamb. 1709); Wildvogel, Dejure altarium (Jen. 1716); Hoffmann, De Ara Victoria Imperatoribus Christ. odiosa (Wittenb. 1760); Heideloff, D. Christl. Altar (Nurnb. 1838). SEE TEMPLE.

## Altar Of Our Lady[[@Headword:Altar Of Our Lady]]

             that altar which stands in the lady-chapel of cathedrals, or in the side- chapel (one of which in most parish churches was anciently dedicated in honor of Mary). Here “Mary mass” was said.

## Altar Of The Rood[[@Headword:Altar Of The Rood]]

             that altar which, in England, anciently stood westward of the rood-screen in large churches, and at which ordinarily the parish mass was sung.

## Altar Stone (Or Slab)[[@Headword:Altar Stone (Or Slab)]]

             that stone which should be without spot or blemish, and consequently entire, which forms the upper and chief part of a Christian altar. In the  Church of England, the law requires that the lower portion of the altar be of wood. At Westminster Abbey, and in hundreds of other churches, the slab is found of stone or marble.

## Altar, Christian[[@Headword:Altar, Christian]]

             the table or raised surface on which the eucharist is consecrated.

I. Names of the Altar. —

1. Trapeza (τράπεζα, a table; as in 1Co 10:21). This is the term most commonly used by the Greek fathers and in Greek liturgies; sometimes simply the table by pre-eminence, but more frequently with epithets expressive of awe and reverence. St. Basil in one passage (Ep. 73) appears to contrast the tables of the orthodox with the altars of Basilides. Sozomen says (Hist. Ecc 9:2, p. 368) of a slab which covered a tomb that it was fashioned as if for a holy table — a passage which seems to show that he was familiar with stone tables.

2. Thusiasterion (θυσιαστήριον, the place of sacrifice), the word used in the Sept. for Noah's altar (Gen 8:20), and both for the altar of burnt-sacrifice and then altar of incense under the Levitical law, but not for heathen altars.

This word in Heb 13:10 is referred by some commentators to the Lord's table, though it seems to relate rather to the heavenly than to the earthly sanctuary. In Ignatius, too, it can scarcely designate the table used in the eucharist. But by this word Eusebius (Hist. Eccles. 10:4, 44) describes the altar of the great church in Tyre, and again (Panegyr. s. f.), he speaks of altars erected throughout the world. Athanasitus, or Pseudo- Athanasius ( Disp. contra Arium). explains the word “table” by this term. This name rarely occurs in the liturgies. It not unfrequently designates the enclosure within which the altar stood, or bema (see Mede, Works, p. 382 sq.).

3. The Copts call the altar Hilasterion (ἱλαστήριον), the word applied in the Greek Scriptures to the mercy-seat, or covering of the ark; but in the Coptic liturgy of St. Basil they use the ancient Egyptian word Pimanershoiishi, which in Coptic versions of Scripture answers to the Greek thusiasterion.

4. The word Bomos (βωμός) is used in Scripture and in Christian writers generally for a heathen altar (so 1Ma 1:54; 1Ma 1:59). The word is,  however, applied to the Levitical altar in Sir 1:12, the work of a gentilizing writer. It is generally repudiated by early Christian writers except in a figurative sense: Clement of Alexandria (Stromata, 7:717) and Origen (Contra Celsum, 8:389) declare that the soul is the true Christian altar (bomos), the latter expressly admitting the charge of Celsus that the Christians had no material altars. Yet in later times it was sometimes used for the Christian altar.

5. The expression mensa Domini, or mensa Dominica, is not uncommon in the Latin fathers, especially Augustine. An altar raised in honor of a martyr frequently, bore his name; as “mensa Cypriani.” The word mensa is often used for the slab which formed the top of the altar.

6. Ara is frequently applied by Tertullian to the Christian altar, though not without some qualification. Yet it is repudiated by the early Christian apologists on account of its heathen associations. In rubrics, ara designates a portable altar or consecrated slab. Ara is also used for the substructure on which the mensa, or altar proper, was placed.

7. But by far the most common name in the Latin fathers and in liturgical diction is altare, a “high altar,” from altus. This is the Vulgate equivalent of thusiasterion. So Tertullian, Cyprian, and Augustine. Yet Cyprian speaks (Ep. 59, § 15) of “diaboli altaria,” so uncertain was the usage. In the Latin liturgies scarcely any other name of the altar occurs than altarne. The plural, altaria, is also occasionally used by ecclesiastical writers, as invariably by classical authors, to designate an altar. The singular altarium occurs in late writers, but is also used in a wider sense for the bema, or sanctuary; so also altaria.

8. In most European languages, not only of the Romanesque family, but also of the Teutonic and Slavonic, the word used for the Lord's table is derived, with but slight change, from altare. In Russian, however, another word, prestol, properly a throne, is in general use.

II. Parts Composing Altars. — In strictness the table or tomb-like structure constitutes the altar — the steps on which it is placed, and the ciborium, or canopy which covered it, being accessories.

The altar itself was composed of two portions — the supports, whether legs or columns, in the table form, or slabs in the tomb-like, and the mensa, or slab which formed the top.  The expression cornu altaris (horn of the altar), often used in rituals, appears to mean merely the corner or angle of the altar, no known example showing any protuberance at the angles or elsewhere above the general level of the mensa, although in some instances the central part of the surface of the mensa is slightly hollowed. By the cornu evangelii is meant the angle to the left of the priest celebrating; by cornu epistole that to the right. These phrases must, however, it would seem, date from a period subsequent to that when the Gospel was read from the ambo.

III. Tomb-altars. — The change from wood to stone as the material of altars in the early Church was not only for reasons of durability and elegance, but probably grew in part out of the necessities of the times, especially the. celebration of worship in the catacombs of Rome; and this in turn gave rise to the custom, especially prevalent there, of combining an altar and a tomb together. Hence the form gradually changed from the flat table, or mensa, to the chest, or arca.

It was, however, not only in Rome that the memorials of martyrs and altars were closely associated. The eighty-third canon of the African Code (A.D. 419) orders that the altaria which had been raised everywhere by the roads and in the fields as memorice martyrum should be overturned when there was no proof that a martyr lay beneath them, and blames the practice of erecting altars in consequence of dreams and “inane revelations.” The most clear proofs of the prevalence of the practice of placing altars over the remains of martyrs and saints at an early period are furnished by passages in Prudentius. The practice of placing the altar over the remains of martyrs or saints may probably have arisen from a disposition to look upon the sufferings of those confessors of the faith as analogous with that sacrifice which is commemorated in the eucharist; and the passage in Rev 6:9,” I saw under the altar the souls of them that were slain for the Word of God,” no doubt encouraged or instigated the observance. The increasing disposition to venerate martyrs and their relics fostered this practice. SEE TOMB-ALTAR.

It is difficult to find the date at which it became customary to incise crosses, usually five in number, on the mensa of an altar; but they are found on the portable altar which was buried with St. Cuthbert (A.D. 687). Two are to be seen on the oaken board to which the plating of silver was attached, and two on the plating itself, but it is quite possible that originally there were five on each. In the order for the dedication of a church in the  sacramentary of Gregory the Great, the bishop consecrating is desired to make crosses with holy water on the four corners of the altar; but nothing is said of incised crosses.

The practice of making below the mensa a cavity to contain relics, and covering this by a separate stone let into the mensa, does not appear to be of an early date.

IV. Structural Accessories of the Altar — Usually, though not invariably, the altar was raised on steps, one, two, or three in number. From these steps the bishop sometimes preached. Beneath the steps it became customary, from the 4th century, at least, at Rome and wherever the usages of Rome were followed, to construct a small vault called confessio. This was originally a mere grave or repository for a body, as in the Church of St. Alessandro, near Rome, but gradually expanded into a vault, a window or grating below the altar allowing the sarcophagus in which the body of the saint was placed to be visible.

In the Eastern Church a piscina is usually found under the altar. What the antiquity of this practice may be does not seem to be ascertained; but it may have existed in the Western Church, since in a Frankish missal, in consecrating an altar, holy water is to be poured ad basem.

The altar was often enclosed within railings of wood or metal, or low walls of marble slabs. These enclosures were often mentioned by early writers under the names ambitus altaris, circuitus altaris; the railings were called cancelli, and the slabs transennae.

Upon these enclosures columns and arches of silver were often fixed, and veils or curtains of rich stuffs suspended from the arches. Pope Leo III gave ninety-six veils, some highly ornamented, to be so placed round the ambitus altaris and the presbyterium of St. Peter's at Rome. For the canopy over the altar, SEE CIBORIUM.

V. Appendages of the Altar. — In ancient times, a feeling of reverence prevented anything from being placed upon the altar but the altar-cloths and the sacred vessels with the elements. Even in the 9th century Leo IV (De Cura Pastorall, § 8) limited the objects which might lawfully be placed on the altar to the shrine containing relics, or perchance the codex of the Gospels, and the pyx, or tabernacle in which the Lord's body was reserved for the viaticum of the sick.  The book of the Gospels seems anciently to have been frequently placed on the altar. With regard to the relics of saints, the ancient rule was, Ambrose tells us (Ad Marcellinam, epist. 85), that they should be placed “under the altar;” and this was the practice of much later times The passage of Leo IV quoted above seems, in fact, the first permission to place a shrine containing relics on the altar, and that permission was evidently not in accordance with the general religious feeling of that age.

In the early centuries of the Christian Church, the consecrated bread was generally reserved in a vessel made in the form of a dove and suspended from the ciborium, or perhaps in some cases placed on a tower on the altar itself. Gregory of Tours speaks distinctly (De Gloria Martyrum, 1, 86) of the deacon taking the turris from the sacristy and placing it on the altar; but this seems to have contained the unconsecrated elements, and to have been placed on the altar only during celebration; nor does the reservation of the consecrated bread in the turris, capsa, or pyx, on the altar appear to be distinctly mentioned by any earlier authority than the decree of Leo IV quoted above.

No instance of a cross placed permanently on the mensa of an altar is found in the first eight centuries. Crosses were seen in the sanctuary in the 4th century. The cross was found on the summit of the ciborium, as in the great Church of St. Sophia at Constantinople, and in some churches, both at Rome and in Gaul, suspended from the ciborium over the altar, but not on the mensa of the altar itself. A cross was, however, placed on the altar during celebration. The third canon of the second Council of Tours (A.D. 567) probably means that the particles consecrated should not be arranged according to each man's fancy, but in the form of a cross, according to the rubric.

Tapers were not placed on the altar within the period we are considering, though it was a very ancient practice to place lights about the altar, especially on festivals. Flowers appear to have been used for the festal decoration of altars at least as early as the 6th century. They appear as decorations of churches as early as the 4th century.

VI. Number of Altars in a Church. — There was in primitive times but one altar in a church. Augustine speaks (On 1 John, tract 3) of the existence of two altars in one city as a visible, sign of the Donatist schism. But in the time of St. Basil there were more than one altar in Neocesarea.  The Greek and other Oriental churches have even now but one altar in each church; nor do they consecrate the eucharist more than once on the same day in the same place. They have had, for several centuries, minor altars in side-chapels, which are really distinct buildings. Such side-chapels are generally found where there has been considerable contact with the Latin Church.

Some writers rely upon the arcosolia, or altar-tombs in the catacombs, as proving the early use of many altars, Two, three, and more such tombs are often found in one crypt, and in one case there are, as many as eleven arcosolia; but there is a deficiency of proof that such tombs were actually so used, nor is their date at all a matter of certainty in the great majority of cases.

The practice of considering the tomb of a martyr as a holy place fitted for the celebration of the eucharistic sacrifice, and such celebration as an honor and consolation to the martyr who lay below, probably led first to the use of several altars in a crypt in the catacombs where more than one martyr might rest, and then, when the bodies of several martyrs had been transferred to one church above ground, to the construction of an altar over each, from a wish to leave none unhonored by the celebration of the eucharist above his remains. Such ideas were prevalent as early as the beginning of the 5th century. At that period, and indeed long after, the disturbance of the relics of saints was held a daring and scarcely allowable act, and was prohibited by Theodosius and much disapproved of by pope Gregory the Great; nor was it until some centuries later that the increasing eagerness for the possession of such memorials was gratified by the dismemberment of the holy bodies.

It has been contended that more than one altar existed in the Cathedral of Milan in the latter part of the 4th century. Ambrose more than once uses the plural altaria in connection with the church, but altaria frequently means an altar. In the Theodosian Code altaria is probably equivalent to sanctuary. At the end of the 6th century we find distinct traces of a plurality of altars in Western churches. Gregory of Tours speaks (De Gloria Martyrunm, 1, 33) of saying masses on three altars in a church at Braisne, near Soissons; and Gregory the Great says (Epist. 5, 50) that he heard that his correspondent Palladius, bishop of Saintonge. had placed in a church thirteen altars, of which four remained unconsecrated for defect of relics. Moreover, the Council of Auxerre (A.D. 578) forbade two masses  to be said on the same day on one altar, a prohibition that probably contributed to the multiplication of altars, which was still further accelerated by the disuse of the ancient custom of the priests communicating with the bishop or principal minister of the church, and the introduction of private masses, more than one of which was frequently said by the same priest on the same day. Bede mentions (Hist. Eccles. 5, 20) that Acca, bishop of Hexham (deposed 732), collected for his church many relics of apostles and martyrs, and placed altars for their veneration, placing a separate canopy over each altar within the walls of the church. There were several altars in the church built by St. Benedict at Aniane. In the 7th and 8th centuries the number of altars had so increased that Charlemagne, in a capitulary (805-806) at Thionville, attempted to restrain' their excessive multiplication. This was not very effectual, and in the 9th century the multiplication of altars attained a high point. In the plan of the Church of St. Gall, in Switzerland, prepared in the beginning of that century, there are no less than seventeen altars. The will of Fortunatus, patriarch of Grado (died cir. 825) also affords proof of the increase in the number of altars then in active progress. In one oratory he placed three altars, and five in another.

VII. Places of Altars in Churches. — From the earliest period of which we have any knowledge, the altar was usually placed, not against the wall, as in modern times, but on the chord of the apse, when, as was almost invariably the case, the church ended in an apse; when the end of the church was square, the altar occupied a corresponding position. The officiating priest stood with his back to the apse and thus faced the congregation. In St. Peter's at Rome, and a very few other churches, the priest still officiates thus placed; but though in very many churches, particularly in Italy, the altar retains its ancient position, it is very rarely that the celebrant does so.

Exceptions at an early date to the rule that the altar should be detached are of the greatest rarity, if we except the tombs in the catacombs, which have been supposed to have been used as altars. It is possible, also, that in small chapels with rectangular terminations, the altar may, for convenience, have been placed against the wall. When, however, it became usual to place many altars in a church, it was found convenient to place one or more against a wall; this was done in the Cathedral of Canterbury, where the altar enclosing the body of St. Wilfrid was placed, against the wall of the  eastern apse; another altar, however, in this case occupied the normal position in the eastern apse, and the original high altar was placed in the same manner in the western apse. In the plan of the Church of St. Gall, prepared in the beginning of the 9th century, only two of seventeen altars are placed against walls.

In a few instances the altar was placed not on the centre of the chord of the arc of the apse, but more towards the middle of the church. In some early churches at Rome, the altar occupies a position more or less advanced. In the time of pope Gregory IV (A.D. 827-844) the altar of Santa Maria in Trastevere stood in a low place, almost in the middle of the nave; the pope therefore removed it to the apse; so the altar of Santa Maria Maggiore in the time of pope Hadrian I (772795). It is thought by some that in the large circular or octagonal churches of the 4th and 5th centuries the altar was placed in the centre.

In the churches of Justinian's period constructed with domes, there is usually a sort of chancel intervening between the central dome and the apse; when such is the case, the altar was placed therein.

VIII. Use of Pagan Altars for Christian Purposes. Pagan altars, having a very small superficies, are evidently ill suited for the celebration of the eucharist; nor would it appear probable that a Christian would be willing to use them for that purpose. Nevertheless, traditions allege that in some cases pagan altars were so used; and in the Church of Arilje, in Servia, a heathen altar sculptured with a figure of Atys forms the lower part of the altar (Mittheil. der k.-k. Central-Comm. zur Erforschung und trhaltung der Baudenkmnale [Vienna, 1865], p. 6). Such altars, or fragments of them, were, however; employed as materials (particularly in the bases) in the construction of Christian altars.

## Altar, Double[[@Headword:Altar, Double]]

             an altar so constructionally erected that it might serve for two chapels. In some old examples a pierced screen divided it from north to south, in which case the two officiating priests would have faced each other had they celebrated contemporaneously. In most cases, however, the division was made by a screen which stood east and west, that is, supposing the altar to have been placed in its customary position. A double altar still exists, and in used at Bologna, without any screen to separate, it; at which altar the officiants face the congregation.

## Altar, High[[@Headword:Altar, High]]

             is

(1) that altar which is the chief, cardinal, or principal altar in a Christian Church;

(2) the altar which is ascended by a large number of steps, and the level of which is raised, elevated, or heightened above that of other altars;

(3) the altar which stands in the eastern part of the choir or chancel;

(4) the altar at which high mass is commonly sung on Sundays and chief festivals.

## Altar, Portable[[@Headword:Altar, Portable]]

             a small tablet of marble, jasper, or precious stone used for mass when said away from the parish altar, in oratories or other similar places. It was termed “super altare,” because commonly placed upon some other altar, or on any decent and fitting construction of wood or stone. A special license was needed to enable a cleric to possess and use a portable altar, which license was anciently given by the diocesan, but was afterwards reserved to the pope. Examples of such licenses are common in certain mediaeval documents, and are frequently referred to in the last testaments of the clergy.

## Altar, Wooden[[@Headword:Altar, Wooden]]

             an altar made of wood. Anciently the altar was usually constructed in the form of a table, and hence was called the “divine” or “holy table.” The wooden altar-table on which Peter is said to have offered the Christian sacrifice is still preserved at Rome. In the Eastern churches the altars are commonly of this material. The same has been the case in the Church of England since the religious changes of the 16th century. Slabs of stone should be, as they frequently are, placed on the top of the table, which slabs, being marked with five crosses, are that part which is specially consecrated with prayer and unction.

## Altar-Bread[[@Headword:Altar-Bread]]

             the bread made use of in the Christian communion. This was originally unleavened (see Luk 22:15), and this custom, which is a matter of discipline and does not touch the essence of the eucharist, is still observed by the whole Latin Church, by the Armenians, and by the Maronlites. The Ethiopian Christians also use unleavened bread at their mass on Maundy- Thursday, but leavened bread on other occasions. The Greek and other Oriental churches use leavened bread, which is especially made for the purpose with scrupulous care and attention. The Christians of St. Thomas likewise make use of leavened bread composed, of fine flour, which by an ancient rule of theirs ought to be prepared on the same day on which it is to be consecrated. It is circular in shape, stamped with a large cross, the border being edged. with smaller crosses, so that when it is broken up each fragment may contain the holy symbol. In the Roman. Catholic Church the bread is made thin and circular, and bears upon it either the impressed figure of the crucifix or the letters I.H.S. Pope Zephyrinus, who lived in the 3d century, terms the sacramental bread “corona sive oblata sphericae figurae,” a crown or oblation of a spherical figure (Benedict XIV, De  Sacrifcio Missae, 1, 6, 4), the circle being indicatory of the Divine Presence after consecration. The Orientals occasionally make their altar- breads square, on which is stamped a cross with an inscription. The square form of the bread is a mystical indication that by the sacrifice of Christ upon the cross salvation is purchased for the four corners of the earth — for north, south, east, and west; and, moreover, that our Blessed Saviour died for all men. In the Church of England unleavened bread was invariably made use of until the changes of the 16th century. Since that period, however, with but few exceptions, common and ordinary leavened bread has been used. The ancient rule has never been. theoretically abolished, for one of the existing rubrics runs as follows: “It shall suffice that the bread be such as is usual to be eaten, but the best and purest wheat bread that conveniently may be gotten.”

## Altar-Bread Box[[@Headword:Altar-Bread Box]]

             a box to hold the wafers, or altar-breads, before consecration. Such receptacles were anciently of boxwood or ivory. The example given in the illustration is of ivory mounted in silver.

## Altar-Card[[@Headword:Altar-Card]]

             a modern term used to describe a printed or written transcript of certain portions of the service for holy communion; more especially those parts which, having to be said by the officiating priest in the midst of the altar, he requires to have placed immediately before him. The altar-card, therefore, is placed in that position.

## Altar-Carpet[[@Headword:Altar-Carpet]]

             a carpet spread in front of the altar, over the steps of the deacon and subdeacon, as well as over the whole of the upper platform, or predella, on which the officiant stands to minister. In mediaeval times Eastern carpets were commonly used for this purpose. Modern changes have not as yet produced anything superior or more fitting. Green is the proper color for use, as harmonizing with any other shade of green, and as contrasting duly and well with all the other ecclesiastical colors.

## Altar-Cerecloth[[@Headword:Altar-Cerecloth]]

             SEE ALTAR-LINEN.

## Altar-Cloth[[@Headword:Altar-Cloth]]

             (linfeamen,palla; ἄμφιον, ἃπλωμα, etc.), an ordinary term for that covering of the altar which, made of silk, velvet, satin, or cloth, is placed over and around it. The altar-cloth is usually made in two portions: first, the antependium, which hangs down in front and is often richly embroidered; and, secondly, the superfrontal, which covers the slab and hangs down about six inches, both in front and at the sides. Such cloths, of different kinds and of various materials (originally of linen only), appear to have been in use in the earliest Christian times. See Smith, Dict. of Christ. Antiq. s.v.; Lee, Gloss. of Liturg. Terms, s.v. SEE SUPERFRONTALE.

## Altar-Cross[[@Headword:Altar-Cross]]

             a cross of precious or other metal placed behind the centre of an altar to signify that every grace and blessing bestowed upon the faithful is given for and through the death of our Lord upon the cross of Calvary. In recent times a figure of Jesus Christ has sometimes been affixed to the altar-cross. SEE CRUCIFIX.

## Altar-Curtains[[@Headword:Altar-Curtains]]

             hangings of silk, damask, satin, or other fitting material, suspended on rods so as to enclose the ends of an altar. In large churches they are found very convenient for protecting the altar-tapers from currents of air and draughts. Their color varies with the ecclesiastical season.

## Altar-Frontal[[@Headword:Altar-Frontal]]

             another name for an altar-cloth. Sometimes, however, frontals were made of wood in panels, richly painted, representing figures of saints or angels. In other cases the most elaborate mosaic work was introduced for the permanent adornment of altar-frontals, on which symbols and representations of types of the blessed sacrament of the altar were  appropriately placed. There were also frontals made of the precious metals in which beaten-work, chasing, and embossing were discreetly and tastefully adopted for their greater beauty and richness.

## Altar-Herse[[@Headword:Altar-Herse]]

             a term sometimes used to describe the frame on which a temporary canopy was erected over an altar on special solemnities and festivals of the highest rank. Altar-herses were sometimes used at funerals of royal and noble persons. Their hangings were often adorned with heraldic devices. SEE HEARSE.

## Altar-Horns[[@Headword:Altar-Horns]]

             the horns or corners of the altar which are on its western side. The north corner is called the “gospel horn “(cornu evangeliz), the south the “epistle horn” (cornu epistolce).

## Altar-Lantern[[@Headword:Altar-Lantern]]

             a term occasionally found in old records describing the lanterns which were used in lieu of simple wax-tapers for the altar when erected temporarily and out-of-doors. Abroad they are found in the sacristies of many churches, and are frequently used, carried on either side of the crucifix at funerals, solemn processions of the blessed sacrament, in those parts of the Church where reservation of the holy eucharist is practiced.

## Altar-Ledge[[@Headword:Altar-Ledge]]

             a step or ledge behind an altar on which the ornamenta, i.e. the cross, candlesticks, and flower-vases, are placed. Behind some altars there are more than one step, especially in those of Roman Catholic churches, from which benediction with the blessed sacrament is given.

## Altar-Lights[[@Headword:Altar-Lights]]

             those lights which are placed either upon or immediately behind the altars of some churches to symbolize generally the light of the Gospel and the twofold nature of our Blessed Lord, who in the Nicene Creed is called “Light of Light,” and is the true Light of the world. At the offering of the Christian encharist two lights are commonly used; but the law of the Church of England is that they must not be placed upon the altar. They may stand behind it or at its sides. SEE CANDLESTICK.

## Altar-Linen[[@Headword:Altar-Linen]]

             those linen cloths, three in number, which are used to cover the altar-slab. The first is a cloath duly prepared with melted wax (hence called the altar- cerecloth); the second is a cloth to protect this first cloth; and the last is the cloth of linen which. placed over the top of the altar, hangs down to the ground, or nearly so, at either end of the altar.

## Altar-Piece[[@Headword:Altar-Piece]]

             a painting placed over the altar. The practice was unknown to -Christians during the first three centuries, but it gradually crept in, particularly in the 4th century. In the Council of Eliberis in Spain, A.D. 305, it was decreed that pictures ought not to be in churches, lest that which is painted on the. walls be worshipped and adored. In Romish churches, particularly in Roman Catholic countries, paintings of Scripture scenes and incidents by the most eminent artists are used as altar-pieces. The same custom has crept into some Protestant churches. In the Church of England, for instance, it is no uncommon thing to see paintings hung above the altar, although they are not to be found in other parts of the church. The English Reformers were violently opposed to the practice, and during the reign of Elizabeth a royal proclamation was issued prohibiting the use of either paintings or images in churches. The practice had become very general at the time of the Reformation, but was then checked by the Protestant  movement. Even at this hour, however, Romish churches, and many Anglican churches, attach great importance to the altar-piece, not so much as an ornament, but as an encouragement to the practice of the invocation of saints. SEE IMAGES; SEE INVOCATION.

## Altar-Protector[[@Headword:Altar-Protector]]

             the name given to a covering of green cloth, baize, or velvet which, exactly fitting the top of the altar, is placed on it at all times when the altar is not in use, to protect the sacred linen from dust and defilement.

## Altar-Rails[[@Headword:Altar-Rails]]

             The part of the church where the communion-table or altar stood in the ancient churches was divided from the rest of the church by rails. Eusebius says the rails were of wood, curiously and artificially wrought in the form of net-work, to make the enclosure inaccessible to the multitude. These the Latins called cancelli, and hence our English word chancel (q.v.). According to Synesils, to lay hold of the rails is equivalent to taking sanctuary or refuge at the altar. Altar-rails are almost uniformly found in Episcopal churches in England.

## Altar-Screen[[@Headword:Altar-Screen]]

             the partition between the altar and the lady-chapel seen in large churches.

## Altar-Side[[@Headword:Altar-Side]]

             that part of the altar which faces the congregation. In correctly orientated churches this is, of course, the western side; but where altars are placed against the north and south walls of collegiate or cathedral churches, as is constantly the case on the Continent and in the Anglo-Roman communion, the altar-side will be that against which the priest stands when ministering at the same.

## Altar-Steps[[@Headword:Altar-Steps]]

             the steps below and about the altar in a Christian church. They are usually at least three in number, independent of, and in addition to, the platform, predella, or dais on which the altar is actually placed. Sometimes there are more in number than three; if so, they are either five, seven, or fourteen.  The latter would pertain to the high-altar of a collegiate church or cathedral.

## Altar-Stole[[@Headword:Altar-Stole]]

             a mediaeval ornament, in shape like the ends of a stole, hanging down over the front of the antependilum of the altar, indicating, that the altar itself is constantly used, and symbolizing the power and efficacy of the Christian communion.

## Altar-Taper[[@Headword:Altar-Taper]]

             (so called because they taper in shape), the wax candles used in those candlesticks which are placed on or about the altar; ordinarily those tapers which are lighted during the celebration of the Christian sacrament. Custom in the West expects that at least two be lighted, even at low celebrations; at high celebrations in the Latin Church, as also in some English churches, six tapers are then ordinarily lighted. They symbolize (1) the fact that our Blessed Saviour, “God of God, Light of Light, Very God of Very God,” is the True Light of the World. They are also (2) symbols of joy and gladness on the part of the faithful that Christ is born into the world (α) naturally, i.e. by nature; (β) sacramentally, i.e. in the eucharistic mystery.

## Altar-Tomb[[@Headword:Altar-Tomb]]

             a raised monument resembling a solid altar. This is a modern term; the expression used by Leland is high-tomb. SEE TOMB.

## Altar-Vases[[@Headword:Altar-Vases]]

             vases of latten, brass, china, or earthenware, specially made for holding flowers to decorate the altar. This custom does not appear to be of any very great antiquity, beautiful and appropriate as it is. Churches were anciently decorated with boughs and branches, and their floors strewn with rushes, bay and yew boughs; but the formal introduction of flowers in vases on the altar-ledge is of no higher antiquity than the early part of the last century.

## Altar-vessels[[@Headword:Altar-vessels]]

             those vessels which are ordinarily used in the sacrament of the altar; viz. (1) the chalice, (2) the paten, and (3) the ciborium. The chalice is a cup of precious metal, the paten a plain circular plate of the same, and the ciborium-used to contain the sacramental species under the form of bread- is a covered cup surmounted with a small cross, from which the faithful are communicated when the communicants are numerous, and in which the holy sacrament is reserved for the communion of the sick. The cruets for wine and water, and the bread-box, in which, or the plate on which, the breads are placed, are not actually “altar- vessels,” being found on the credence-table, their proper place, during the Christian communion.

## Altar-wall[[@Headword:Altar-wall]]

             the wall behind an altar against which the reredos or altar-piece stands. SEE ALTAR-PIECE; SEE REREDOS.

## Altar-wine[[@Headword:Altar-wine]]

             wine used in the sacrament of the altar; this should be of the pure juice of the grape. The twentieth canon orders it to be “good and wholesome.” Tent-wine is ordinarily used in England, as being more appropriate in its symbolism; but light-colored wine is not uncommonly adopted. Claret, wanting in some particulars the true nature of wine, is forbidden by several Western decrees. SEE WINE.

## Altarage[[@Headword:Altarage]]

             a name for altar-dues, the offertory alms for a priest's maintenance.

## Altariste[[@Headword:Altariste]]

             a term used to designate those priests other than the parochus who were specially appointed to say mass for specific intentions at private, chantry, or privileged altars.

## Altarium[[@Headword:Altarium]]

             a word sometimes used to designate not merely an altar, but the space within which the altar stood. The plural is also used in a similar sense by St. Ambrose and in the Theodosian Code. The same extended sense is found in some modern languages, e.g. in Portuguese “altar mor” (great or high altar) is used in the sense of choir or chancel.

## Altdorfer (Or Altorfer), Albert[[@Headword:Altdorfer (Or Altorfer), Albert]]

             a German painter and engraver, was born at Altdorf, in Bavaria. in 1488. He probably studied under Albert Durer There are some of his paintings at Ratisbon which are much praised. He was quite distinguished among that class of engravers called “the little masters.” He executed over one hundred and seventy prints, of which the following are a few of the principal ones. The Virgin and Infant, with two. children, one holding a pot, dated 1507: — The Repose in Egypt: — The Virgin Sitting, with the Child upon her knee, and St. Joseph standing by, with a staff in his hand: — Our Saviour on the Cross. There are many other historical and mythological subjects, and some wood-cuts. History gives no account of his death.

## Alten-Oetting (Or Altotting)[[@Headword:Alten-Oetting (Or Altotting)]]

             a village of Upper Bavaria, pleasantly situated in a fertile plain near the river Inn. It is frequented by thousands of Roman Catholics from Austria, Bavaria, and Swabia, on account of a famous image of the Virgin Mary (the Black Virgin) which it possesses. The Redemptorist fathers, invited here in 1838, have built an educational institution, virtually a revival of the old Jesuit college erected in 1773. It was formerly a villa regia, several kings having held their courts there, and various princes having made  pilgrimages to it. It contains also the tomb of Count Tilly, called Tilly's Chapel, which is held in such veneration that Maximilian I and numerous others of the royal Bavarian family have had their hearts interred in it.

## Altenasochites[[@Headword:Altenasochites]]

             a Mohammedan sect, also called Munasichites; both names having reference to their belief in the Pythagorean doctrine of the transmigration of souls. SEE METEMPSYCHOSIS.

## Altenburg[[@Headword:Altenburg]]

             a Benedictine abbey, in Lower Austria, was founded by Hildeburg, countess of Buige. In 1144 a number of monks settled there from St. Lambrecht, in Styria. Till 1878 this abbey had forty-five abbots, the first of whom was Gottfried. Altenburg was several times destroyed by fire, twice by the Hussites, and suffered greatly from the peasants' war, and from the Swedes, Russians, and French. The famous abbot was the thirty-eighth, Maurus Boxler, who greatly promoted the spiritual as well as material interests of the abbey. His clergy were educated at the universities of Vienna and Salzburg. Under the forty-fifth abbot, Honorius Burger, who died in 1878, the seventh centenary of this institution was celebrated in 1844. Burger also wrote the history of his abbey, and published the documents concerning the same in Fontes Rerum Austriacrum, Diplom. et Acta, 25 (Vindob. 1865). Besides Marian, Gesch. der osterr. Klerisei (Vienna, 1787), see Burger's History (ibid. 1862); Wolfsgruber, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Altenburg Conference[[@Headword:Altenburg Conference]]

             Altenburg is a city of Germany, capital of Saxe-Altenburg, twenty-six miles south of Leipsic. A conference of divines was held there in the year 1568, by order of Augustus, prince elector of Saxony, and John William, duke of Weimar. The occasion of the call was the disputes between the different parties of Lutherans in reference to the atonement of Christ. The subjects discussed were the Majoristic, Synergistic, and Adiaphoristic contests. The debaters were in part Misnian and in part Thuringian divines. As all the transactions were in writing, the conferences ‘were protracted to a great length; and on one single expression in the article on justification the discussion lasted five months. See Mosheim, Hist. of the Church, bk. 4, cent. 16, sec. 3, pt. 2, ch. 1; Sagittarius, Introductio ad Hist. Eccles. pt. 2, p. 1542.

## Altenburg, Duchy of[[@Headword:Altenburg, Duchy of]]

             SEE SAXE-ALTENBURG.

## Altensteig (Or Altenstaig),Johann[[@Headword:Altensteig (Or Altenstaig),Johann]]

             a German Catholic theologian, lived in the first half of the 16th century. He was for a time professor at Tubingen, and published, Vocabularium Vocum quce in Operibus Grammticorcum Plusinorum Continentur (Tubingen, 1508; Hagenau, 1512 and 1515): — Vocabularium Theoloviculs (Hagen au, 1517): — Commentaries in Henrici Bibelici Triumphum Veneris (Strasburg, 1515): — Ars Epistolandi (Hagenau, 1512). See Hoefer, Nouv. Biog. Generale, s.v.

## Alter, Franz Carl[[@Headword:Alter, Franz Carl]]

             a German Jesuit, and professor of Greek at the gymnasium in Vienna, was born at Engelberg, in Silesia, Jan. 27, 1749, and died March 29, 1804. He published a new critical edition of the New Testament (Novum Testamentum, 2 vols. Vienna, 1786-87) on the basis of the Codex Lambecii I, with which he collated 24 manuscripts, and the Slavic and Coptic versions of some parts of the N.T. Bishop Marsh, in his supplement to the Introduction of Michaelis, lays down the advantages and disadvantages of this edition. He also wrote an essay on Georgian Literature (in German, Vienna, 1798), published an edition of a number of Latin and Greek classics, and translated into German "The Classical Bibliography of Edward Harwood." He was a frequent contributor to the Memorabilien of Paulus and the Leipzig Allgemeiner Literatur-Anzeiger, two Protestant papers. Hoefer, Biographie Generale, 2, 229; Landon, Ecc. Dictionary, s.v.

## Altercatio[[@Headword:Altercatio]]

             in Roman mythology, is the personified vice of dispute.

## Alternate Presentation[[@Headword:Alternate Presentation]]

             THE RIGHT OF. In the Church of Rome the right of alternative consists in the power of presenting, alternately with the pope, to collative benefices; so that if the pope confers benefices which fall vacant in the month of January, the bishop confers those which become vacant in February, and so on. The exceptions with regard to the pope are benefices vacated by resignation, and those the patronage of which belongs to lay persons; and, with regard to bishops, benefices the collation to which, for other reasons, belongs to the pope: as, for instance, benefices becoming vacant in curid, i.e. by the death of the incumbents while within the precincts of the court of Rome. Cardinals are exempt from the reservation of the alternative, and collators in all countries possessing a concordat at variance with the alternative. The form of the alternative is given by Loterius, lib. 2, De Re Beneficiaria.

## Alteserra, Antoine Dadin[[@Headword:Alteserra, Antoine Dadin]]

             a famous French historian and canonist, was born at Guyenne in 1602. In 1644 he was appointed professor of jurisprudence at the University of Toulouse, and died in 1682 as dean of his faculty. His extensive knowledge of the Greek and Latin Church fathers as well as of the history of the councils made him an authority in that department and acquired for him the high esteem in which he was held by the French clergy. Of his many works  we mention, De Origine et Statu Feudorum pro Moribus Gallica (Paris, 1619): — Innocentius III P. M., seu Commentarius Perpetuus in Singulas Decretales hujusce Pontificis, que per Libros V Decretaliumn sparsce sunt (ibid. 1666): — Note in Epistolas Gregorii Magni (Tolos. 1669): Asceticon, sive Originum Rei ilonastic Libri X (Paris, 1674; Halle, 1782): — Notae et Observationes in X Libros Historie Francorum Gregorii, Turonensis Episcopi, et Supplenentunm Fredegarii (Tolos. 1679): — Notce et Observationes in Anastasium de Vitis Romanorum Pontificum (Paris, 1680): — In Libros Clementinorum Commentarii (ibid. eod.; Halle, 1782): — Ecclesiasticm Jurisdictionis Vindicia adversus Caroli Feoreti et aliorum Tractatus de Abusu (Paris, 1703, and often). A complete edition of his works was published at Naples in 1776-80. See Ingler, Beitrdge zur juristischen Biographic (Leips. 1773-80), 5, 51 sq.; Adelung, Fortsetzung und Ergdnzung zu Jicher's allgem. Gelehsrten-Lexi-, kon (ibid. 1784), i, 653 sq.; Michaud, Bibl. Univ. xyiii, 571; Wetzer u. Welte, Kirchen- Lexikon (2d ed. 1881), s.v. (B. P.)

## Alteserra, Plavius Francois[[@Headword:Alteserra, Plavius Francois]]

             a brother of Antoine, professor of jurisprudence at Poitiers, who died about 1670, is the author of Notce et Animadversiones ad Indiculos Ecclesiasticorum Canonum Fulgentii FerranDict, Cresconii Afri (Poitiers, 1630): — Exercitatio ad Tit. Decretaliun Gregor. IX de Etate, Qualitate. et Ordine Prceficiendorum (Paris, 1635). Both works are also reprinted in Meerman's Thesaurus Jur. Civ. 1, 133 sq.; 7, 825 sq. See Ingler, p. 59 sq.; Adelung, p. 654 sq.; Wetzer u. Welte, Kirchen-Lexikon, s.v. .(B. P.)

## Altfrid[[@Headword:Altfrid]]

             bishop of Hildesheim from 851, to 874, is said to have been a monk at Corvey before his elevation to the bishopric. The ordinations performed by his predecessor, bishop Ebbo, who died March 20, 851, he declared null and void, because he regarded the translation of Ebbo from Rheims to Hildesheim as in conflict with the laws of the Church. He took an active part in the affairs of Church. and State, and was present at the synods held at Mayence in 852 and 857, at Worms in 868, and at Cologne in 873. He founded many monasteries, and through, his efforts the cathedral at Hildesheim was built, which he dedicated in 872. He died Aug. 15, 875. See Luntzel,, Geschichte der Diocese uand Stadt Hildesheim (Hildesheim, 1858), 1, 16-35; Dummler, Geschichte des ostfriankischen Reichs, vol. 1;  Simson, Jahrbiicher des frankischen Reichs unter Ludwig den Frommen, 2, 286; Hefele, Conciliengeschichte, vol. 4; Mullenhoff u. Scherer, Denkmaler der deutschen Poesie u. Prosa (Berlin, 1864), p. 483; Diekamp, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B. P.)

## Althamer, Andreas[[@Headword:Althamer, Andreas]]

             one of the German reformers, was born in 1498, at Brenz, in Suabia, and from this circumstance he is sometimes called Andreas Brentius. In 1527 and 1528 he assisted at the conferences at Berne on the mode of Christ's presence in the Eucharist, where he held with Luther the doctrine of consubstantiation. He died in 1564. Althamer published,

1. Conciliationes locorum scripture (1528, 8vo): —

2. Annotationes in Jacobi Epistolam:—

3. De Peccato Originali: —

4. De Sacramento Altaris: —

5. Scholia in Taciti Germania: —

6. Sylva bibl. nominum (1530).

J. A. Ballenstadt published a life of him in 1740 (Wolfenbiittel). — Hook, Eccl. Biog. 1, 151; Ballenstadt, Vita Althameri. 1740; Bayle, Dictionary, s.v.

## Althiofi[[@Headword:Althiofi]]

             in Norse mythology, was one of the original dwarfs, first created by the gods. He was famous for his skill in metallurgy.

## Althofer, Christoph[[@Headword:Althofer, Christoph]]

             a Lutheran theologian of Germany, was born Nov. 9, 1606, at Hersbruck. He studied at Altdorf, Wittenberg, Leipsic, and Jena. In 1629 he was called as professor of theology and deacon to Altdorf, but resigned his deanery in 1637. In 1639 the Jena University made him doctor of divinity, and in 1644 he was appointed general superintendent at Culmbach, where he died, May 11, 1660. A catalogue of his theological works, comprising a commentary on the Pauline epistles, a Gospel harmony, polemical writings against Calvinists and Catholics, sermons, etc., is given by Zeltner, Bibl. Theol. Altorf. p. 268 sq. See also Will, Nurnberger Gel.-Lexikon, 1, 26; 5, 27; Witteln, Mem. Theol. p. 1487; Tholuck, Das akademische Leben im 17. Jahrhundert, p. 26; Allgemeine deutsche Biographie, s.v. (B. P.)

## Alticherio (Or Aldigieri), Da Zevio[[@Headword:Alticherio (Or Aldigieri), Da Zevio]]

             an Italian painter, lived in the 14th century. He seems to have been the first Veronese painter of any note. Vasari says he executed, with great skill, a single pictnre of the history of the Jewish War, according to the account of Flavius Josephus, on the four walls of the great hall of the Palazzo de' Scaligeri. He painted also at Padua in the old Church of San Giorgio.

## Altieri, LUIGI[[@Headword:Altieri, LUIGI]]

             a Roman Catholic prelate, was born in Rome, July 17, 1805, of a noble family. He began his career under the immediate eye of Gregory XVI, and lodged in the Vatican as private chamberlain to the pope. His next step was to the secretaryship of the Congregation of Studies, whence he was  promoted to the nunciature at Vienna; and consecrated by Gregory himself archbishop of Ephesus, July 17, 1836. He was created cardinal December 14, 1840, and published April 23, 1845. During the twenty years of his cardinal's life he occupied some of the most laborious and important posts, as chamberlain of the holy Roman Church, archpriest of the patriarchal basilica of St. John Lateran, lord chancellor of the Roman University, and bishop of the suburbicarian see of Albano about fourteen miles from Rome. While (1867) receiving the oaths and distributing the diplomas to the students of the university, a hasty messenger arrived announcing the scourge of cholera desolating his diocese. Without a moment's hesitation he broke up the meeting, summoned a notary, made his will, and rode hastily to the stricken'town of Albano. He at once assumed control of the municipal as well as religious government of his see, seconded by the Papal Zouaves, and the cholera was at length brought under control. But Altieri was seized himself with the disease, and died August 11, 1867. See (N.Y.) Catholic Almanac, 1876, page 103.

## Alting, Jacob[[@Headword:Alting, Jacob]]

             a reformed theologian, son of the following, was born at Heidelberg, Dec. 27, 1618; made professor of Hebrew at Groningen 1667; died Aug. 20, 1679. He was an eminent Oriental scholar. His works are published under the title, Opera omnia theologica, analytica, exegetica, practica, problematica, et philologica, (Amst. 1687, 5 vols. fol.). They include, among other writings,

1. Historia Academicarum in Populo Hebraeorum: —

2. Dissertatio maxime de Rebus Hebraeorum: —

3. Commentaries on most of the Books of the Bible: —

4. A Syro-Chaldaic Grammar: —

5. A Treatise on Hebrew Points. — Hoefer, Nouv. Biog. Generale, 2, 235.

## Alting, Joh. Heinrich[[@Headword:Alting, Joh. Heinrich]]

             a learned reformed divine, was born at Emden, in Friesland, Feb. 17, 1583. In 1612 he went over into England with the electoral prince palatine; when he returned to Germany he was appointed professor of theology at Heidelberg. He was one of the deputies to the synod of Dort. After the sacking of Heidelberg by Tilly he retired to Emden, and afterward to Groningen, where he became professor in 1627, and died Aug. 25, 1644. Among his works are, Methodus Theologioe didacticae (Amst. 1650): , — Scriptorum Theologicorum Heidelbergensium (3 vols. 4to, Amst. 1646): — Exegesis logica et theologica Augustanet Confessionis (Amst. 1647, 4to): — Theologia problematica nova (Amst. 1662, 4to): — Theologia historica (Ibid. 1664): — Theologia elenctica nova (Basle, 1679, 4to). — Bayle, Dictionary, s.v.; Hoefer, Biog. Generale, 2, 234.

## Altino, Council Of[[@Headword:Altino, Council Of]]

             (Concilium Altinense); Altino is a city of Italy, situated on the Adriatic Gulf. It was formerly an episcopal see, but its destruction compelled the removal of the bishop's chair to Torcello. The council was held in 802; and in it Paulinus of Aquilea implored the help of Charlemagne against John, duke of Venice, who had thrown down from the top of a tower John, patriarch of Grade. See Labbe, Concil. 7, 1187.

## Altius[[@Headword:Altius]]

             in Greek mythology, was a surname of Jupiter, derived from Altis, the name of a sacred forest near Olympia.

## Altman[[@Headword:Altman]]

             a monk OF HAUTEVILLIERS, in the diocese of Rheims, who lived about A.D. 850, wrote the Life of St. Sidulfus, the confessor (see Mabillon, Sec. Bened. i, 368). Sigbertus of Gemblours attributes to him a Life of Nivars, bishop of Rheims; also of the Empress Helena and others. See Cave, Historia Literaria, s.v.

Altman

bishop OF PASSAU, was born at Westphalia between 1010 and 1020. He studied at Paris, and for a number of years he stood at the bead of the cathedral school at Paderborn. Here he became known to Henry III, who appointed him provost of Aix-la-Chapelle and made him one of his chaplains. In 1064 he accompanied the empress Agnes to Palestine, and succeeded Eigilbert, who died in 1065, in the bishopric of Passau. He entered upon his office in very troublesome times. Being one of the strongest promoters of the system of Gregory VII in Germany, and zealous for the glory of his Church, he built monasteries everywhere, and introduced ecclesiastical discipline.

When in 1074 he published the papal bull concerning celibacy, he would have been killed by the married priests, were it not for the help of some of his servants who rescued him. This resistance, however, gave him the more courage, and he proceeded with inexorable severity against the disobedient ones, whom he deprived of their offices, and even excommunicated the cathedral provost Engilbert, who was at the head of the opponents. With Gebhard of Salzburg he fought for the cause of the pope, and they were the only ones of the bishops of South Germany who did not appear at Worms on Jan. 24, 1076, where the deposition of the pope was the subject of deliberation.

He published the excommunication of the emperor, and was present at Ulm in 1076 as papal legate. In 1077 he was deposed by the emperor and driven away from his see. He went to Saxony and afterwards to Rome, where he reported to Gregory concerning the atrocities perpetrated at Passau by the king's adherents, and returned his bishopric to the pope because he had received it from the hands of the laity. The pope, however, confirmed him in his  dignity, and invested him with full power for the election of an antiking. In 1081 he again occupied his see, for Liupolt of Austria allowed him his protection while Henry had crossed the Alps. When Liupolt was beaten by the Bohemians in 1082 at Mailberg, Altman was again obliged to leave Passau, and went to Gottweig, where he died, Aug. 8,1091. See Vita Altmanni, Monumenta Germanice, 12, 226; Wiedeman, Altmann von Passau (Augsburg, 1851); Stulz, Leben des Bischofs Altmann (Vienna, 1853); Holzwarth, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B. P.)

## Alto[[@Headword:Alto]]

             an Irish missionary of illustrious family who arrived in Bavaria about A.D. 743. He lived a hermit life in a forest about midway between Augsburg and Munich. Pepin granted him a part of the forest for the purpose of erecting a monastery and a church. The latter was dedicated by St. Boniface, and the monastery was called, after him, Alto-Munster corrupted afterwards into Alt-Munster. The exact date of his death is unknown, but his memory is revered Feb. 9. See Langman, History of Ireland, 3, 189.

## Altobello[[@Headword:Altobello]]

             an Italian painter, was a native of Cremona, and lived. in the early part of the 16th century. He is said to have studied under Bramante, and Vasari extols him as superior to most of the Lombard painters of his time. He painted frescos in the Church of Santo Agostino, and also in the cathedral of Cremona. History gives no account of his death.

## Alton, Abel[[@Headword:Alton, Abel]]

             a Methodist Episcopal minister, was born at Waterford, Vt., June 16, 1803. He began his Christian life at the age of ten; joined the New England Conference in 1828, and was immediately transferred to the Maine Conference. His latter years were spent laboring in the Provnidence Conference. He died in Marion, Mass., March 11, 1867. As a preacher, Mr. Alton was clear, methodical, instructive, earnest; as a pastor, devoted, zealous. See Minutes of Annual Conferences, 1867, p. 102.

## Alton, William[[@Headword:Alton, William]]

             OF, so called from the town of Alton, in Hants, was a Dominican who flourished some time before 1267. A MS. in the librarv of St. Victor of 1267 speaks of the postils of William of Alton upon Ecclesiastes and the  Book of Wisdom. These latter postils were printed at Rome among the works of St. Bonaventura. He also left Commentaries on Genesis, Exodus, Leviticus, Numbers, Joshua, Judges, Ruth, Isaiah, Jeremiah, and Lamentations.

## Altor[[@Headword:Altor]]

             in Roman mythology, was a surname of Pluto.

## Altria[[@Headword:Altria]]

             an Etruscan goddess, answering to one of the Greek Graces. She was represented as a nude and beautiful woman, with a crown and necklace, and generally in the company of Thalna and Euterpe.

## Altschul, Naftali Ben-Asher[[@Headword:Altschul, Naftali Ben-Asher]]

             a Jewish printer in the city of Prague (1649), where his father had carried on the same profession, is the author of a commentary on the Old Test., simple and grammatical, compiled from the best authorities, entitled אילה שלוחה(in allusion to Gen 49:21). The text is in Hebrew and the notes in Jewish-German (best ed. Amsterdam, 1777-78, 6 vols.). He also wrote a manual for preachers, אמרי שפר, Words of Beauty, in thirty- two sections of commonplaces, arranged in alphabetical order (Lublin, 1602). See Furst, Bibliotheca Judaica, 1, 44; Etheridge, Introduction to Hebrew Literature, p. 447; De' Rossi, Dizionario Storico (Germ. transl.), p. 42. (B. P.)

## Aluberht (1)[[@Headword:Aluberht (1)]]

             the fifth bishop of the South Saxons at Selsea, is known only by the appearance of his name in the lists. His date must fall between 747, when his predecessor Sigga was at the Council of Clovesho, and 765, when his successor signs.

## Aluberht (2)[[@Headword:Aluberht (2)]]

             was consecrated bishop of the East Saxons, or of the Old Saxons, in 767. Simeon: of Durham calls him Aluberht, and makes him bishop of the Old Saxons of Germany. If this be true, he was the last bishop consecrated in England for Germany, and identical with the missionary Alubert (q.v.). In the M.S. (more authoritative) used by Hoveden, he is called Alberht and  made bishop of Essex; and thus corresponds with Ealdberht, the ninth bishop of London in the ancient lists, and with an Aldberht who signs various charters between 775 and 785. As, however, there were contemporary bishops, Aldberht at Hereford and Eadberht at Leicester, he cannot be identified with certainty, but is, most probably the bishop Eadberchus who attests the proceedings of the legatine council of 787.

## Alubert[[@Headword:Alubert]]

             an eminent Anglo-Saxon missionary, who went over from England and joined Gregory in the superintendence of his school at Utrecht. Persuaded by Gregory, he returned to England to seek episcopal consecration. During the year he spent there, he enjoyed the society of the celebrated Alcuin, then superintending his famous school at York. Having received consecration, he returned and continued to assist Gregory in training missionaries for the Frisians and ordaining them to that office. See Life of St. Liudger; Pertz, Mon. Germ. 2, 407.

## Aluic[[@Headword:Aluic]]

             SEE ALWIG.

## Alukah[[@Headword:Alukah]]

             SEE HORSE-LEECH.

## Alulphus[[@Headword:Alulphus]]

             a monk of St. Martin, of Tournay, who lived at the end of the 11th century, composed a selection of thoughts and extracts taken from the works of St. Gregory, and entitled Gregorialia. Mabillon has given the preface in his Analecta (vol. 1). Another work is attributed to him, Opus Exceptionum (Paris and Strasburg).

## Alumbrados[[@Headword:Alumbrados]]

             (Span. the enlightened). SEE ILLUMINATI.

## Alur[[@Headword:Alur]]

             (Old Eng. alours). This word appears generally to have signified the gutter, passage, or gallery in which persons could walk behind a parapet on the top of a wall, or in other situations, especially in military architecture, where the alur becomes of the highest importance. The term, however, was sometimes used for passages of various kinds. Lydgate used the word for  covered walks in the streets. So in the form alure it signifies an alley or walk in a church or cloister. SEE AMBULATORY.

## Alured Of Beverley[[@Headword:Alured Of Beverley]]

             SEE ALRED.

## Aluredus[[@Headword:Aluredus]]

             SEE AILRED.

## Alush[[@Headword:Alush]]

             (Hebrew A lush', אָלוּשׁ; perhaps desolation, according to the Talmud, a crowd of men; Sept. Αἰλούς), the eleventh place at which the Hebrew rested on their way to Mount Sinai (Num 33:13). It was between Dophkah and Rephidim, and was probably situated on the shore of the Red Sea, just south of Ras Jehan. SEE EXODE. The Jewish chronology (Seder Olam, ch. 5, p. 27) makes it twelve miles from the former and eight from the latter station. The Targum of Jonathan calls it "a strong fort;" and it is alleged (upon an interpretation of Exo 16:30) that in Alush the Sabbath was instituted, and the first Sabbath kept. Eusebius (Onomast. s.v. Α᾿λλούδ) has only this notice, "a region of leaders (?) in what is now Gebalene, near the city Petra."

## Alush, Mr. Rowlands[[@Headword:Alush, Mr. Rowlands]]

             (in Fairbairn's Dict. s.v. “Rephidim”) regards this as identical with the Wadi el-Eish reported by Dr. Stewart (Tent and Khan, p. 157) as “a large valley coming down from the hills to the east [north] andeventually falling into Wadi Sheikh;” evidently the Wady el-Esh of the Ordnance Map, at the junction of the great wadies Berrar and el-Akhdar, north of Wady el-Sheik, near the eastern termination of Wady Feiran at Wady Solaf.

## Aluza[[@Headword:Aluza]]

             SEE ALOZA.

## Alva (Or Alba), Fernando Alvarez De Toledo[[@Headword:Alva (Or Alba), Fernando Alvarez De Toledo]]

             duke of, a Spanish general and statesman, notorious for his persecuting cruelty, was born of an illustrious family in 1508. He was educated by the direction of his grandfather, Frederick of Toledo, who instructed him in military and political science. He carried arms when very young at the battle of Pavia, commanded under Charles V in Hungary, also at the siege of Tunis, and in the expedition against Algiers. In his earliest military efforts, his cautious disposition led men to believe that he had but little talent in that direction. His pride was offended at the low estimation in which he was held, and his genius was roused to the performance of exploits deserving of a permanent remembrance. In 1546-47 he was general-in-chief in the war against the Smalcaldian League, winning his greatest honors in the battle of Miihlberg, in which he totally routed the Protestant forces. The elector, John Frederick of Saxony, was taken prisoner, and the duke, who presided in the council of war, sentenced him to death, and strongly urged the emperor to execute the sentence. In 1554 he went with the Spanish crown-prince to England; and in 1555, shortly  before the accession of that prince as Philip II, he was commissioned as commander-in-chief of the army sent to attack the French in Italy and pope Paul IV, the irreconcilable enemy of the emperor Charles V.

He gained several victories, relieved Milan, advanced to Naples, where the intrigues of the pope had stirred up a rebellion, and confirmed there the Spanish authority. He afterwards conquered the States of the Church and frustrated the efforts of the French. Philip, however, compelled him to contract an honorable peace with the pope, whom Alva wished to humble. A few years later the Netherlands revolted, and Alva advised the king to suppress the insurrection by severity and force. The king intrusted him with a considerable army and unlimited power to reduce the rebellious provinces. Scarcely had he reached Flanders when he established the Council of Blood, at the head of which stood his confidant, Juan de Vargas. This tribunal condemned, without discrimination, all whose opinions were suspected and whose riches excited their avarice. The present and the absent, the living and the dead, were subjected to trial, and their property confiscated. Many merchants and mechanics emigrated to England, more than 100,000 men abandoned their country, and others resorted to the standard of the proscribed prince of Orange. The cruelty of Alva was increased by the defeat of his lieutenant, the duke of Aremberg, and he caused the counts of Egmont and Horn to be executed on the scaffold, June 5,1568.

He afterwards defeated the count of Nassau on the plains of Jemmingen. William of Orange soon advanced with a powerful army, but was forced to withdraw to Germany. The duke stained his reputation as a general by new cruelties; his executioners shed more blood than his soldiers. The pope presented him with a consecrated hat and sword, a distinction previously conferred only on princes. Holland and Zealand, however, resisted his arms. A fleet, which was fitted at his command, was annihilated, and he was everywhere met with insuperable courage. This and perhaps the fear of losing the favor of the king induced him to request his recall. Philip willingly granted it, as he perceived that the resistance of the Netherlands was rendered more obstinate by these cruelties, and was desirous of trying milder measures. In December, 1573, Alva proclaimed an amnesty, resigned the command of the troops to Luis de Requesens, and left the provinces. His parting advice was that every city in the Netherlands should be. burned to the ground except a few to be permanently garrisoned, and he boasted that during his six years' rule he had executed 18,000 men. But to this number must be added those who perished by siege, battle, and merciless slaughter, and the number cannot be computed.

He had kindled a war which burned sixty-eight years, cost Spain $800,000,000, her finest troops, and seven of her richest provinces in the Netherlands. His cruelties were inhuman. Every conceivable mode of death and torture was wreaked upon the victims of his royal master's vengeance. At the sack of Haarlem three hundred citizens, tied two and two and back to back, were thrown into the lake, and at Zutphen five hundred more were drowned in the same manner in the river Yssel. Thousands of women were publicly violated, and unborn infants ripped from the wombs of their mothers. Yet Alva complained of the ingratitude of the Netherlanders in return for his clemency! He was well received at Madrid, but did not long enjoy his former credit. One of his sons had seduced one of the queen's maids of honor under a promise of marriage, and was for that reason arrested. His father assisted him to escape, and married him to one of his relatives contrary to the will of the king. In consequence, Alva was banished from the court to his castle at Uzeda. Here he lived two years, when the troubles stirred up by Dom Antonio, prior of Crato, who had been crowned king of Portugal, made it necessary for Philip to call out Alva to subdue the enemy. Accordingly, in 1581, he led an army to Portugal, drove out Dom Antonio, and reduced the entire country to submission. He made himself master of the treasures of the capital, and permitted his soldiers to plunder the suburbs and surrounding country with their usual rapacity and cruelty. Philip was displeased with this, and disposed to institute an investigation; but knowing the character of the duke, and fearing a rebellion, he desisted. Alva died Jan. 21, 1582. He was of a proud mien and noble aspect; he was tall, thin, and strong of frame; he slept little, wrote and labored much. It is said of him that in sixty years of warfare against different enemies he never lost a battle, and was never taken by surprise. But pride, severity, and cruelty tarnished his fame, and have condemned him to lasting infamy. See Motley, Rise of the Dutch Republic; also the arts. SEE HOLLAND and SEE WILLIAM I OF ORANGE.

## Alva y Astorga, Pedro De[[@Headword:Alva y Astorga, Pedro De]]

             a Spanish Franciscan, who assumed the habit of that order in Peru, and flourished in the seventeenth century. Upon his return to Spain, he spent his time chiefly in traveling about to obtain all the information in his power which might tend to support the privileges of his order. He published at Madrid in 1651 an absurd work, similar in design to the notorious Conformities of Albizzi SEE ALBIZZI: it is entitled Naturoe Prodigiumi et Gratioe Portentum, and contains 4000 pretended conformities between our Lord and St. Francis. Some years after he published another extraordinary work, "Funiculi nodi indissolubiles de conceptu mentis et conceptu ventris … . . ab Alexandro Magno VII, Pont. Max. solvendi aut scindendi" (Brussels, 1661, 8vo). It is a collection of all the opinions and disputes on the subject of the conception of the Blessed Virgin. He published on these and other matters an immense mass of writings, which amount to forty folio volumes. He died in the Low Countries in 1667. — Richard and Giraud, who cite Antonio, Bibl. Script. Hisp.; Landon, Eccl. Dict. s.v.

## Alvah[[@Headword:Alvah]]

             (Hebrew Alvah', עִלְוָה, perh. evil; Sept. Γωλά), the second named of the Edomitish chieftains descended from Esau (Gen 36:40; 1Ch 1:51, in which latter passage the name is Anglicized, "Aliah," after the text עִלְיָה, Alyah'), B.C. post 1905.

## Alvan[[@Headword:Alvan]]

             (Hebrew Alvan', עִלְוָן, tall; Sept. Γωλάμ), the first named of the five sons of Shobal the Horite, of Mount Seir (Gen 36:23); called less correctly ALIAN SEE ALIAN (Hebrew Alyane', עִלְיָן, Sept. Ι᾿ωλάμ) in the parallel passage (1Ch 1:40). B.C. cir. 1927.

## Alvarez of Cordova[[@Headword:Alvarez of Cordova]]

             (St.), was born at Cordova; a scion of the ancient house of the dukes of Cordova. He took the habit of the Dominicans in the convent of St. Paul, at Cordova, in 1368. Far from being satisfied with closely adhering to the rule of his order, he added to the strictness of it whatever was not actually forbidden. To the hair shirt he added commonly a chain of iron round his body; his fasts were rigorous, his watchings long, and his self-mortification continual; and he went throughout Spain, and even into Italy, proclaiming the Gospel (as he understood it) with the fervor of an apostle. He afterward proceeded to the Holy Land, and upon his return was selected first by Catherine, the wife of King Henry II, of Castile, and afterward by her son John II, to be their confessor. Alvarez, however, pined to be released from the worldly pomp and splendor of a court, and obtained permission to depart, for the purpose of building a new convent according to his own views and plan. This he did upon a mountain a short distance from Cordova, and gave to the new sanctuary the name of Scala Coeli. He died Feb. 19,1420. His tomb became a great place of resort to persons of all ranks, even to ecclesiastics and bishops. Benedict XIV authorized the worship of this saint (!), and extended the worship to the whole order of St. Dominic. His festival is held on the 19th of February. — Touron, Hist. of Illustrious Men of the Order of St. Dominic; Landon, Eccl. Dict. s.v.

## Alvarez, Baltasar[[@Headword:Alvarez, Baltasar]]

             a Spanish Jesuit, was born at Cervera in 1533, and died in 1580. He left, among other works, Tractatus de Modo et Ratione Loquendi de Rebus Spiritualibus, against the Illuminati who had sprung up in Spain. See Antonio, Bibl. Script. Hisp.

## Alvarez, Baltazar[[@Headword:Alvarez, Baltazar]]

             a Portuguese Jesuit, was professor of theology at Evora. He died at Coimbra, Feb. 12, 1630. He wrote Index Expurgatorius Librorum ab Exorto Luthero. See Antonio, Bibl. Script. Hisp.

## Alvarez, Bernadino de[[@Headword:Alvarez, Bernadino de]]

             a Spanish philanthropist, founder of the order of St. Hippolytus, was born at Seville in 1514. At the age of fourteen years he went to the. New World to seek his fortune, and enrolled himself in the Mexican army; but, for bad conduct, was sent to the Philippine Islands, from which he escaped and took refuge in Peru. Having amassed wealth, he founded hospitals severally at Mexico in 1567, at Oaxtepe, at Vera Cruz, at Acapulco, anld in other cities of New Spain. These hospitals were occupied by a charitable association of St. Hippolytus, the statutes of which were approved by pope Innocent XII, and printed in Mexico in 1621 and 1718. Alvarez died in 1584, and was eventually canonized. See Hoefer, Nouv. Biog. Generale, s.v.

## Alvarez, Diego[[@Headword:Alvarez, Diego]]

             (Jesuit), born at Toledo, 1560; after finishing his studies he went to Peru, and there became provincial of his order, which office he held until his death in 1620. A complete edition of his works was published under the title, Opera recognita et nunc primum in Germania edita (Mogunt. 1614-19, 3 vols. fol.).

## Alvarez, Diego (2)[[@Headword:Alvarez, Diego (2)]]

             a Spanish Dominican friar, was born at Rio Seco, in Old Castile, near the middle of the 16th century. He taught theology for thirty years in Spain and at Rome, to which latter place he was sent in 1596 in order to sustain the doctrine of St. Thomas against the disciples of Molina in the.assemblies of De Auxiliis; but he left to his companion Lemos the brilliant part of this celebrated dispute. He died at Naples. in 1635. He published, in defence of the opinions of his order, De Auxiliis Divince Gratice (Lyons, 1611): — Concordia Liberi Arbitrii cum Prcedestinatione (ibid. 1622). These works gained for him the archbishopric of Trani, in the kingdom of Naples. He was considered the chief theologian of his school, and was the author of certain commentaries upon Isaiah and upon the Sumnma of St. Thomas; he is also the author of several learned works, as De Incarnatione Divini Verbi Disput. 80 (Lugduni, 1614): — De Origine Pelagianoe Heresis, etc. (Trani, 1629). See Hoefer, Nouv. Biog. Gen., s.v.

## Alvarez, Fernando[[@Headword:Alvarez, Fernando]]

             SEE ALVA, DUKE OF.

## Alvarez, Francisco[[@Headword:Alvarez, Francisco]]

             was mass priest and chaplain to Dom Manuel, king of Portugal, about the year 1515. He was a native of Coimbra, and at that time advanced in life; but of his early history nothing is known. He visited Abyssinia in company with the Portuguese ambassador, Duarte Galvam, reaching that country in 1516. He passed several years there, and returned to Portugal, landing at Lisbon, July 25, 1527. He had explored a considerable part of Abyssinia, and an interesting account of his travels was published in 1540, entitled a True Account of the County of Prester John. He died about 1540.

## Alvarez, Goncalo[[@Headword:Alvarez, Goncalo]]

             a Portuguese Jesuit, and missionary to the East, was born at Villaviciosa, in the first half of the 16th century, of a noble family; Having studied at Coimbra, he joined the Jesuit Order at that place, Jan. 1, 1549. Being a man of profound learning, he was chosen by St. Francis of Borja to fill the important office of visitor to the Indies. He started on this mission in 1568, and arrived there the following September, in the ship which conveyed Don Luis of Altayde. He accomplished his work, returned to China, and organized the firsts system of studies at Macao. On his way back to Japan, in order to continue his labors with Manoel Lopes, he was shipwrecked and drowned July 2, 1573. He wrote Carta a Sao Francisco de Borja, General de Companhia. This letter was useful to many historians, as well as another, entitled Oriente Conquistado, written at Souza. See Hoefer, Nouvelle Biographie Generale, s.v.

## Alvarez, Lorenzo[[@Headword:Alvarez, Lorenzo]]

             a Spanish painter, studied at Valladolid and Madrid under B. Carducci. In 1638 he went to Murcia, and executed some fine work for the convents of that city.

## Alvarez, Luiz[[@Headword:Alvarez, Luiz]]

             a Portuguese Jesuit, was born at Sao Romao, in the bishopric of Coimbra, in 1618, and died at Lisbon in 1709. This ascetic writer is regarded as a classical composer, and is the author of a great number of works, among others, Amor Sagrado Offereceo P. Luiz Alvarez, da Companhia de Jesus (Evora, 1673): — Ceo de Graca Inferno Custoso (Coimbra, 1692): — Sermoes de Quaresma Offerecidas ao Illustrissimo Senhor D. Joio  Mascarenhas, Bispo de Portalegrme, etc. (Lisboa, 1688). The second and third parts were prepared in 1693 and 1699. See Hoefer, Nouv. Biog. Generale, s.v.

## Alvarez, Manoel[[@Headword:Alvarez, Manoel]]

             a Portuguese Jesuit, was born on the island of Madeira, June 4, 1526. He was well versed in the Greek and Hebrew languages, and, above all, in the Latin language and literature, which he taught at Lisbon and Coimbra thus gaining a high reputation. He filled various offices in his order, and died at Lisbon, Dec. 30,1583. His Latin grammar, entitled De Institutione Grammatica, was published first at Lisbon in 1572, and was adopted in nearly all the schools of his order. Some of his companions, as Kess, Ricardi, Torsellino, prepared abridgments; others, criticisms. Alvarez is the author of a more celebrated work, entitled De Mensuris, Ponderibus, et Numeris. See Hoefer, Nouv. Biog. Generale, s.v.

## Alvarez, Paulus[[@Headword:Alvarez, Paulus]]

             SEE PAULUS ALVAREZ.

## Alvarez, Thomas[[@Headword:Alvarez, Thomas]]

             a Portuguese canonist, born at Leyra, was first treasurer of the Chapel Royal. He devoted himself to the study of the rubrics of the missal and Roman breviary, and published the result in certain Observations (Lisbon, 1615, 1629).

## Alvaro, Pelagio[[@Headword:Alvaro, Pelagio]]

             a Spanish theologian, was born near the close of the 13th century. He studied canonical law at Bologna; was a pupil of Scotus and the companion of William Ockam and Raymond Lully. He became grand-penitentiary of pope John XXII of Avignon; bishop of Sylves, in Algarves; and apostolic nuncio to Portugal. He died at Seville in 1352. He wrote, De Planctu Ecclesice Libri Duo (Lyons, 1517; Venice, 1560). This work, commenced at Avignon in 1330 and completed in 1332, set forth ultramontanism more prominently. Trithemius attributes to him, Speculum Regumn Liber Unus: — Super Sententias Libri Quatuor: — Apologia: — and other unpublished works. See Hoefer, Nouv. Biog. Generale, s.v.

## Alvelda (Or Albelda), Juan Gonzales De[[@Headword:Alvelda (Or Albelda), Juan Gonzales De]]

             a Spanish Dominican, was born at Navarrete, diocese of Calahorra. In 1608 he was called to Rome, and appointed first regent of the college of St. Thomas della Minerva. After three years he returned to Spain, and filled the first chair in theology at Alcala, from 1612 to 1622, when he died. He wrote a Commentary on the first part of the Summa of St. Thomas (Alcala, 1621).

## Alverson, John B[[@Headword:Alverson, John B]]

             a Methodist Episcopal minister, was born in Ontario County, N. Y., in 1793, and died at Perry, N.Y., April 21,1850. At the age of twenty he joined the Church, and at twenty-four was admitted into the Genesee Conference as an itinerant preacher. After twenty years' service in circuits and stations he was appointed presiding elder of Genesee district in 1838, and of Rochester district in 1842. He possessed a discriminating mind, a prompt yet cautious judgment, a high sense of honor and integrity, a correct taste, and a well-furnished understanding, by which he secured for himself a high position in the confidence and affection of his brethren; in testimony of which he was intrusted with many offices of responsibility. In 1824, 1844, and 1848, he was a delegate to the General Conference, by the last of which he was appointed a member of the committee for the revision of the hymn-book. He was a man of commanding eloquence and power in the pulpit. For eight years he was president of the board of trustees of Genesee Wesleyan Seminary. — Minutes of Conferences, 4, 522.

## Alvintzi, Peter[[@Headword:Alvintzi, Peter]]

             a Hungarian Protestant ecclesiastic of the 17th century, was born in Transylvania. He completed his studies at the best universities of Switzerland and Germany, and became pastor in Hungary. His religious zeal led him into a warm controversy with the Jesuit Peter Pazmany, archbishop of Gran. He wrote in the Hungarian language a number of controversial works, among which we notice one published in 1616, entitled The Catholic Itinerary, in which the author compares the two religions, the Protestant and the Catholic. He also composed a Hungarian Grammar. See Hoefer, Nouv. Biog. Generale, s.v.

## Alviset, Benoit[[@Headword:Alviset, Benoit]]

             a learned French Benedictine, was born at the commencement of the 17th century, at Besancon. During the wars which then desolated the Franche- Comte he returned to Italy and entered the brotherhood at Monte-Casino, under the name Virginius. He wrote a treatise upon the privileges of the monks, entitled Murenulce Sacrce Vestis Sponsce Regis AEterni Vermiculatce; Opus de Privilegiis Ordinumc Regularium (Venetiis, 1661). This work was put in the Index by the court of Rome, and reprinted at Kempten in 1673. See Hoefer, Nouv. Biog. Generale, s.v.

## Alvord, Caleb Mattoon[[@Headword:Alvord, Caleb Mattoon]]

             a Methodist Episcopal minister, was born at Southampton, Mass., May 3, 1815. He received an academical education in his native town; experienced religion at Miccosukee, Fla., in 1839; was licensed to exhort at Marianna in 1841; and to preach at Wetumpka, Ala., in 1842. He followed the profession of teaching until 1858, when he united with the Providence Conference. In 1865 he was appointed a teacher in the Conference Seminary, where he continued until his death, Jan. 6, 1873. Mr. Alvord  was characterized by a joyful Christian experience. See Minutes of Annual Conferences, 1873, p. 39.

## Alvord, John Watson[[@Headword:Alvord, John Watson]]

             a Congregational minister, was born at East Hampton, Conn., April 18, 1807. Having spent some time, as a student, in Oneida Institute, he studied one year in Lane Seminary. In 1836 he graduated from the Oberlin Theological Seminary, and Sept. 16 of that year received his ordination. For one year he was acting-pastor in Maumee City, O.; and then, from 1838 to 1842, held the same position at Barkhamstead, Conn.; March 16, 1842, he was installed pastor in Stamford, of which Church he remained in charge until Oct. 14, 1846. In November of that year he was installed pastor of Phillips Church, South Boston, Mass., from which he was dismissed March 24, 1852; from 1858 to 1866 he was secretary of the American Tract Society in Boston; from 1866 to 1870 was superintendent of schools in connection with the Freedmen's Bureau at Washington, D. C.; the next four years was treasurer of the Freedmen's Savings and Trust Company. He died at Denver, Col., Jan. 14, 1880. See Cong. Yearbook, 1881, p. 16.

## Alvord, Samuel[[@Headword:Alvord, Samuel]]

             a Free-will Baptist minister, was born in Massachusetts in 1784. For several years he was a member of a Presbyterian church, and subsequently joined a Calvinist Baptist church. His doctrinal views inclining him more to the Free-will Baptists, he joined that denomination, and was a preacher among them for many years. He died at Hamilton, Ill., Aug. 13, 1871. See Free-will Baptist Register, 1871, p. 82. (J. C. S.)

## Alvred[[@Headword:Alvred]]

             SEE ALFRIC.

## Alvric [[@Headword:Alvric ]]

             SEE ALFRIC.

## Alwee[[@Headword:Alwee]]

             SEE ALOEE.

## Alwig (Aluic, Alwih, Alowiochus, Alwine, Or Alhunig)[[@Headword:Alwig (Aluic, Alwih, Alowiochus, Alwine, Or Alhunig)]]

             the fifth bishop of the Lindisfari (or people of Lindsey), was consecrated by Tatwine, archbishop of Canterbury, in A.D. 733. He subscribed several chapters from 736 to 747, and in the latter year attended the Council of Clovesho. He died, according to Simeon of Durham, in 750.

## Alwis[[@Headword:Alwis]]

             in Norse mythology, was a dwarf who skilfully and secretly won the attention of the daughter of Thor and married her. Thor, the omnipotent hero, being very angry, delayed the marriage until the sun arose, when the dwarf, not able to endure the light of day, was changed into a stone.

## Alwitra[[@Headword:Alwitra]]

             in Norse mythology, was a heroine and a companion of the Walkyries. Alymnius, in Greek mythology, was a surname, of Mercury, after the city of Alymne, where he was worshipped.

## Alypius[[@Headword:Alypius]]

             SEE ALPHEIUS.

Alypius

ST., the Stylite, so called because he remained for more than fifty years on the top of a pillar, like Simeon and the other Stylites. He was born at Adrianople. At thirty-two years of age, having distributed to the poor all his property, he took up his abode at the top of a pillar, where he remained till his death, about 610, the precise date being un-known. His day in the Greek calendar is Nov. 26. — Baillet, Nov. 26.

Alypius

a learned architect, was commanded by the emperor Julian to rebuild the Temple of Jerusalem, with the avowed object of falsifying the prophecies of our Saviour with regard to that structure. It is said that while the workmen were excavating for the foundation, balls of fire issued from the earth and destroyed them. Alypius died about A.D. 363.

Alypius

bishop OF CASAREA, in Cappadocia, was one of the metropolitans to whom the emperor Leo wrote respecting the Council of Chalcedon and the death of Proterius. He is also mentioned as assenting to the deposition of Lampetius, a Messalian, whom he had ordained, and who was convicted of immorality. See Labbe, Concil. 4, 1904 sq.; Photius, Bibl. 52.

Alypius

a priest of the Church, OF CONSTANTINOPLE, who lived in A.D. 430. He wrote an Epistle to St. Cyril, exhorting him to contend against the heresy of Nestorius.

## Alypius St.[[@Headword:Alypius St.]]

             of Tagaste, in Numidia, was some years younger than Augustine, to whom he was strongly attached. From Carthage, whither he followed Augustine, he went to Rome to study the law, and there obtained a place in the imperial treasury. This charge he gave up in order to follow Augustine to Milan. Both of them up to this time had been Manichaeans, and both were at this time converted to the Catholic faith, and baptized in the church of St. Ambrose on Easter-eve, A.D. 387. Upon their return to Africa they withdrew into a solitude near Tagaste; but when Augustine was ordained a priest of the church of Hippo, he drew Alypius from his solitude to take charge of the monastery which he had just built in Hippo. After this Alypius visited the Holy Land, and upon his return in 394 was elected bishop of Tagaste. In 403 he was present at a council held at Carthage in which the Donatists were invited to a conference, but refused; and in 411 he was named, with six others, to represent the Catholics in the celebrated conference between the Catholics and Donatists which the Emperor Honorius enjoined. It is believed that he was with Augustine at Hippo at the time of his death in 430, and it is uncertain how long he survived him. The Roman Martyrology commemorates him on the 15th of August. — S. August. Confess. lib. 6; Ep. 22, etc.; S. Jerome, Ep. 81; Baillet, Aug. 15; Butler, Lives of Saints, 3, 375.

## Alysius, Festival Of[[@Headword:Alysius, Festival Of]]

             observed by the Greek Church on Jan. 16.

## Alytarch[[@Headword:Alytarch]]

             (or alytarcha), a title given to the pontiff of Antioch. The office lasted only four years, and the jurisdiction extended over the city only.

## Alzedo[[@Headword:Alzedo]]

             SEE ALCEDO.

## Alzog, Johann[[@Headword:Alzog, Johann]]

             a Roman Catholic theologian of Germany, was born at Ohlau, Silesia, in 1808. He studied at Breslau and Bonn; received holy orders. at Cologne in 1834; was made doctor of theology at Munster in 1835; the same year he was appointed professor at the Clerical Seminary in Posen; in 1845 he was called to Hildersheim; and he died at Freiburg, March 1, 1878, where he had been laboring since 1853. He wrote, Universalgeschichte der christl. Kirche (Mentz, 1841; 9th ed. 1859 and often; Engl. transl. by Pabisch and Bryne): — Manual of Universal Church History (Cincinnati, 1874), vol. i and ii: — Grundriss der Patrologie (Freiburg, 1866). (B. P.)

## Am[[@Headword:Am]]

             (“I am”). SEE JEHOVAH.

## Am (Or Amam)[[@Headword:Am (Or Amam)]]

             (devourer), a daemon of the Egyptian Hades who is mentioned in the Ritual of the Dead.

## Am Ende, Christian Carl[[@Headword:Am Ende, Christian Carl]]

             a Protestant theologian of Germany, was born Oct. 3, 1730, at Lossnitz, in Saxony. He studied at Kulmbach and Erlangen; was appointed in 1755 adjunctus and rector at Kaufbeuern; in 1783 he was made deacon and hospital preacher. He died Nov. 15, 1799. He contributed largely to different periodicals and reviews. His own publications were few and of little value at present, with the exception of his edition of Sleidan's work De. Statu Religionis et Reipublic Carolo V Caesare Commentarii multisqui Annotationibus Illustrata (Francof.-ad-Moen. 1785-86). See Doring, Die gelehrten Theol. Deutschlands, i, 7 sq.; Winer, Handbuch der theol. Lit. i, 737; Zapf, Nachrichten, vcm Leben, Verdiensten u. Schriften Ch. C. Am Ende (1804). (B.P.)

## Am Ende, Johann Joachim Gottlob[[@Headword:Am Ende, Johann Joachim Gottlob]]

             a Lutheran theologian of Germany, was born. in 1704 at Grafenhainichen, in Saxony. He studied at Wittenberg, and succeeded his father in the pastorate at his native place. In 1743 he was called to Schulpforte, and in 1748 he was appointed superintendent at Freiburg, in Thuringia. The year  following he was called to Dresden, having been honored by the Leipsic University with the doctorate of divinity. He died May 2, 1777. He wrote, Commentatio Epistolica de quibusdam N.T. Locs, Acts 14, 27; 1Co 16:9; Col 4:4 (Wittenberg, 1744): — Christes, i.e. Acta Apostolorum e Lingua Originali in Latinam Translata et Catrmine Heroico Expressa, Notisque Subjunctis Illustrata (ibid. 1759). Besides, he published a number of Sermons, which are enumerated in the Suppl. to Jocher's Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Ama[[@Headword:Ama]]

             in Indian mythology, was a popular name of the goddess Bhavani, or Parvati.

## Ama (Or Amula)[[@Headword:Ama (Or Amula)]]

             the vessel in which wine for the celebration of the eucharist was offered by the worshippers. The word is used by Columella and other classical authors, but the earliest instance of its use as a liturgical vessel which has been noticed is in the Charta Cornutiana of A.D. 471. Silver “amae” are mentioned (Ordo Romanus, 1, 5) among the vessels which were to be brought from the Church of the Saviour, now known as St. John Lateran, for the pontifical mass on Easterday; and in the directions for the pontifical mass itself (ibid.), we find that after the pope had entered the senatorium, or presbytery, the archdeacon following him received the amulae, and poured the wine into the larger chalice, which was held by the subdeacon; and again, after the altar was decked, the archdeacon took the pope's amula from the oblationary subdeacon, and poured the wine through the strainer into the chalice (q.v.); then those of the deacons, of the primicerius, and the others. The amulae, which may not have been identical with the atnse, seem to have been church-vessels provided for the purpose of the offertory. Among the presents which pope Adrian (772-795) made to the Church of St. Adrian at Rome were an “ama” and also an “amula” of silver, which weighed sixty-seven pounds (Liber Pontificalis, p. 346). They were, however, often of much smaller size, and the small silver vessels preserved in the Museo Cristiano in the Vatican are deemed to be amulse. They measure only about seven inches in height, and may probably date from the 5th or 6th century. On a similar vessel of larger size, probably of the 4th century, the miracle of Cana is represented in a tolerably good style. The material of these. vessels was usually of silver, but sometimes gold, and they were often adorned with gems. Gregory the Great mentions (Epist. 1, 62, 539) “amulae,” probably of onyx, or glass imitating onyx.

## Ama-Teru-Oon-Gami[[@Headword:Ama-Teru-Oon-Gami]]

             in Japanese mythology, is the son of Isanagi and Isunami, the progenitors of the human race. He belongs to the seventh generation of the heavenly  deities; but of the five generations of earthly deities he is the first. He was the oldest and the only fruitful son of his parents. His children are the Japanese, born in a time when they themselves were half-deities, and lived very much longer than the present human beings. In a direct line of succession, the emperors follow him; therefore his name, which signifies “the great god of the imperial generation.” He himself reigned a quarter of a million of years. During this time he performed the most stupendous miracles, and proved himself the only and true god. The province of Isje is his residence, and there stands the most renowned of his triumphs. The great feast which is celebrated in his honor is called Matsuri. His successor in the kingdom was his son Osi-Mo-Nino-Mikol.

## Amabilis, St[[@Headword:Amabilis, St]]

             was born in the 5th century at Riom, in Auvergne, about two leagues from Clermont. Having received the order of priesthood, he was appointed to the cure of his native place, where he labored indefatigably, and built the churches of St. John Baptist and St. Benignus. He died at Clermont, Nov. 1, 464, and was buried in the Church of St. Hilary; but his body was afterwards translated to Riom, and interred in the Church of St. Benignus, which is now called by his name. His festival is celebrated June 11, the day  of his translation, or, according to Ruinart, Oct. 19. See Gregory of Tours, De Gloria Confess. 33, 921 and note by Ruinart.

## Amacius[[@Headword:Amacius]]

             a bishop whose deposition is set down in the martyrology of Bede on July 14.

## Amad[[@Headword:Amad]]

             (Hebrew Amad', עִמְעָד, people of duration; Sept. Α᾿μαάθ v. r. Α᾿μιήλ, Vulg. Α᾿μιήλ), a town near the border of Asher mentioned between Alammelech and Misheal, as if in a southerly or westerly course (Jos 19:26). Schwarz (Palest. p. 192) thinks it is the modern village Al-Mead, a few miles north of Acco, meaning apparently the place called Em el-Amed, with extensive ruins near the sea-coast, the identity of which with the ancient Amad is also suggested by Thomson (Land and Book, 1, 469); but we should otherwise look for a more south-easterly position, and one on the boundary. The same objection applies to the location proposed by Van de Velde (Memoir, p. 284) at Um el-'Amad, on the shore south of Tyre, which, however, contains no ruins (Robinson, later Researches, 3, 113). It may not improbably be identified with Shefa 'Omar or Shefa 'Amar (perhaps עמד for עמעד), a large market-town on a ridge east of Haifa, with streets of shops and a large deserted castle (Robinson, later Researches, 3, 103).

Amad

Tristram thinks this is the “little mound with traces of ruins, called Un el- Amad, five miles west of Wady el-Malek” (Bible Places, p. 215); meaning the Um el-Amvad of Robinson (Later Researches, p. 113, note), who, however, observes that “the people of Bethlehem [Beit-lahm of Zebulun adjoining] said there were no columns there,” as the name (“mother of columns”) would imply. The place is laid down on the Ordnance Map as Umm el-Amed, a village without any signs of ruins, one mile south of west from Beit-lahm, in the hills north of the plain of Esdraelon; but the situation is rather far east to have been included in the territory of Asher.

## Amadatha[[@Headword:Amadatha]]

             (Α᾿μαδᾷθά, Esther 16:10, 17) or: Amad'athus (Α᾿μαδαθός, Esther 12:6), the form of the name HAMMEDATHA SEE HAMMEDATHA (q.v.) as given in the apocryphal additions to the book of Esther (these portions being found only in the Vulg. in most editions, although the name is given in the genitive, Α᾿μαδαθοῦ, throughout the book).

## Amadeists[[@Headword:Amadeists]]

             SEE AMEDIANS.

## Amadeo (Or Amadei), Giovanni Antonio[[@Headword:Amadeo (Or Amadei), Giovanni Antonio]]

             an Italian sculptor, was born at Pavia in 1400. His principal works are the monuments of the Venetian general, Bartolomeo Colleoni, in. a church at Basella, near Bergamo.

## Amadesi, Giuseppe Luigi[[@Headword:Amadesi, Giuseppe Luigi]]

             an Italian canonist, was born, at Leghorn, Aug. 28, 1701. He was keeper of the celebrated records of the archbishoprio of Ravenna. These he compiled, and he arranged and indexed a large number of writings which he emploved in getting up his learned works. He became one of the important citizens of Ravenna, and was one of the founders of the literary unions which were organized in the palace of the marquis Cesare Rasponi. He was four times sent to Rome by the archbishops, where he transacted well much important business. He died at Rome, Feb. 8, 1775. He published, De Jurisdictione Ravennatum Archiepiscoporum in Civitate et Diocesi Ferrariensi (Ravenna, 1747): — De Jure Ravennatum Archiepiscoporum Deputandi Notarios, etc. (Rome, 1752): — De Comitatu Argentano, etc. (ibid. 1763): — and many other works, of which a complete list may be found in vol. 1 of a work upon the writers of Bologna by Fantuzzi. He assisted in the composition of the burlesque poem  entitled Bertholdo con Bertholdino e Cacasenno. The seventeenth canto, with notes, is by him. See Hoefer, Nouv. Biog. Generale, s.v.

## Amadeus[[@Headword:Amadeus]]

             SEE BASLE, COUNCIL OF.

Amadeus

bishop OF LAUSANNE, was born at Cote-Saint-Andre, a little village in Dauphine. His father, Amadeus was a relative of the emperor Henry V, and became a Cistercian monk in 1119; his son entered the same order at Clairvaux, where he studied under St. Bernard. In 1139 he was appointed abbot of the Cistercian monastery at Hautecombe (Altacumba), near Genoa. Under his guidance the monastery profited greatly and was in a very flourishing condition. After the deposition of bishop Guido I of Lausanne, Amadeus was elected in 1144 to the see as the twenty-third bishop of Lausanne, and was consecrated Jan. 21, 1145, The rights and privileges of his bishopric and Church he defended against all opponents, especially against the count of Geneva, the protector of Lausanne, who was finally deposed. The emperor, Conrad III, confirmed all the rights and privileges of the Church of Lausanne, and the emperor Frederick I esteemed Amadeus highly. He ruled his Church until his death in 1158. He is the author of some homilies, written in honor of the Virgin Mary, which were edited by Sopherus (Basle, 1517), and are contained in Bibl. Patrum (printed by P. Gibbon, Antwerp, 1603). Amadeus is among the saints of the Order of Citeaux. See Gallia Christiana, 15, 346-348; Manriquez, Annales Cisterc. ad Annum 1158, c. 5; Schmid, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B. P.)

## Amadeus (Or Amedius) Of Portugal[[@Headword:Amadeus (Or Amedius) Of Portugal]]

             was a Franciscan, whose real name was Joao de Mendez, son of Rodrigo Gomez de Sylva and Isabella, his wife, both of high birth. He was born about 1420, and married at eighteen, but left his bride the instant he was married, and went into Spain, where he fought against the Moors under John II. Determined after this to embrace the monastic state, he became a hermit of St. Jerome. In 1452 he joined the order of the Franciscans and went to Italy. In Perugia and Assisi he was at first refused, till in 1455 the new general of the order received him as a lay-brother. He soon attracted attention on account of his austere penance and wonderful power of prayer. He then connected himself with some others for the purpose of observing most rigidly the rules of St. Francis. Having received holy orders in 1459, he was permitted to build convents of the regular observance at  Cremona, Brescia, and Milan. In the latter place he succeeded, by the help of the duke as well as with that of the archbishop, in founding the monastery of Maria della Pace in 1469. When the general, Francis of Rovere, was elected to the see of St. Peter's, under the name of Sixtus IV (q.v.), the society was presented with the monastery and Church of St. Peter's at Rome, while Amadeus was elected confessor to the pope. Here he spent ten years, highly honored by the pope, princes, and ecclesiastical dignitaries. In 1482 he betook himself to visit the convents in Lombardy, when he was taken sick, and died, Aug. 10, in the Monastery of Maria della Pace. His successors worked in the same spirit, and soon convents of the Amedians were founded all over Italy and Spain. Under pope Pius V the Amedians, by means of an apostolic constitution, dated Jan. 23,1568, were united with other orders. A Book of Prophecies filled with the most idle reveries, many of them opposed to sound doctrine, has been attributed to Amadeus. See Wadding, Annal. Minor.; Helyot (ed. Migne), 7; Tossin, Histor. Seraph. fol. 156; Grammer, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B. P.)

## Amadeus VIII[[@Headword:Amadeus VIII]]

             count, afterwards duke, OF SAVOY, is known in history for allowing himself to be elected at the Council of Basle, under the name of Felix V, antipope to Eugenius IV. He was born Dec. 4, 1383. In 1416 Savoy was made a dukedom by the emperor Sigismund, who also invested Amadeus, in 1422, with the county of Geneva. In 1430 Amadeus founded the hermitage at Ripaille, where he retired with five other knights, after having left the affairs of his estates in the hands of his son Louis. Amadeus was appointed dean of this hermitage, and spent five years there, until the year 1439, when the schismatic party of the Council of Basle elected him antipope. Although warmly attached to Eugenius IV, his vanity led him to accept the offer, and the more so as he was told that he was “obliged to help the Church.” He now gave up entirely all his estates, and was consecrated at Basle July 24, 1440, as pope Felix V. For nine years he occupied his pontificate, which he voluntarily resigned in 1449 in favor of Nicholas V, the successor of Eugenius, whom he regarded as the right pope. He died at Ripaille, Jan. 7, 1451. See Miller, Schweizerische Gesch., 3, 2, 9; Hefele, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B. P.)

## Amadeus, or Pope Felix V[[@Headword:Amadeus, or Pope Felix V]]

             is also reckoned among the antipopes by Roman writers; but, having been elected in the Council of Basle, lawfully assembled, in which Eugenius IV had been previously deposed, he cannot justly be regarded in that light. Felix renounced the pontificate in 1449.

See Dialogus de Diversarum Religionum Origine; Mar-. tene, Vet. Script. Coll. 6:87. SEE POPE.

## Amador, Riebello[[@Headword:Amador, Riebello]]

             a Portuguese Jesuit, was born at Mezao Frio, in the bishopric of Oporto, in 1539, and died at Lisbon in 1622. He wrote, Alguns Capitulos Tirados das Cartas que Vieram este Anno de 1588 dos Padres da Companhia de Jesu que andam nas Partes da India, China, Japao, e Reino de Angola, Impressos para se poderem com mais Facilidade Commnunicar a muitas Pessoas que as pedem. Collegidos por o Padre Amador Rebello, da Mesma Companhia, Procurador das Provincias da India e Brasil (Lisbon, 1688). This book is very rare, and difficult to be obtained even in France. See Hoefer, Nouv. Biog. Generale, s.v.

## Amaea[[@Headword:Amaea]]

             in Greek mythology, was the surname of Ceres in Troezen.

## Amal[[@Headword:Amal]]

             (Hebrew Amal', עָמָל, toil; Sept. Α᾿μάλ), the last named of the four sons of Helem, of the tribe of Asher (1Ch 7:35). B.C. prob. post 1658.

## Amalaireus, Fortunatus[[@Headword:Amalaireus, Fortunatus]]

             a friar of Madeloc, was archbishop of Treves in 810. The following year he established again the Christian religion in that part of Saxony which is situated beyond the Elbe. He dedicated the first Church in Hamburg, and went in 813 as an ambassador to Constantinople in order to ratify the peace treaty which Charlemagne had concluded with the emperor Michael Curopalate. He died the following year in his diocese. He wrote a treatise on baptism, which was printed with others under the name of Alcuin. This was in response to a letter in which Charlemagne consulted the metropolitans of his states upon the sacrament. See Hoefer, Nouv. Biog. Generale, s.v.

## Amalarius[[@Headword:Amalarius]]

             a priest of Metz in the 9th century. He wrote a treatise, De Divinis Officiis libri quatuor, giving an account of the church services, and a rationale of their meaning. Some passages in it favor the idea that he was free from the superstitions of his times as to the Lord's Supper. He also wrote De ordine Antiphonarii. Both this and the former treatise are given in Bibl. Max. Patr. 14, He wrote many Letters, to be found in D'Achery, Spicileg. 3, 330. The sixth letter is occupied with a curious discussion, arising from the notion of our Lord's body being actually present in the sacrament. Amalarius was consulted about a person who had spit immediately after receiving the sacrament, whether he had thus spit away some of our Lord's body and blood, and whether he could be saved after such an act; he does not decide whether the person had voided some particles of Christ's body, but says that the health of the soul will not be endangered by this act which was done for the health of the body. — Clarke, Sac. Lit. 2, 471; Cave, Hist. Lit. anno 812.

## Amalberga (St. And Widow)[[@Headword:Amalberga (St. And Widow)]]

             was born about the beginning of the 7th century, of noble parents, in Austrasia. Her uncle, Pepin, married her against her will to a great lord, named Thierry, by whom she had a daughter, afterwards St. Pharailda. Upon the death of her first husband, Pepin forced her to marry a second time, count Witger, a nobleman of Brabant. Of this marriage were born Sts. Gudula, Reinelda, and Emebertus (or Ablebertus). She took the veil at Maubeuge, where she died about A.D. 670, July 10, on which day her festival is celebrated in the Low Countries.

## Amalek[[@Headword:Amalek]]

             (Hebrew Amalek', עֲמָלֵק, according to Furst, from the Arabic, dweller in a valley; Sept. Α᾿μαλήκ, Vulg. Amalech, Amalec), the son of Eliphaz (the first-born of Esau) by his concubine Timna (Gen 36:12; 1Ch 1:36); he was the chieftain, or emir ("Duke"), of an Idumaean tribe (Gen 36:16); which, however, was probably not the same with the AMALEKITES SEE AMALEKITES (q.v.) so often mentioned in Scripture (Num 24:20, etc.). B.C. post 1905. His mother came of the Horite race, whose territory the descendants of Esau had seized; and, although Amalek himself is represented as of equal rank with the other sons of Eliphaz, yet his posterity appear to have shared the fate of the Horite population, a "remnant" only being mentioned as existing in Edom in the time of Hezekiah, when they were dispersed by a band of the tribe of Simeon (1Ch 4:43).

## Amalektite[[@Headword:Amalektite]]

             (Hebrew Amaleki', עֲמָלֵקִי, also the simple AMALEK SEE AMALEK , used collectively; Sept. Α᾿μαλήκ, Josephus Α᾿μαληκίτης, Auth. Vers. often "Amalekites"), the title of a powerful people who dwelt in Arabia Petraea, between the Dead Sea and the Red Sea, or between Havilah and Shur (1Sa 15:7), south of Idumaea, and east of the northern part of the Red Sea. The Amalekites are generally supposed to have been the descendants of Amalek, the son of Eliphaz and grandson of Esau (Vater, Comm. Ub. Pent. 1, 140 sq.); but Moses speaks of the Amalekites long before this Amalek was born, i.e. in the days of Abraham, when Chedorlaomer, king of Elam, devastated their country (Gen 14:7); from which Le Clerc inferred that there was some other and more ancient Amalek from whom this people sprung. The supposition that this people are there proleptically spoken of (Hengstenberg, Genuineness of the Pentateuch, 2, 247 sq.) is hardly a satisfactory solution of the difficulty (Kurtz, Hist. of the Old Covenant, 3, 1 sq.). Arabian historians represent them as originally dwelling on the shores of the Persian Gulf, whence they were pressed westward by the growth of the Assyrian empire, and spread over a portion of Arabia at a period antecedent to its occupation by the descendants of Joktan. This account of their origin harmonizes with Gen 14:7; it throws light on the traces of a permanent occupation of central Palestine in their passage westward, as indicated by the names Amalek and mount of the Amalekites (Jdg 5:14; Jdg 12:15); and it accounts for the silence of Scripture as to any relationship between the Amalekites and either the Edomites or the Israelites (Gen 36:16, does not refer to the whole nation).

The physical character of the district which the Amalekites occupied, SEE ARABIA, necessitated a nomadic life, which they adopted to its fullest extent, taking their families with them even on their military expeditions (Jdg 6:5). Their wealth consisted in flocks and herds. Mention is Made of a nameless "town" (1Sa 15:5), and Josephus gives an exaggerated account of the capture of several towns by Saul (Ant. 6, 7, 2); but the towns could have been little more than stations, or nomadic enclosures. The kings or chieftains were perhaps distinguished by the hereditary title Agag (Num 24:7; 1Sa 15:8). Two important routes led through the Amalekite district, viz., from Palestine to Egypt by the Isthmus of Suez, and to Southern Asia and Africa by the AEtlanitic arm of the Red Sea. It has been conjectured that the expedition of the four kings (Genesis 14) had for its object the opening of the latter route; and it is in connection with the former that the Amalekites first came in contact with the Israelites, whose progress they attempted to stop, adopting a guerrilla style of warfare (Deu 25:18). The Amalekites, suspecting that the Israelites were advancing to take possession of the land of Canaan, did not wait for their near approach to that country, but came down from their settlements on its southern borders to attack them at Rephidim. Moses commanded Joshua with a chosen band to attack the Amalekites, while he, with Aaron and Hur, went up to the mount of Horeb. During the battle Moses held up his hands to heaven; and as long as they were maintained in this attitude the Israelites prevailed, but when through weariness they fell, the Amalekites prevailed. (See Verpoorten, De bello in Amalek, Ged. 1736; Sartorius, De bello Domini in Amalek, Danz. 1736.) Aaron and Hur, seeing this, held up his hands till the latter were entirely defeated with great slaughter (Exo 17:8-13; comp. Deu 25:17; 1Sa 15:2). In union with the Canaanites they again attacked the Israelites on the borders of Palestine, and defeated them near Hormah (Num 14:45). Thenceforward we hear of them only as a secondary power, at one time in league with the Moabites (Jdg 3:13), when they were defeated by Ehud near Jericho; at another time in league with the Midianites (Jdg 6:3), when they penetrated into the plain of Esdraelon, and were defeated by Gideon. Saul in his expedition overran their whole district and inflicted immense loss upon them, but spared Agag, their king, and the best of the cattle and the movables, contrary to the divine command (1Sa 14:48; 1Sa 15:2 sq.). After this the Amalekites scarcely appear any more in history (1Sa 27:8; 2Sa 8:12). Their power was thenceforth broken, and they degenerated into a horde of banditti (גְּדוּד, predatory band). Such a "troop" came and pillaged Ziklag, which belonged to David (1 Samuel 30); but he returned from an expedition which he had made in the company of Achish into the valley of Jezreel, pursued them, overtook and dispersed them, and recovered all the booty which they had carried off from Ziklag. This completed their political destruction, as predicted (Num 24:20); for the small remnant of Amalekites whose excision by the Simeonites is spoken of in 1Ch 4:43, were the descendants of another family SEE AMALEK. Yet we meet again with the name of Amalek (according to Josephus, Ant. 11, 6, 5) in the history of Esther, in the person of Haman the Agagite, in Est 3:1; Est 3:10; Est 8:3; Est 8:5, who was most likely an Amalekite of the royal house of Agag

(Num 24:7; 1Sa 15:8), that fled from the general carnage, and escaped to the court of Persia.

The Arabians relate of the Amalek destroyed by Saul that he was the father of an ancient tribe in Arabia, which contained only Arabians called pure, the remains of whom were mingled with the posterity of Joktan and Adnan. According to Josephus (Ant. 3, 2, 1), the Amalekites inhabited Gobolitis (Psa 78:8) and Petra, and were the most warlike of the nations in those parts (comp. Ant. 2, 1, 2); and elsewhere he speaks of them as "reaching from Pelusium of Egypt to the Red Sea" (Ant. 6, 7, 3). We find, also, that they had a settlement in that part of Palestine which was allotted to the tribe of Ephraim (Jdg 12:15; see also Jdg 5:14). According to Schwarz (Palest. p. 219), traces of this name are preserved in that region to this day. The editor of Calmet supposes that there were no less than three distinct tribes of Amalekites:

(1.) Amalek the ancient, referred to in Genesis 14;

(2.) A tribe in the region east of Egypt, between Egypt and Canaan (Exo 17:8; 1 Samuel 15, etc.);

(3.) Amalek, the descendants of Eliphaz.

No such distinction, however, appears to be made in the biblical narrative, at least as regards the former two of these tribes; their national character is everywhere the same, and the different localities in which we find these Amalekites may be easily explained by their habits, which evidently were such as belong to a warlike nomade people (Reland, Palest. p. 78 sq.; Mannert, Geogr. VI, 1, 183 sq.). Arabian writers mention Amalika, Amalik, Imlik, as an aboriginal tribe of their country, descended from Ham (Abulfeda says from Shem), and more ancient than the Ishmaelites (D'Herbelot, Bibl. Orient. s.v. Amlac; De Sacy, Excerpta ex Abulf. in Pococke's Specim. p. 543 sq.; Michaelis, Spicileg. 1, 170 sq.). They also give the same name to the Philistines and other Canaanites, and assert that the Amalekites who were conquered by Joshua passed over to North Africa (Ewald, Isr. Gesch. 1, 300, 450). Philo (Vita Moysis, 1, 39) calls the Amalekites who fought with the Israelites on leaving Egypt Phoenicians. The same writer interprets the name Amalek as meaning "a people that licks up or exhausts" (Legis Allegor. 3, 66). From the scriptural notices of their location south of Palestine (Num 13:29), in the region traversed by the Israelites (Exo 17:8 sq.), and their connection with the Ammonites (Jdg 3:13), Midianites (Jdg 6:3; Jdg 7:12), Kenites (1Sa 15:6), as well as their neighborhood to the Philistines (1Sa 27:8), Mount Soir (1 Chronicles 5:43), and the city of Shur or Pelusium (1Sa 15:7), it is evident that their proper territory was bounded by Philistia, Egypt, Idumaea, and the desert of Sinai. — Van Iperen, Histor. Crit. Edom. et Amalecitar. (Leonard. 1768); Jour. of. Sac. Lit. Apr. 1852, p. 89 sq.; Noldeke, Ueber die Amalekiter. etc. (Gotting. 1863). SEE CANAANITE.

On the apparent discrepancy between Deu 1:44 and Num 14:45, SEE AMORITE.

## Amalger[[@Headword:Amalger]]

             (Lat. Amatgerus), a friar of the 10th century of the Abbey of St. Gall, in Switzerland. He is mentioned by one of his contemporaries as being very skilful in the fine arts, especially in architecture. See Hoefer, Nouv. Biog. Generale, s.v.

## Amalie Of Lasaula[[@Headword:Amalie Of Lasaula]]

             SEE LISAULA.

## Amalric[[@Headword:Amalric]]

             SEE AMAURY.

## Amalric (Or Arnauld)[[@Headword:Amalric (Or Arnauld)]]

             an influential chief in the crusade against the Albigenses (q.v.), was born about the middle of the 12th century. He was first abbot of Poblet, in Catalonia, then of Grandselve, and lastly of Citeaux. He was in the enjoyment of this last dignity when, in 1204, Innocent III associated him with the legates Raoul and Pierre de Castelnau in the mission to extirpate throughout France the heresy of the Albigenses. He preached a crusade against them; many of his contemporaries, several of whom were princes and lords, took part in it, and he was nominated generalissimo of the crusaders. In 1209, after taking several castles and many times routing the enemy's forces, he besieged and took Beziers; sixty thousand inhabitants were massacred, and the town plundered. He then besieged Carcassonne and banished its inhabitants. He was presented to the archbishopric of Narbonne in 1212; thence he went into Spain with the troops, and contributed to the defeat of a Moorish king. On his return to France, he was embroiled in a quarrel with Simon de Montfort about the title of duke of Narbonne, which he had assumed. He died Sept. 29, 1225.

## Amalric of Bena[[@Headword:Amalric of Bena]]

             or of Chartres (in Latin, Amalricus or Emelricus; in French, Amaury), a celebrated theologian and philosopher of the Middle Ages, born at Bena, a village near Chartres, lived at Paris toward the close of the twelfth and the beginning of the thirteenth century. He gave instruction in dialectics and other liberal arts comprised in the Trivium and Quadrivium. He undertook to explain the metaphysical works of Aristotle, which had just been translated into Latin, partly from some new copies, partly from Arabic versions, which had been imported from the East. In these works Amalric advances the opinion that all beings proceed from a first matter, which in itself has neither form nor figure, but in which the motion is continual and necessary. The Arabs had long before begun to introduce this philosophy into Western Europe; for as early as the ninth century Scotus Erigena

(q.v.) taught that the first matter was every thing, and that it was God. Although the temerity of this language was frequently complained of, the doctrine of Erigena was never expressly condemned, and Amalric was therefore not afraid of again professing it. He also maintained the ideality of God and the first matter, but he pretended to reconcile this view with the writings of Moses and the theology of the Catholic Church From the continual and necessary movement of the first matter, he concluded that all particular beings were ultimately to re-enter the bosom of the Being of Beings, which alone is indestructible, and that before this ultimate consummation the vicissitudes of nature would have divided the history of the world and of religion into three periods corresponding to the three persons of the Trinity. SEE ALMERICIANS. He developed his ideas especially in a work entitled "Physion, a Treaty of Natural Things.” This book was condemned by the University of Paris in 1204. Amalric appealed from this sentence to the pope, and went himself to Rome; but Pope Innocent III confirmed the sentence in 1207. Amalric was compelled to retract, which he did with great reluctance. He died from grief in 1209. In 1210, when ten of his chief followers were burned, the body of Amalric was also exhumed, and his bones burned, together with his books, inclusive of the metaphysics of Aristotle. — Herzog, Real-Encyklopadie, 1, 268; Hoefer, Biog. Generale, 2, 305.

## Amalricians[[@Headword:Amalricians]]

             SEE ALMERICIANS.

## Amalricus Augerii[[@Headword:Amalricus Augerii]]

             of Beziers, in Languedoc, took the vows in the Order of St. Augustine, and about 1362 was made abbot of the monastery of St. Mary de Aspirano, in the diocese of Ulm, Germany. He compiled a Chronicon Pontificale, taken from upwards of two hundred other chronicles, and arranged in alphabetical order. The last pope of whom he makes mention is John XXII, whom it may be therefore supposed he did not long survive. Baluze has  given a portion of the work in his Vitos Pap. Avenion. vol. i. See Cave, Hist. Lit. 2, app. p. 68;

## Amalteo, Girolamo[[@Headword:Amalteo, Girolamo]]

             an Italian painter of the 16th century, brother and scholar of Pomponio, was highly gifted by nature, as appears from his designs in small pictures executed in fresco. He executed some altar-pieces for the Church of San Vito. Ridolfi praises him greatly for his spirited manner.

## Amalteo, Pomponio[[@Headword:Amalteo, Pomponio]]

             an Italian painter of the Venetian school, was born at San Vito, in Friuli, in 1505. He was a pupil of Pordenone, whose style he closely imitated. His works consist chiefly of frescos and altar-pieces, and many of them have suffered greatly from the ravages of time. He died in the year 1584.

## Amalthea[[@Headword:Amalthea]]

             (Α᾿μάλθεια), in Greek mythology. As to this name, the poets differ in their interpretations, some holding it to be the name of a goat that nursed Jupiter, others affirming it to be a nymph who weaned the child Jupiter with the milk of a goat. The nymph was a daughter either of Oceanus or of the god of the sun, of Melissus or Hsemonius, or of Olenus, a son of Vulcan. The goat whose milk she used in weaning Jupiter broke off one of its horns on a tree. The nymph filled this with green herbs and fruits, and brought it to Jupiter, who placed it among the stars. Mercury gave this horn to Hercules when he went out to capture the cattle of Geryon. It is also in the possession of the god of the river Achelous. Another story runs as follows: The Libyan king Ammon married an exceedingly beautiful maiden, Amalthea, and gave her a tract of land which had the appearance of a horn. This tract of land was subsequently called the Horn of Amalthea. This horn is made use of in Grecian works of art, and is found especially in the representations of the: goddess of fortune, as a symbol of her abundance.

## Amam[[@Headword:Amam]]

             (Hebrew Amam', אֲמָם, gathering; Sept. Α᾿μάμ), a city in the southern part of the tribe of Judah, mentioned between Hazor and Shema (Jos 15:26), being apparently situated in the tract afterward assigned to Simeon (Jos 19:1-9); probably about midway on the southern border between the Mediterranean and the Dead Sea. The enumeration in Jos 15:32, shows that this name is to be taken in connection with the preceding, i.e. Hazor-Amam SEE HAZOR, which probably designates the same place as KERIOTH-HEZROM SEE KERIOTH-HEZROM (q.v.). SEE TRIBE.

Amam

SEE AM.

## Amama, Sixtin[[@Headword:Amama, Sixtin]]

             a Protestant theologian, and professor of Hebrew at Franecker, was born there Oct. 15, 1593, and died Nov. 9, 1639. He visited England in 1613. He wrote Censura Vulgate Latinae Editionis Pentateuchi (1620), and, in reply to Mersenne, his Antibarbarus Biblicus (Franc. 1628, 4to), containing strictures on other books of the Vulgate, namely, the Historical Books, Psalms, Solomon's writings, and (in a posthumous edition) Isaiah and Jeremiah. He published also a collation of the Dutch version with the originals (Bybelsche Conferencie, Amst. 1623), and a Hebrew grammar (Amst 1625); and edited some posthumous works of Drusius.

## Aman[[@Headword:Aman]]

             (Α᾿μάν), the Graecized' form (Tob 14:10; Esther 10:7, etc.) of the name HAMAN SEE HAMAN (q.v.).

Ama'na [many Am'ana] (Hebrew Amanahah', אֲמָנָה, a covenant, as in Neh 10:1), the name of a river and of a hill.

1. The marginal reading (of many codices, with the Syriac, the Targum, and the Complutensian ed. of the Sept.) in 2Ki 5:12, of the stream near Damascus called in the text ABANA SEE ABANA (q.v.).

2. (Sept. πίστις, Vulg. Amana.) A mountain mentioned in Son 4:8, in connection with Shenir and Hermon, as the resort of wild beasts. Some have supposed it to be Mount Amanus in Cilicia, to which the dominion of Solomon is alleged to have extended northward. But the context, with other circumstances, leaves little doubt that this Mount Amana was rather the southern part or summit of Anti-Libanus, and was so called perhaps from containing the sources of the river Amana or ABANA SEE ABANA (q.v.). The rabbins, indeed, call Mount Lebanon various names (Reland, Paloest. p. 320), among which appears that of Amanon (אֲמָנוֹן, Gittin, fol. 8, 1, v. r. וּמָנוּס, Umanus, or Matthew Hor, according to Buxtorf, Lex. Talm. col. 117).

## Amanah[[@Headword:Amanah]]

             the correct form of the name ABANA SEE ABANA (q.v.), which has probably crept in by an error of copyists. SEE AMANA.

## Amancius, St[[@Headword:Amancius, St]]

             was a priest of Tifernum, or Citta di Castello, in Umbria. He lived in the 6th century, in the time of St. Gregory the Great. The fame of his miracles induced Floridus, bishop of Tifernum, to make him known to St. Gregory, who brought him to Rome and lodged him in the hospital for the sick, where he is said to have performed many wonderful cures. His festival is marked on Sept. 26, and his history is contained in ch. 35 of the 3d book of the Dialogues of St. Gregory.

## Amandus[[@Headword:Amandus]]

             St., bishop of Maestricht, called "the apostle of Belgium," was born in 589 in Nantes, of a Roman family, and at twenty-one entered a monastery near Rochelle. After visiting Rome, he was in 626 ordained a missionary bishop without any fixed see, and he labored first in Brabant and Flanders, then in Sclavonia near the Danube. After this he passed into Austrasia, but was driven away by Dagobert, whom he had reproved for his vices; afterward, however, the penitent prince recalled him, and made him the spiritual instructor of his son Sigebert. In the territory of Ghent, to which he went next, he was cruelly used, and, after being appointed bishop of Maestricht in 649, he resigned it at the end of three years, in order that he might resume his former mode of life. He was a great itinerant preacher, founded many monasteries, and died in 679, on the 6th of February., — Baillet, February 6; Butler, Lives of Saints, 1, 369; Neander, Ch. Hist. 3, 41.

## Amandus (Fayeta)[[@Headword:Amandus (Fayeta)]]

             (called Fayeta) was abbot OF ST. BAVON, at Ghent, in the 14th century, and was very zealous against the Flagellants (q.v.); and it was at his instance that pope Clement VII entirely put an end to them. He resigned his abbacy before his death, which happened in 1394. He composed a treatise, De Esu Carnium, and other works.

## Amandus Zierixensis[[@Headword:Amandus Zierixensis]]

             so called from his native place, Zierikzee, in the isle of Schouwen, in Zealand, was born in the 15th century, and died at Louvain in 1534. Being a good Hebrew and Greek scholar, he was regarded as an ornament of the Franciscan Order, in which he labored as priest, preacher, and later as lector of theology in his monastery at Louvain. He wrote commentaries on Genesis, Job, Ecclesiastes, etc., which he left in manuscript. Of his published works we mention Chronica ab Exordio Mundi ad Annum 1534 (Antwerpiae, apud Sim. Cocum, 1534). — Allgemeine deutsche Biographie, s.v. (B. P.)

## Amandus, Hermann[[@Headword:Amandus, Hermann]]

             was a Franciscan, professor of theology, and provincial of the province of St. Wenceslaus, in Bohemia. His works are, Philosophia ad Mentem Augustini Bernardi et Scoti (1676, 4 vols. fol.): — Tractatus Theologicus in lib. 1 Sententiarum, etc. (Cologne, 1690, fol.): — Commentaria in lib. 4 Sententiarum, etc. (ibid. eod. fol.): — Ethica Sacsra Speculativo- practica, sdu Disputationes Morales de Virtutibus Theologicis et Moralibus (Wiirzburg, 1698, 2 vols. fol.): — Capistranus Triumphans, seu Historia Fundamentalis de S. Joanne Capistrano (Cologne, 1700, fol.).

## Amandus, Johann[[@Headword:Amandus, Johann]]

             doctor of theology and superintendent at Goslar, where he died, in 1530, was formerly a Romish priest, but soon embraced the doctrine of the'Lutheran Reformation. He was called as first Lutheran pastor to Konigsberg, where he preached his first sermon, Nov. 29, 1523. He soon came in conflict with his colleague Brissmann, whom Luther had sent there, and the result was that he had to leave the city. His unruly temperament did not suffer him long in one place, and thus he had to go from city to city. His mutinous sermons caused riots everywhere, and he was finally put in prison by the duke of Pomerania. He appeared again at Goslar, was appointed superintendent, and built a new school; but here also he caused difficulties between the citizens and the magistrates which resulted in disturbances, changed the liturgy, and was suspected of being a secret adherent of Zwingli's doctrine of the Lord's supper. He wrote, Vom geistlichen Streit der Christen (1524). See Corvinus, Wahrh. Bericht, dass'das Wort Gotts ohn Tumult ohn Schwermerey zu Goslar und Braunschweigk gepredigt wird. (W. Henb. 1529); Arnoldt, Historie d. Kinigsb. Universitdt, 2, 475. (B. P.)

## Amandus, St[[@Headword:Amandus, St]]

             was born in Bordeaux, and was ordained priest by St. Delphinus, bishop of that city, and was godfather to St. Paulinus. In 404 he succeeded Delphinus in the see, and it is said that when St. Severinus (q.v.) retired to Bordeaux, Amandus, through extreme humility, compelled him to take charge of the government of that Church. He governed the Church with so much zeal that he was regarded as one of the most saintly prelates of his time. The substance of one of his letters is found in the Epistles of St. Jerome, to whom it was addressed. He is commemorated in the martyrologies on June 18, his birth Feb. 6, and his translation on Oct. 26.

## Amani[[@Headword:Amani]]

             is a holy book of the Moslems, which contains precepts for a well-ordered, rational mode of living.

## Amano Watta[[@Headword:Amano Watta]]

             in Japanese mythology, is a cave in Japan in a mountain of the province Isje, near the ocean, in which the highest of their gods, Ten-Sio-Dai-Dun,  hid himself in order to prove that he was the supreme god from whom all light comes; for when he had hidden himself, the light of the stars went out, and only returned when he again appeared. In the cave is found an idol, sitting upon a cow, which is called Dai-Nitz-no-Rai. Pilgrimages are often made to this cave.

## Amantius[[@Headword:Amantius]]

             is the name of two saints commemorated in old Roman martyrologies — one a martyr at Rome, Feb. 10; the other of Noyon, June 6.

## Amanus, Or Hamanus[[@Headword:Amanus, Or Hamanus]]

             (the Sun), an ancient deity of the Persians, mentioned by Strabo, the same as the Phoenician Baal.

## Amara[[@Headword:Amara]]

             in Hindu legend, was a highly respected philosopher at the court of king Vikramaditya. He was the king's favorite, and had several surnames, as “the divine,” “the lion.” For twelve years he lived a secluded life in a woods, because there he believed Buddha to live. In a certain place called Buddhagaya he built a temple, and decorated it with numerous images of deities. He wrote books, some of which have been translated into Latin and English, and are of much value in the study of the Sanscrit language.

## Amaral, Prudentius De[[@Headword:Amaral, Prudentius De]]

             a Portuguese, was born in Brazil, 1675, and entered the Company of Jespits, July 30, 1690. He died of dropsy, in the college at Rio Janeiro, March 27, 1715, leaving two works: Os Feitos dos Bispos e Arcebispos da Bahia, which contains a history of the bishops and archbishops of the diocese of San Salvador (Lisbon, 1710): — a Book of Elegies in Praise of the Blessed Virgin, in MS.

## Amarandus (Or Amaranthus), St. And Martyr[[@Headword:Amarandus (Or Amaranthus), St. And Martyr]]

             was put to death at Albi, in the 8d century, under the emperor Decius, or under Chrocus, king of the Allemanni, who ravaged Gaul in the time of Valerian and Gallienus, and made many martyrs. His tomb is shown at the village of Vians, near Albi. His festival is kept on Nov. 7. See Greg. Turonensis, c. 57, 58.

## Amaranthine[[@Headword:Amaranthine]]

             (ἀμαράντινος, unfading), occurs in the original of 1Pe 5:4 (Auth. Vers. “that fadeth not away;" comp. ἀμάραντος, 1Pe 1:4, Auth. Vers. id.), where the apostle seems to allude to the fading sprig, or crown of laurel awarded to him who came off victorious in the Grecian games (q.v.). Hence the word AMARANTH, the name of a class of flowers, so called from their not speedily fading (see Milton, Par. Lost, 3, in med.). They have a rich color, but dry flowers. Prince's-feather and cock's-comb are examples of the natural order of Amaranthaceae, all the varieties of which are innocuous. To such unwithering garlands the apostle compares the Christian's crown of glory, won by faith and self-denial (1Co 9:25). SEE CROWN.

## Amarapura[[@Headword:Amarapura]]

             a Buddhist sect in Cevlon, which arose about the commencement of the present century. It seems to have originated from Burmah, and is now considerably extended in its influence, including priests of all castes. The object of this sect is to bring back the doctrines of Buddhism to their pristine purity, by disentangling them from caste, polytheism, and other corruptions. The following are the peculiarities of this sect in its present form in Ceylon, as given by R. Spence Hardy:

“(1.) They publicly preach against the doctrines of Hindusm, and do not invoke the Hindu gods at the recitation of pirit (a mode of exorcism).

(2.) They give ordination to all castes, associating with them indiscriminately, and preach against the secular occupations of the Siamese priests.

(3.) They do not acknowledge the authority of the royal edicts, that they have anything to do with their religion; neither do they acknowledge the Buddhist hierarchy.

(4.) They do not follow the observances of the Pase-Buddhas, unless sanctioned by Gotama.

(5.) They do not use two seats nor employ two priests when Bana (the sacred writings) is read, nor quaver the voice, as not being authorized by Buddha.

(6.) They expound and preach the Winaya (a portion of the sacred writings) to the laity, while the Siamese read it only to the priests, and then only a few passages, with closed doors.

(7.) They perform a ceremony equivalent to confirmation a number of years after ordination, while the Siamese perform it immediately after.

(8.) They lay great stress on the merits of the pan-pinkama (or feast of lamps), which they perform during the whole night, without any kind of preaching or reading; whereas the Siamese kindle only a few lamps in the evening and repeat Bana until the morning.

(9.) The Amarapuras differ from the Siamese by having both the shoulders covered with a peculiar roll of robe under the armpit, and by leaving the eyebrows unshorn.”

## Amaravati[[@Headword:Amaravati]]

             in Hindu mythology, is the residence of the god of the sun, Indra.

## Amardvali[[@Headword:Amardvali]]

             in Hindu mythology, was the daughter of Vishnu and Sakshnia; she was the wife of Subramanya, a son of Siva.

## Amariah[[@Headword:Amariah]]

             (Hebrew Amaryah', אֲמִדְיָה, said [i.e. promised] by Jehovah, q. d. Theophrastus; also in the paragogic form Amarya'hu, אֲמִדְיָהוּ, 1Ch 24:23; 2Ch 19:11; 2Ch 31:15), the name of several men.

1. (Sept. Α᾿μαρίας, Α᾿μαρία.) A person mentioned in 1Ch 6:7; 1Ch 6:52, in the list of the descendants of Aaron by his eldest son Eleazar, as the son of Meraioth and the father of Ahitub, which last was (not the grandson and successor of Eli of the same name, but) the father of that Zadok in whose person Saul restored the high-priesthood to the line of Eleazar. The years during which the younger line of Ithamar enjoyed the pontificate in the persons of Eli, Ahitub, and Abimelech (who was slain by King Saul at Nob) were doubtless more than sufficient to cover the time of this Amariah and his son Ahitub (q.v.), if they were contemporary, and it has, therefore, been thought that they never were high-priests in fact, although their names are given to carry on the direct line of succession to Zadok. But it is more probable that Amariah was the last of the high-priests of Eleazar's line prior to its transfer (for some unknown reason) to the house of Ithamar in the person of Eli (q.v.), and that the Ahitub whose son Zadok was the first to regain the lost succession was a more distant descendant in private life, the intermediate names in the genealogy being omitted. SEE HIGH-PRIEST. B.C. ante 1125. Josephus (Ant. 8, 1, 3) calls him Arophceus (Α᾿ροφαῖος), and says he lived in private, the pontificate being at the time in the family of Ithamar.

2. (Sept. Α᾿μαριά, Α᾿μαρίας.) A Levite, second son of Hebron and grandson of Kohath of the lineage of Moses (1Ch 23:19; 1Ch 24:23). B.C. 1014.

3. A “chief-priest" active in the political reformation instituted by Jehoshaphat (2Ch 19:11); perhaps identical with the high-priest that appears to have intervened between Azariah and Johanan (1Ch 6:9). See HIGH-PRIEST. B.C. 895. Josephus (Ant. 9, 1, 1) calls him "Amasias the priest" (Α᾿μασίας ὁ ἱερεύς); and says that he (as well as Zebadiah) was of the tribe of Judah, a statement probably due to the inaccuracy of the text (ἑκατέρους, “both," being evidently spurious or corrupt, see Hudson, in loc.). In the list of Josephus (Ant. 10, 8, 6) his name does not appear. 4. (Sept. Α᾿μαρίας, but Σαμαρεία v. r. Σαμαρία in Ezra.) A high-priest at a somewhat later date, the son of another Azariah (q.v.), and also father of a different Ahitub (1Ch 6:11; Ezr 7:3), or rather, perhaps, of Urijah (2Ki 16:10). SEE HIGH-PRIEST. B.C. prob. ante 740. Josephus (Ant. 10, 8, 6) appears to call him Jotham (Ι᾿ώθαμος), as also the Jewish chronicle Seder Olam.

5. (Sept. Α᾿μαρίας v. r. Μαρίας.) One of the Levites appointed by Hezekiah to superintend the distribution of the temple dues among the sacerdotal cities (2Ch 31:15). B.C. 726.

6. (Sept. Α᾿μορίας v. r. Α᾿μορείας and Α᾿μαρίας.) The son of Hizkiah and father of Gedaliah, which last was grandfather of the prophet Zephaniah (Zep 1:1). B.C. long ante 640.

7. (Sept. Σαμαρία.) The son of Shephatiah and father of Zechariah, which last was grandfather of Athaiah, the Judahite descendant of Pharez, resident at Jerusalem after the exile (Neh 11:4). B.C. long ante 536.

8. (Sept. Α᾿μαρία.) One of the priests who returned from Babylon with Zerubbabel (Neh 10:3), B.C. 536, and afterward (in extreme age, if the same) sealed the covenant with Nehemiah (Neh 12:2), B.C. cir. 410. He appears to have been identical with the chief-priest the father of Jehohanan (Neh 12:13).

9. (Sept. Α᾿μαρίας v. r. Α᾿μαρεία.) One of the Israelite “sons" of Bani, who divorced the Gentile wife whom he had married after the return from Babylon (Ezr 10:42). B.C. 459.

## Amarias[[@Headword:Amarias]]

             (Α᾿μαρίας), the Graecized form (1Es 8:2; 2Es 1:2) of the name AMARIAH SEE AMARIAH (q.v.).

## Amarud[[@Headword:Amarud]]

             (the circle of the day), an Accadian name of the deity Marduk, the son of Hea.

## Amarynthia[[@Headword:Amarynthia]]

             in Greek mythology, was a surname of Diana, from the city Amarynthus, in Euboea, where magnificent feasts were celebrated, which were called by the same name.

## Amasa[[@Headword:Amasa]]

             (Hebrew Amasa', עֲמָשָׂא, burden), the name of two men.

1. (Sept. Α᾿μεσσά; but v. r. Α᾿μεσσαϊv, and in 1Ch 2:17, even Α᾿μεσσάβ.) The son of Abigail, a sister of King David, by Jether or Ithra (q.v.), an Ishmaelite (1Ch 2:17; 2Sa 17:25; 1Ki 2:5; 1Ki 2:32); a foreign paternity that appears to have caused his neglect in comparison with the more honored sons of David's other sister Zeruiah; until on the occurrence of Absalom's rebellion, whose party he naturally joined, and of which he was made general, his good conduct probably of the battle, although defeated, led David to offer him not only pardon, but the command of the army in the room of his cousin Joab (2Sa 19:13), whose overbearing conduct had become intolerable to him, and to whom he could not entirely forgive the death of Absalom (q.v.). B.C. cir. 1023. But on the breaking out of Sheba's insurrection, Amasa was so tardy in his movements (probably from the reluctance of the troops to follow him) that David despatched Abishai with the household troops in pursuit of Sheba, and Joab joined his brother as a volunteer. When they reached "the great stone of Gibeon," they were overtaken by Amasa with the force he had been able to collect. Joab thought this a favorable opportunity of getting rid of so dangerous a rival, and immediately executed the treacherous purpose he had formed. SEE ABNER. He saluted Amasa, asked him of his health, and took his beard in his right hand to kiss him, while with the unheeded left hand he smote him dead with his sword. Joab then put himself at the head of the troops, and continued the pursuit of Sheba; and such was his popularity with the army that David was unable to remove him from the command, or call him to account for this bloody deed (2Sa 20:4-12). B.C. cir. 1022. SEE JOAB. Whether Amasa be identical with the Amasai who is mentioned among David's commanders (1Ch 12:18) is uncertain (Bertheau, Erklar. — p. 140). SEE DAVID.

2. (Sept. Α᾿μασίας.) A son of Hadlai and chief of Ephraim, who, with others, vehemently and successfully resisted the retention as prisoners of the persons whom Pekah, king of Israel, had taken captive in a successful campaign against Ahaz, king of Judah (2Ch 28:12). B.C. cir. 738.

## Amasai[[@Headword:Amasai]]

             [some Amas'ai] (Hebrew Amasay', עֲמָשִׂי, burdensome), the name of several men. SEE AMASHAI.

1. (Sept. Α᾿μασί and Α᾿μάς v. r. Α᾿μεσσί and Α᾿μαθί.) A Levite, son of Elkanah, and father of Ahimoth or Mahath, of the ancestry of Samuel (1Ch 6:25; 1Ch 6:35), B.C. cir. 1410. 2. (Sept. Α᾿μασαί.) The principal leader of a considerable body of men from the tribes of Judah and Benjamin, who joined David in “the stronghold," apparently the cave of Adullam; his fervent declaration of attachment instantly dispelled the apprehensions that David expressed at their coming (1Ch 12:18), B.C. cir. 1061. There is not much probability in the supposition (Ewald, Isr. Gesch. 2, 544) that he was the same with AMASA SEE AMASA (q.v.), the nephew of David.

3. (Sept. Α᾿μασαϊv.) One of the priests appointed to precede the ark with blowing of trumpets on its removal from the house of Obed-edom to Jerusalem (1Ch 15:24), B.C. cir. 1043.

4. (Sept. Α᾿μασί.) Another Levite, father of a different Mahath, and one of the two Kohathites that were forward at the instance of Hezekiah in cleansing the temple (2Ch 29:12), B.C. 726.

## Amashai[[@Headword:Amashai]]

             (Hebrew Amaslsay", עֲמִשְׁסִי, prob. an incorrect form of the name AMASAI SEE AMASAI ; Sept. Α᾿μεσαϊv, Α᾿μασία, Vulg. Amassai), the son of Azareel, and chief of the valiant priests of his family, appointed by Nehemiah to reside at Jerusalem and do the work of the temple (Neh 11:13), B.C. cir. 440.

## Amasiah[[@Headword:Amasiah]]

             (Hebrew Amasyah', עֲמִסְיָה, burden of [i.e. sustained by] Jehovah; Sept. Α᾿μασίας v. r. Μασαϊvας), the son of Zichri, and chieftain of the tribe of Judah, who volunteered to uphold King Jehoshaphat in his religious efforts, at the head of 200,000 chosen troops (2Ch 17:16), B.C. cir. 910.

## Amasis[[@Headword:Amasis]]

             supposed to be the Pharaoh whose house in Tahpanhes is mentioned in Jer 43:9, and who reigned B.C. 569-525; he was the successor of Apries, or Pharaoh Hophra. Amasis, unlike his predecessors, courted the friendship of the Greeks; and, to secure their alliance, he married Laodice, the daughter of Battus, the king of the Grecian colony of Cyrene (Herod. 2:161-182; 3, 1-16; Diod. 1:68, 95). He also contributed a large sum toward the rebuilding of the temple of Delphi, and is said to have been visited by Solon (Herod. 1:30; Plut. Solon, 26; Plato, Timoeus, p. 21). — Smith's Dict. of Class. Biog. s.v. SEE EGYPT.

## Amat, Felix[[@Headword:Amat, Felix]]

             a Spanish ecclesiastical historian, was born at Sabadell, in the diocese of Barcelona, Aug. 10, 1750. He entered the Church in 1767, and, after taking his doctor's degree at Granada in 1770, was made professor of philosophy and librarian in the episcopal seminary at Barcelona. He afterwards became director of the seminary, and in 1803 was made archbishop of Palmyra by the pope, and in the same year abbot of St. Ildefonso by king Charles IV. Being suspected of favoring the French cause against the Spanish. he was compelled to leave Madrid in 1812, and in 1814 was banished to Catalonia. He died in a Franciscan convent, near Salient, Sept. 28,1824. His chief work is his Tractado de la Iglesia de Jesu Cristo, or ecclesiastical history from the birth of Christ to the close of the 18th century (Madrid, 1793-1803). Besides, he wrote Observaciones sobre la Potestad Eclesiastica (Barcelona, 1817-1823); published under the pseudonym of Don Macario Padua Melato: — Seis Cartas a Irenico (ibid. 1817): — Deberes del Cristiano en Tiempo de Revolucion (Madrid, 1813). These last two works were published by the nephew of the author.

## Amath[[@Headword:Amath]]

             SEE HAMATH; SEE BORCEOS.

## Amatha[[@Headword:Amatha]]

             (Α᾿μαθά, i.q. Hamath, q.v.; comp. Josephus, Ant. 10, 5, 2), a place named by Jerome and Eusebius (Ε᾿μμαθά) in the Onomasticon (s.v. AEmath, Α᾿ιθάμ) as one of several places by that name, this being situated near Gadara, and having warm springs. It is apparently the modern ruin Amateh, discovered by Seetzen (Ritter, Erdk. 15, 372), on the Nahr Yarmuk, not far from Um Keis (Burckhardt, Travels, p. 273, 276-278). SEE AMATHUS.

## Amatheis[[@Headword:Amatheis]]

             (rather Amath'as, Α᾿μαθίας), one of the “sons" of Bebai, who divorced his Gentile wife after the captivity (1Es 9:29); evidently a corruption for the ATHLAI SEE ATHLAI (q.v.) of the genuine text (Ezr 10:28).

## Amathis[[@Headword:Amathis]]

             (1Ma 12:25). SEE AMATHITIS.

## Amathitis[[@Headword:Amathitis]]

             (Α᾿μαθῖτις, Eng. Vers. “Amathis"), a district to the north of Palestine, in which Jonathan Maccabaeus met the forces of Demetrius (1Ma 12:25); not around the city AMATHUS SEE AMATHUS (q.v.) beyond the Jordan (Josephus, Ant. 13, 13, 3; War, 1, 4, 3); but the neighborhood of the metropolis Amath or HAMATH SEE HAMATH (q.v.), on the Orontes (Drusius; Michaelis, in loc. Maccabees). So the Sept. Gives Α᾿μαθί for הֲמָתַיin Gen 10:17.

## Amathus[[@Headword:Amathus]]

             (Α᾿μαθούς, -οῦντος , also τὰ Α᾿μαθά), a strongly-fortified town beyond the Jordan, which Eusebius and Jerome (Onomast. s.v. AEtham) place twenty-one Roman miles south of Pella. It was taken by Alexander Jannaeus (Josephus, War, 1, 4, 3; Ant. 13, 13, 3), and its importance is shown by the fact that Gabinius made it the seat of one of the five jurisdictions (συνέδρια) into which he divided the country (Ant. 14, 5, 4; War, 1, 8, 5). Josephus elsewhere (Ant. 17, 10, 6) mentions that a palace was burnt at Amatha (q.v.) on the Jordan, which was probably the same place. It is mentioned as the seat of a Christian bishopric at the Council of Chalcedon (Concil. 4, 118). Reland (Paloest. p. 559 sq.) thinks it is mentioned in the Talmud by the name of Amathu (עֲמָתוּ), and that it may be the same with Ramoth-Gilead. Burckhardt passed the ruins of an ancient city standing on the declivity of the mountain, called Amata, near the Jordan, and a little to the north of the Zerka or Jabbok; and was told that several columns remain standing, and also some large buildings (Travels, p. 346). This is doubtless the site (Van de Velde, Memoir, p. 284), although not quite so far south as the Onomasticon would make it (Raumer, — Palast. p. 213).

## Amato (Or Amatus)[[@Headword:Amato (Or Amatus)]]

             a friar of Monte-Casino,: and afterwards bishop, lived in the 11th century. He composed several Latin poems, and among others four books, which he dedicated to pope Gregory VII, entitled De Gesiis Apostolorum Petri et Pauli. These works have been lost; and this is a great misfortune, if we may credit the opinion of Peter Diacre, who called Amatus an admirable versifier. The canon Mari says that one MS. has been preserved in the Library of Monte-Casino, which contains a history of the Normans, in eight volumes, compiled by Amatus. See Hoefer, Nouv. Biog. Gen., s.v.

## Amato, Francesco[[@Headword:Amato, Francesco]]

             an Italian painter and engraver, executed a few paintings. The following are the principal ones: St. Joseph Seated, Reading a Book, with the Infant Jesus near him: — St. Jerome: — and the Prodigal Son. These are upright prints, inscribed “Francescus Amatus inv.”

## Amato, Giovanni Antonio d[[@Headword:Amato, Giovanni Antonio d]]

             the older (also called Il Vecchio), a Neapolitan oil and fresco painter, was born in 1475. He studied the works of Perugino, and imitated his style. There are several of his works in the churches of Naples. His favorite study was theology, and he was noted for his exposition of many obscure parts of the Bible. He died in 1555.

Amato, Giovanni Antonio d

the younger, a Neapolitan painter, was born in 1535. Some of his works are said to have been equal to those of Titian. His best work is the large  altar-piece of the Infant Christ in the Church of the Banco de' Poveri at Naples. He died in 1598.

## Amato, Giuseppe d[[@Headword:Amato, Giuseppe d]]

             an Italian missionary, was born at Naples about 1757. He was sent to Asia in 1783 by the Society for the Propagation of the Truth, and he became rector of five Catholic villages in the district of Dibayen, about ten leagues to the northwest of the city of Ava. These villages were inhabited by people of French descent, whom Alompra had made prisoners of war in 1757. Amato knew the people, and was acquainted with the natural history of the country. He had specimens of more than two hundred plants, and a collection of animals, which were lost in the war of the Birmans in 1834. He died at Moulha in 1832. See Hoefer, Nouvelle Biographie Generale, s.v.

## Amato, Michele d[[@Headword:Amato, Michele d]]

             an Italian ecclesiastic, was born at Naples, Oct. 3, 1682. Having made himself acquainted with the Latin, Greek, Hebrew, Syriac, Slavonian, French, Spanish, and other languages, he took orders, and became a member of the Congregation of Apostolic Missions, formed in the Church of Naples. He held many public offices, and in 1719 was charged with the care of visiting all the churches and chapels royal. He died Nov. 15, 1729. Among the works which he composed, and which have been printed, are, De Balsami Specie ad S. Chrisma Conficiendum Requisita (Naples, 1722, 8vo): — De Piscium atq. Avium Esus Consuetudine apud quosdam Christi Fideles in Antepaschali Jejunio (ibid. 1723, 8vo): — Dissertationes IV Historico-dogmaticoe (ibid. 1728, 8vo). He also left many MSS. concerning the worship of saints and their images, of the state of infants dying without baptism, of the precautions to be used in reading the fathers (Italian), on the Magi, and several others. See Bibl. Ita. 7, 265; Mag. Bibl. Eccles. p. 371.

## Amator, St[[@Headword:Amator, St]]

             was born of a noble family in Auxerre, in the time of the emperor Constantius. His parents affianced him, without his consent, to Martha, a rich young lady; but when he and his bride went to church to receive the nuptial benediction from the bishop, St. Valerian, he, by mistake, or, as some think, by a special interposition of Providence, pronounced over  them the office of consecration to the service of God, instead of the marriage prayer. Upon this they both embraced the monastic state, and Amator succeeded St. Helladius in the bishopric of Auxerre, about A.D. 388. In spite of his holy and self-denying life, he was persecuted by slanders and calumny; but his innocence was fully proved, and he died in 418, having appointed St. Germanus his successor, although he had at one time had some difference with him. He is said to have been distinguished by the gift of miracles, both before and after his death. The ancient breviaries of Auxerre commemorate him on May 1, and the Latin martyrologies on Nov. 26.

## Amatrice, Cola Filotesio Delli[[@Headword:Amatrice, Cola Filotesio Delli]]

             an Italian painter, flourished in 1533. He lived in Ascoli di Picino, and had a good reputation. He has a fine picture in the Oratory of the Corpus Domini, at Ascoli, which represents The Saviour in the Act of Dispensing the Eucharist to his Apostles.

## Amatus (Or Aime), St[[@Headword:Amatus (Or Aime), St]]

             bishop OF SENS, and patron of Douay, in Flanders, was born in the 7th century of pious parents. In 669 he was compelled to take the charge of the Church of Sens, which he governed with admirable vigilance and mildness. After a time king Thierry II banished him to the Monastery of St. Fursy at Peronne. Subsequently he was put in trust of the Monastery of Bruel (or Brueil), built on the river Lys, in Flanders, in the diocese of Terouane, where he died and was buried in 690. His body was translated to Douay in 870, where it now remains. The Roman martyrology commemorates him on Sept. 13.

## Amatus (Or Amati), Vincenzio[[@Headword:Amatus (Or Amati), Vincenzio]]

             An Italian priest and musician, was born at Ciminna, in Sicily, Jan. 6, 1629. After finishing his studies in the Seminary at Palermo, he became master of the chapel of the cathedral of that place in 1665. He died July 29, 1670. He wrote, Sacri Concerti a Due, Tre, Quattro (Palermo, 1656): — Messa e Salmi di Vespro, e Compieta a Quattro e Cinque Voci (ibid. eod.): — Isaura, an opera (Aquila, 1664). See Hoefer, Nouv. Biog. Generale, s.v.

## Amatus, St. Of Remiremont[[@Headword:Amatus, St. Of Remiremont]]

             SEE AMET.

## Amaury[[@Headword:Amaury]]

             SEE AMALRIC.

## Amaury (Amalric, Or Aimeric)[[@Headword:Amaury (Amalric, Or Aimeric)]]

             patriarch OF JERUSALEM, occupied the patriarchal see from 1159, and assisted in the election of Amaury I as king of Jerusalem in 1165. A bond of friendship existed between him and the celebrated historian William of Tyre. He died in 1180. See Hoefer, Nouv. Biog. Generale, s.v.

## Amaury Of Chartres[[@Headword:Amaury Of Chartres]]

             SEE AMALRIC OF BENA.

## Amawatura[[@Headword:Amawatura]]

             is a book of legends in Singhalese, recording chiefly the wondrous deeds of Gotama Buddha.

## Amaziah[[@Headword:Amaziah]]

             (Hebrew Amatsyah', אֲמִצְיָה, strengthened by Jehovah, 2Ki 12:21; 2Ki 13:12; 2Ki 14:8; 2Ki 15:1; 1Ch 4:34; 1Ch 6:45; Amo 7:10; Amo 7:12; Amo 7:14; elsewhere in the prolonged form Amatsya'hu, אֲמִצְיָהוּ; Sept. Α᾿μασίας, but Μαεσσίας in 1Ch 6:45), the name of four men.

1. A Levite, son of Hilkiah and father of Hashabiah, of the ancestry of Ethan the Merarite (1Ch 6:45), B.C. considerably ante 1014.

2. The son and successor of Joash (by Jehoaddan, a female of Jerusalem), and the ninth king on the separate throne of Judah; he was twenty-five years old at his accession, and reigned twenty-nine years, B.C. 837-808 (2Ki 14:1-2; 2Ch 25:1). His reign was marked, in general, by piety as well as energy, but was not without its faults (2Ki 14:3-4; 2Ch 25:2). He commenced his sovereignty by punishing the murderers of his father; and it is mentioned that he respected the law of Moses by not including the children in the doom of their parents, which seems to show that a contrary practice had previously existed (2Ki 14:5-7; 2Ch 25:3-5). The principal event of Amaziah's reign was his attempt to reimpose upon the Edomites the yoke of Judah, which they had cast off in the time of Jehoram (2Ki 8:20; comp. 1Ki 22:48). The strength of Edom is evinced by the fact that Amaziah considered the unaided power of his own kingdom, although stated to have consisted of 300,000 troops, unequal to this: undertaking, and therefore hired an auxiliary force of 100,000 men from the king of Israel for 100 talents of silver (2Ch 25:5-6). This is the first example of a mercenary army that occurs in the history of the Jews. It did not, however, render any other service than that of giving Amaziah an opportunity of manifesting that he knew his true place in the Hebrew Constitution, as the viceroy and vassal of the King JEHOVAH. A prophet commanded him, in the name of the Lord, to send back the auxiliaries. on the ground that the state of alienation from God in which the kingdom of Israel lay rendered such assistance not only useless, but dangerous. The king obeyed this seemingly hard command, and sent the men home, although by doing so he not only lost their services, but the 100 talents, which had been already paid, and incurred the resentment of the Israelites, who were naturally exasperated at the indignity shown to them (2Ch 25:7-10; 2Ch 25:13). This exasperation they indicated by plundering the towns and destroying the people on their homeward march (Kitto's Daily Bible Illustr. in loc.). The obedience of Amaziah was rewarded by a great victory over the Edomites (2Ch 25:14-16), ten thousand of whom were slain in battle, and ten thousand more savagely destroyed by being hurled down from the high cliffs of their native mountains (2Ch 25:11-12). He even took the city of Petra (q.v.) by assault, and changed its name from Selah to Joktheel (2Ki 14:7). But the Edomites afterward were avenged; for among the goods which fell to the conqueror were some of their idols, which, although impotent to deliver their own worshippers, Amaziah betook himself to worship (Withof, De A masia deos Edom. secum abducente, Ling. 1768). This proved his ruin (2Ch 25:14-16). Puffed up by his late victories, he thought also of reducing the ten tribes under his dominion, and sent a challenge to the rival kingdom to meet him in a pitched battle. After a scornful reply, he was defeated by King Joash of Israel, who carried him a prisoner to Jerusalem, which, according to Josephus (Ant. 9, 9, 3), opened its gates to the conqueror under a threat that otherwise he would put Amaziah to death — a statement evidently made conjecturally to explain the fact that the city was taken apparently without resistance (2Ki 14:13). Joash broke down a great part of the city wall on the side toward the Israelitish frontier, plundered the city, and even laid his hands upon the sacred things of the temple. He, however, left Amaziah on the throne, but not without taking hostages for his good behavior (2Ki 14:8-14; 2Ch 25:17-24), B.C. cir. 824. The disasters which Amaziah's infatuation had brought upon Judah probably occasioned the conspiracy in which he lost his life, although a space of fifteen years intervened (2Ki 14:17). On receiving intelligence of this conspiracy he hastened to throw himself into the fortress of Lachish; but he was pursued and slain by the conspirators, who brought back his body “upon horses" to Jerusalem for interment in the royal sepulcher (2Ki 14:19-20; 2Ch 25:27-28). His name, for some reason, is omitted in our Savior's genealogy (Mat 1:8; comp. 1Ch 3:12). SEE JUDAH, KINGDOM OF.

3. The priest of the golden calves at Bethel, who, in the time of Jeroboam II, complained to the king of Amos's prophecies of coming evil, and urged the prophet himself to withdraw into the kingdom of Judah and prophesy there; for which he was threatened with severe family degradation in the approaching captivity of the northern kingdom (Amo 7:10-17), B.C. cir. 790.

4. The father of Joshah, which latter was one of the Simeonite chiefs who expelled the Amalekites from the valley of Gedor in the time of Hezekiah (1Ch 4:34). B.C. cir. 712.

## Ambarach, Peter[[@Headword:Ambarach, Peter]]

             a Jesuit and Orientalist, was born in 1663 at Gusta, in Phoenicia. He was educated from 1672 to 1685 at the Maronite College, of the Jesuits at Rome, and returned in 1685 to Syria. He received holy orders from the Maronite patriarch Stephen of Ado, and was intrusted with the revision of Arabic liturgical works, and with their translation into Latin. The Maronites sent him to Rome in behalf of their Church; and while on his way home the grand-duke Cosnio III retained him at Florence for the sake of arranging a printing-office and the Oriental types bought by his father, Ferdinand. Afterwards he was appointed professor at Pisa. In 1707 Ambarach joined the Jesuits at Rome, and Clement XI added him to the commission appointed for the criticism of the Greek text of the Bible. In. 1730 cardinal Quirini intrusted to him the Latin translation of the Syriac work of Ephrem. The first two volumes appeared in 1737 and 1740; with the third volume he had advanced as far as the middle of the work when he died. The volume was completed by Stephen Evodius Assemani, and was published in 1743. The second volume contains also two treatises by Ambarach on the eucharist. See Biographie Uiniverselle, 4, 198; Bauer, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B. P.).

## Ambarvalia[[@Headword:Ambarvalia]]

             (Lat. ambiendis arvis, “going around the fields”), a ceremony performed among the ancient Romans with a view of procuring from the gods a plentiful harvest. A sacrifice was offered to Ceres, but before doing so the  victims, consisting of a sow, a sheep, and a bull, were led amid a vast concourse of peasants around the cornfields in procession. The ceremony was sometimes private and managed by the master of a family, and sometimes public and performed by priests, who were called fratres arvales, or field brothers. This festival was held twice in the year-the first time either in January or April, the second time in July. SEE SUOVETAURILIA.

## Ambassador[[@Headword:Ambassador]]

             a public minister sent from one sovereign prince, as a representative of his person, to another. At Athens ambassadors mounted the pulpit of the public orators, and there acquainted the people with their errand. At Rome they were introduced to the senate, and there delivered their commissions (Smith's Dict. of Class. Antiq. s.v. Legatus).

In the Old Testament, the word צַיר, tsir, one who goes on an errand, is thus rendered in Jos 9:4; Pro 13:17; Isa 18:2; Jer 49:14; Oba 1:1; and this translation is used for מֵלַיוֹ, melits', an interpreter, in 2 Chronicles 22:31; also for מִלְאָךְ, malac', messenger, in 2Ch 35:21; Isa 30:4; Isa 33:7; Eze 17:15. Ministers of the Gospel in the New Testament are said to be ambassadors (πρεσβεύω), because they are appointed by God to declare his will to amen, and to promote a spiritual alliance with Him (2Co 5:20; Eph 6:20). SEE ALLIANCE. The relations of the Hebrew with foreign nations were too limited to afford much occasion for the services of ambassadors. Still, the long course of their history affords some examples of the employment of such functionaries, which enable us to discover the position which they were considered to occupy. Of ambassadors resident at a foreign court they had, of course, no notion, all the embassies of which we read being “extraordinary," or for special services and occasions, such as to congratulate a king on his accession or victories, or to condole with him in his troubles (2Sa 8:15; 2Sa 10:2; 1Ki 5:1), to remonstrate in the case of wrong (Jdg 11:12), to solicit favors (Num 20:14), or to contract alliances (Jos 9:3 sq.; 1Ma 8:17).

The notion that the ambassador represented the person of the sovereign who sent him, or the dignity of the state from which he came, did not exist in ancient times in the same sense as now. He was a highly distinguished and privileged messenger, and his dignity (2Sa 10:1-5) was rather that of our heralds than of our ambassadors. It may have been owing, in some degree, to the proximity of all the nations with which the Israelites had intercourse that their ambassadors were intrusted with few, if any, discretionary powers, and could not go beyond the letter of their instructions. In general, their duty was limited to the delivering of a message and the receiving of an answer; and if this answer was such as required a rejoinder, they returned for fresh instructions, unless they had been authorized how to act or speak in case such an answer should be given.

The largest act performed by ambassadors appears to have been the treaty of alliance contracted with the Gibeonites (Joshua 9), who were supposed to have come from "a far country;" and the treaty which they contracted was in agreement with the instructions with which they professed to be furnished. In allowing for the effect of proximity, it must be remembered that the ancient ambassadors of other nations, even to countries distant from their own, generally adhered to the letter of their instructions, and were reluctant to act on their own discretion. Generals of armies must not, however, be confounded with ambassadors in this respect. The precept given in Deu 20:10, seems to imply some such agency; rather, however, that of a mere nuncio, often bearing a letter (2Ki 5:5; 2Ki 19:14), than of a legate empowered to treat. The inviolability of such an officer's person may perhaps be inferred from the only recorded infraction of it being followed with unusual severities toward the vanquished, probably designed as a condign chastisement of that offense (2Sa 10:2-5; comp. 12:26-31). The earliest examples of ambassadors employed occur in the cases of Edom, Moab, and the Amorites (Num 20:14; Num 21:21; Jdg 11:17-19), afterward in that of the fraudulent Gibeonites (Jos 9:4, etc.), and in the instances of civil strife mentioned in Jdg 11:12; Jdg 20:12 (see Cunaeus de Rep. Hebr. 2, 20, with notes by Nicolaus in Ugolini Thesaur. 3, 771-774). They are mentioned more frequently during and after the contact of the great adjacent monarchies of Syria, Babylon, etc., with those of Judah and Israel, e.g. in the invasion of Sennacherib. They were usually men of high rank, as in that case the chief captain, the chief cup-bearer, and chief of the eunuchs were deputed, and were met by delegates of similar dignity from Hezekiah (2Ki 18:17-18; see also Isa 30:4). Ambassadors are found to have been employed, not only on occasions of hostile challenge or insolent menace (2Ki 14:8; 1Ki 20:2; 1Ki 20:6), but of friendly compliment, of request for alliance or other aid, of submissive deprecation, and of curious inquiry (2Ki 14:8; 2Ki 16:7; 2Ki 18:14; 2Ch 32:31). The dispatch of ambassadors with urgent haste is introduced as a token of national grandeur in the obscure prophecy in Isa 18:2. SEE MESSENGER.

## Amber[[@Headword:Amber]]

             (Hebrew חִשְׁמִל, chashmal', Eze 1:4; Eze 1:27; Eze 8:2) is a yellow or straw- colored gummy substance, originally a vegetable production, but reckoned to the mineral kingdom. It is found in lumps in the sea and on the shores of Prussia, Sicily, Turkey, etc. Externally it is rough; it is very transparent, and on being rubbed yields a fragrant odor. It was formerly supposed to be medicinal, but is now employed in the manufacture of trinkets, ornaments, etc. (Penny Cyclopaedia, s. v).

In the above passages of Ezekiel, the Hebrew word is translated by the Sept. ἤλεκτρον, and Vulgate electrum, which signify not only “amber," but also a very brilliant metal, composed of silver and gold, much prized in antiquity (Pliny, 33, 4, p. 23). Others, as Bochart (Hieroz. 2, p. 877), compare here the mixture of gold and brass, aurichalcum, of which the ancients had several kinds; by which means a high degree of lustre was obtained; e.g. oes pyropum, ces Corinthium, etc. (Smith's Dict. of Class. Antiq. s.v. Bronze). Something similar to this was probably also denoted by the difficult term χαλκολίβανον, “fine brass," in Rev 1:15 (comp. Ezr 8:27). SEE BRASS. The Hebrew word chashmal probably signifies smooth (i.e. polished) brass. SEE METAL.

## Amberger, Christoph[[@Headword:Amberger, Christoph]]

             a German painter, was born at Nuremberg in 1490, and studied under Hans Holbein the elder. He executed a set of twelve pictures, representing the history of Joseph and his Brethren, which gained him great celebrity, though he succeeded better in portraits than in history. He painted the emperor Charles V, who honored him with a gold medal and chain. He is supposed by some to have died in 1563, by others in 1550.

## Ambest[[@Headword:Ambest]]

             is the name given by the Hindus to the tree of immortality. It grows on the mountain of Meru, in Amaravati, the metropolis of Indra.

## Ambidexter[[@Headword:Ambidexter]]

             SEE LEFT-HANDED.

## Ambitus[[@Headword:Ambitus]]

             (compass in music). In the earliest Church melodies, the compass did not in some instances reach, and in few did it exceed, a fifth. In Gregorian music the octave was the limit, but in later times this compass was much extended. A melody occupying or employing its whole compass was called cantus perfectus; falling short of this, cantus imperfectus; exceeding it, cantus plusquamperfectus. Subsequently other interpretations have been given to the word ambitus.

## Ambitus Altaris[[@Headword:Ambitus Altaris]]

             an expression sometimes used for the enclosure which surrounded the altar. It was probably distinct from the presbyterium, or chorus cantorum (i.e. an enclosed space in front of the altar reserved for the use of the inferior clergy), and there was usually between the presbyterium and the altar a raised space. called solea. Probably no early example of an ambitus altaris now exists. In St. John Lateran many fragments of marble slabs, with the plaited and knotted ornament characteristic of this period, are preserved in the cloister, and may probably be fragments of the ambitus  mentioned above. The expression ambitus altaris may perhaps sometimes stand for the apse, as surrounding the altar.

## Ambivius[[@Headword:Ambivius]]

             (a Latin name, signifying doubtful as to the way; Graecized Α᾿μβιούϊος), surnamed MARCUS, procurator of Judaea, next after Coponius, and before Rufus, A.D. 9 to 12 (Josephus, Ant. 18:2, 2).

## Ambler, James B[[@Headword:Ambler, James B]]

             a minister of the Reformed (Dutch) and Presbyterian churches, was born in England in 1797. He was licensed to preach in his native country; and served in the same as pastor at Bradfird from 1816 to 1818, when he came to America. His ministry was extended through the northern and central portions of New York State, in the Presbyterian Church, from 1818 to 1833; at which time he joined the Reformed Church, and therein remained till 1848, when he died. He was a man of sincere piety and untiring zeal, and his ministrations were effective and successful. See Corwin, Manual of Ref. Church of America (3d ed.), p. 165.

## Ambo[[@Headword:Ambo]]

             a raised platform or reading-desk, from which, in the primitive Church, the gospel and epistle were read to the people, and sometimes the sermon preached. Its position appears to have varied at different times; it was most frequently on the north side of the entrance into the chancel. The singers also had their separate ambo. — Bingham, Orig. Eccl. bk. 3, ch. 7.

Baldus and Durandus derive the name from the circumstance of there being a double flight of steps to the ambo; others, with more probability, from the Greek ἀναβαίνω, to ascend. Treatises on this subject are by Geret, De vet. ecclesioe ambonibus (Onold. 1757); Weidling, De ambonibus vet. ecclesiae (Lips. 1687). SEE LESSON; SEE PULPIT.

Something in the nature of an ambo or desk, no doubt, was in use from a very early period. Bunsen (Basiliken des christlichen Roms, p. 48) expresses his opinion that the ambo was originally movable. In the earlier centuries much of the Church furniture was of wood, and the ambones were probably of the same material. Wherever a presbyterium, or chorus cantorum, existed, an ambo was probably connected with it, being placed usually on one side of the enclosure. Where no chorus existed, the ambo was probably placed in the centre.

## Amboise, Francoise d[[@Headword:Amboise, Francoise d]]

             daughter of Louis Amboise, viscount of Thouars, was born in 1427. She was married to Peter II, duke of Brittany, who died in 1457. When in 1452 the general of the Carmelites, Johann Soreth, founded the Order of the Carmelitesses with the sanction of pope Nicholas V, Francoise founded the first monastery in Brittany, and entered the same in 1467, where she died in 1485. See Leroy, Vita Francisce ab Ambosia, Ducissce Armoricce (Paris, 1604); Saint-Jean-Mace, Vie de la trls Illustr. et Vert. F. d'Amboise, jadis Duchesse de Bretagne, Fondatrice des Anciennes Carlmelites de Bretagne (ibid. 1634, 1669); Bavin, Vie de St. Francoise, Duchesse de Bretagne (Rennes, 1704); Bauer, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B. P.)

## Amboise, Georges D (1)[[@Headword:Amboise, Georges D (1)]]

             a French cardinal and diplomatist, was born at Chaumont-sur-Loire in 1460. From his birth he was designed for the Church, as the younger son of the family. He studied canon law, and at the age of fourteen received the title of bishop of Montauban, and then became almoner of the king, although so young. He gained the friendship of the duke of Orleans, son- in-law of the king, who was similar to him in tastes, and was also of the same age. After the death of Louis XI, the duke of Orleans and Anna of Beaujeu each claimed the regency; but the latter was successful, and the duke was obliged to take refuge with Francis II, duke of Brittany (May, 1484). D'Amboise, attempting to persuade the king in his behalf, was betrayed by a messenger, arrested, and imprisoned for more than two years. After the battle of Saint-Aubin du Cormier (July 28, 1488), Francis II was obliged to capitulate. D'Amboise, exiled in the diocese of Montauban, sought to obtain liberty for himself and the duke of Orleans, whose interests were very dear to him. The attempt of the duke to assist in bringing about the marriage of the king with princess Anne of Brittany gained for him great favor, which favor reverted to D'Amboise. He was made archbishop of Narbonne and Rouen, and obtained in 1493, through the duke of Orleans, the appointment of governor of Normandy, which he succeeded in reducing to order; at the time of the expedition of Charles VIII into Italy, D'Amboise was accused of serving the interests of the duke of Orleans instead of attending to the affairs of his diocese. In November, 1494, he joined the duke at Asti, and withdrew from the service of the king. Eventually, however, Louis XII, having revived his project for regaining possession of Milan, D'Amboise rejoined him. Setting out for Italy with that king, the cardinal received from Alexander VI the title of legate a latere, with the prerogatives belonging to it. The conquest of Milan, Genoa, and a part of Piedmont was accomplished. At the advice of D'Amboise, the king founded at Milan a chair of theology, of law, and of medicine, and appointed to these positions celebrated professors. D'Amboise established a senate of select persons, who administered justice without favor or delay; and he persuaded the king to give the government of Milan and all the duchy to marshal Trivulce, and to associate with him the brave Stuart D'Aubigny. D'Amboise rendered great service to the people of Milan, who were loud in their expressions of praise and delight at what he had done for them. After the death of the archduke Philip, son of the emperor Maximilian and son-in-law of Ferdinand, king of Arragon,  these two sovereigns sought the regency of Castile; and D'Amboise, being chosen for judge between them, decided in favor of the king of Arragon. After the death of pope Alexander VI, D'Amboise endeavored to raise himself to the papal throne; but, having failed in this, became the dangerous enemy of Pius III and Julius II. To secure his own election, he encouraged a schism between the French Church and. the see of Rome, and convened a separate council, held first at Pisa, afterwards at Milan and Lyons; but his plans were frustrated by the failures of the French army in Italy. D'Amnboise died at Lyons, May 25, 1510, and was interred with imposing ceremonies in the cathedral at Rouen, where his nephew, the archbishop, erected in 1522 a magnificent marble monument. He was a dexterous and experienced statesman; but was accused of avarice, vanity, and ambition. His biography was written by Montague (1631) and Legendre (1724). He left Lettres au Roi Louis XII (Brussels, 1712). See Hoefer, Nouv. Biog. Generale, s.v.

## Amboise, Georges D (2)[[@Headword:Amboise, Georges D (2)]]

             nephew of the foregoing, was born in 1487. In 1510 he was elected archbishop of Rouen, and consecrated Dec. 13, 1513. In 1545 he was made cardinal; and died Aug. 25, 1550.

## Amboise, Louis d[[@Headword:Amboise, Louis d]]

             also a nephew of Georges (1), was born in 1479. In 1501 he was appointed bishop of Autun, and in 1503 archbishop of Albi. In 1510 he was elected cardinal. He died in 1517 at Ancona.

## Ambrogio (Or Ambrosio), Coriolano[[@Headword:Ambrogio (Or Ambrosio), Coriolano]]

             an Italian ecclesiastic, was born at Rome, and lived about 1475. He was vicar-general of the Augustine Hermits; and left, among other works, a Commentary on the Ruleof St. Augustine (Rome, 1481, fol.).

## Ambrois, De Lombez[[@Headword:Ambrois, De Lombez]]

             a learned French Capuclin, was born at Lombez, March 20,1708, and died Oct. 25, 1778, at Saint-Sauveur, near Bardges. He wrote, Trait de la Paix Interieure (republished many times): — Lettres Spirituelles sur la Paix Interieure et autres Sujets de Piete (1766). See Hoefer, Nouv. Biog. Generale, s.v.

## Ambrose[[@Headword:Ambrose]]

             deacon of Alexandria, flourished chiefly about the year 230; he was a man of wealth, and by his wife, Mavella, had many children. For some time he was entangled in the errors of the Valentinians and Marcionites, but Origen brought him to the true faith. With Origen he became closely intimate, and they studied together. He is said to have furnished Origen with seven secretaries, whom he kept constantly at work. Ambrose died about 250, after the persecution of Maximinus, in which he confessed the faith boldly with Protoctetes, a priest of Caesarea in Palestine. His letters to Origen, which St. Jerome commends highly, are lost. The Roman Church commemorates him as confessor on March 17. — Euseb. Ch. Hist. 6, 18; Landon, Eccl. Dictionary, 1, 302.

Ambrose

bishop of Milan, was born about 340, at Treves (Augusta Trevirorum), where his father resided as prefect of the Praetorium, among the Gauls. It is said that while he was yet an infant a swarm of bees settled upon his mouth, which his father interpreted as a portent of future greatness. After his father's death his mother took him to Rome, where he received the education of an advocate under Anicius Probus and Symmachus. For some time he pleaded at the bar, and his success, together with his family influence, led to his appointment (about A.D. 370) as consular prefect of Liguria and Emilia, a tract of Northern Italy which extended, as near as can be ascertained, to Bologna.

It is said that Anicius Probus, the prefect, when he sent him to his government, did so in these remarkable words, which may well be called prophetic, “Go, then, and act, not as a judge, but as a bishop." Ambrose made Milan his residence; and when Auxentius the bishop died, the people of Milan assembled to elect a successor. This the cruel divisions made in, the Church by the Arian heresy rendered no easy matter; and the contest was carried on between Catholics and Arians with such violence that Ambrose was obliged to proceed himself to the church to exhort the people to make their election quietly and in order. At the close of his speech the whole assembly, Arians and Catholics, with one voice demanded him for their bishop. Believing himself to be unworthy of so high and responsible an office, he tried all means in his power to evade their call, but n vain, and he was at last constrained to yield (A.D. 374). He was yet only a catechumen; he had then to be baptized, and on the eighth day after he was consecrated bishop. He devoted himself to his work with unexampled zeal; gave all his property to the Church and poor, and adopted an ascetic mode of life. He opposed the Arians from the very beginning of his episcopacy, and soon acquired great influence both with the people and the Emperor Valentinian. In 382 he presided at an episcopal synod in Aquileia (summoned by the Emperor Gratian), at which the Arian bishops Palladius and Secundianus were deposed. In 385 he had a severe conflict with Justina (mother of Valentinian II), who demanded the use of at least one church for the Arians; but the people sided with Ambrose, and Justina desisted. In the year 390 he excommunicated the Emperor Theodosius for the massacre at Thessalonica, and did not absolve him till after a penance of eight months and a public humiliation. Ambrose was the principal instructor of Augustine in the Christian faiths He died at Milan, April-4, 397, and is commemorated in the Roman Church as a saint Dec. 7.

His writings abound in moral lessons, plentifully interspersed with exhortations to celibacy and the other superstitions of the day. It is also recorded that he performed many astonishing miracles — stories that throw disgrace on an elevated character, which really needed not the aid of imposture to secure respect or even popularity. He has deserved from succeeding generations the equivocal praise that he was the first effectual assertor of those exalted ecclesiastical pretensions so essential to the existence of the Romish system, and so dear to the ambitious ministers of every Church. His services to church music were very great; he was the father of “hymnology" in the Western Church. The writings of the early fathers concur in recording the employment of music as a part of public worship, although no regular ritual was in existence to determine its precise form and use. This appears to have been first supplied by Ambrosius, who instituted that method of singing known by the name of the “cantus Ambrosianus," which is said to have had a reference to the modes of the ancients, especially to that of Ptolemaeus. This is rather matter of conjecture than certainty, although the Eastern origin of Christianity and the practice of the Greek fathers render the supposition probable. The effect of the Ambrosian chant is described in glowing terms by those who heard it in the cathedral of Milan. “The voices," says Augustine, "flowed in at my ears, truth was distilled into my heart, and the affection of piety overflowed in sweet tears of joy." Whether any genuine relics of the music thus described exist at the present time is exceedingly doubtful; the style of singing it may, however, have been preserved; and this is still said to be applied at Milan to compositions of a date comparatively recent (Biog. Dict. Soc. Useful Knowledge). His writings are more numerous than valuable. Ten of the many hymns which are ascribed to him are generally admitted to be genuine, but it is doubtful whether the Ambrosian Hymn or the Te Deum is by him. The best edition of his complete works has been published by the Benedictines under the title, Opera, ad manuscriptos codices Vaticanos, Gallicanos, Belgicos, etc., ad editiones veteres emendata, studio monachorum ordinis Benedicti (Par. 1686-90, 2 vols. fol.; also reprinted without the Indexes, Paris, 1836, 4 vols. large 8vo). The Appendix contains three lives of Ambrose. His writings are arranged as follows in the edition of 1686, 2 vols.: Vol. I contains Hexoemeron, lib. 3; De Paradise; De Cain et Abel; De Noe et Arca; De Abraham; De Isaac et Anima; De Bono Mortis; De Fuga Soeculi; De Jacob et Vita beata; De Josepho Patriarcha; De Benedictionibus Patriarcharum; De Elia et Jejunio; De Nabuthe Israelita; De Tobia; De Interpollatione Job et David; Apologia Prophetae David; Enarrationes in Psalmos1:35-40, 43i, 45, 47, 48, 49; Expositia in Psalmum 118; Expositio in Lucam. Vol. II contains De Officiis Ministrorum; De Virginibus; De Viduis; De Virginitate; De Institutione Virginis; Exhortatio Virginitatis De Lapsu Virginis; De Mysteriis; De Sacramentis; De Ponitentia; De Fide; De Spiritu Sancto; De Incarnationis Dominicae Sacramento; Frag. A mbrosianum ex Theodoreto desumptum; Epistolae; De excessu Fratris sui Satyri; De Obitu Valentiniani Consolatio; De Obitu Theodosii Oratio; Hymni aliquot Ambrosiani. — Waddington, Ch. Hist. ch. 4; Heinze, Beschr. d. Bucher d. Ambrosius "de officiis" (Weimar, 1790); Michelsen, De Ambrosio fidei vindice (Hann. 1825); Bohringer, Kirche Christi, 1, 3, 1-98.

## Ambrose (Or Ambrois), St[[@Headword:Ambrose (Or Ambrois), St]]

             was bishop of CAHORS in 725; but, finding that the people paid no heed to his doctrine or example, left his see and hid himself in a cave near the city, where he remained three years in prayer and fasting. Being discovered, he went to Rome, and thence to a hermitage on the Arnon, in Berry, where he died, in 770. His festival is observed Oct. 16, the day of his, death.

## Ambrose (archbishop)[[@Headword:Ambrose (archbishop)]]

             archbishop of Moscow, with his family name Andrew Sertis-Kamensky, was born at Nejine, in the government of Tchernigoff, in 1708, After studying at the seminary of St. Alexander Nevski, he became, in 1735, one of its teachers. In 1739 he entered a monastic order, and, according to custom, changed his Christian name, assuming that of Ambrose. After being for some time prefect of studies at the academy of St. Alexander, he was transferred as archimandrite to the convent of New Jerusalem at Vosnecensk, and, in 1758, was consecrated bishop, first of Pereiaslavl, and later, of the diocese of Krusitzy, near Moscow. He was appointed archbishop of Moscow in 1761, and retained his dignity until his death. He had also been from 1748 a member of the Holy Synod. Ambrose displayed great zeal in the service of his Church. He established a number of new churches and monasteries, and distinguished himself by his zeal for the benevolent institutions of Moscow. His death was very tragical. In 1771 the pestilence raged in Moscow with extraordinary fury, and carried off, it is reported, nearly one hundred thousand people.

The people, attributing a miraculous healing power to a sacred image of the Virgin (called "the Iberian"), the whole population of the city crowded around the chapel where this image was preserved. Ambrose, who was sufficiently enlightened to see that the contagion in this way would spread more rapidly than before, had the miraculous image removed during the night. On the next day the populace, charging at once the archbishop with the removal, rushed toward his house. The archbishop had retired to a monastery outside of the city. The populace followed him, and broke open the gates of the monastery. The archbishop concealed himself in the sanctuary of the church, where only priests are allowed to enter; but they found him out, and dragged him to the gate of the temple. The archbishop begged them for enough time to receive once more the eucharist; this was granted to him. The populace remained silent spectators of the ceremony; the archbishop was then dragged out of the church and strangled, Sept. 16. Ambrose published a large number of translations from the Church fathers, some sermons, and a liturgy. — Hoefer, Biog. Generale, 2, 341.

## Ambrose Abbot Of St. Vincent[[@Headword:Ambrose Abbot Of St. Vincent]]

             SEE AMBROSE, SEE AUTPERT.

## Ambrose Of Alexandria[[@Headword:Ambrose Of Alexandria]]

             a disciple of Didymus, who died some time after the year 392, wrote a Treatise against Apollinarius, and a Commentary on the Book of Job.

## Ambrose Of Lisieux[[@Headword:Ambrose Of Lisieux]]

             a monk of the third Order of St. Francis, and professor of theology, died in 1630, leaving a work, entitled Lampas Accensa, on the gospels, epistles of Paul, and the seven canonical epistles.

## Ambrose Of Naples[[@Headword:Ambrose Of Naples]]

             was an Augustine monk, and afterwards bishop (or rather administrator) of the Church of Mantua. He was one of the best preachers and most skilful doctors of his time. He lived about 1524, and wrote, De Genitura Mundi: — De Fato Quadragesimale (Venice, 1523, 4to): — Conciones super Salutationem Angel. — De Tribus Magdalenis et Unica Magdalena: — De Vera et Catholica Fide, against Luther: — Sermons, etc. See Mag. Bibl. Eccles, p. 386.

## Ambrose Of Soncino[[@Headword:Ambrose Of Soncino]]

             was so called because he relinquished the marquisate of Soncino in order to become a Capuchin. After the death of his wife, which happened when he was forty-seven, he obtained from Clement VIII a mission to the captive Christians in Algiers, where he died, in 1601. He left a treatise, On the Sacrament of Penance, and On Holy Living and Dying. See Boverius, in ann. 1601.

## Ambrose Podobjedow[[@Headword:Ambrose Podobjedow]]

             a Russian ecclesiastic, was born November 30, 1742, in the government of Vladimir. He was educated at the Troiz monastery and took holy orders in 1768. Having been elevated to the bishopric of Sjewsk, he took charge, in 1785, of the Kasan eparchy; was in 1794 elected member of the Holy Synod, and in 1799 made archbishop of St. Petersburg, Esthonia, and Finland. In the year following he received the archepiscopal see of Novgorod, with the appointment as metropolitan, and died May 21 (June 2), 1818. He wrote an ascetical work, in three vols. (Moscow, 1810), and A Guide to the Reading of the Holy Scriptures (new ed. ibid. 1840). His most important work, however, is his Russian Church history, Historia Rossijskoi Ierarchij (ibid. 1807-15, 6 volumes; 2d ed. 1827). (B.P.)

## Ambrose the Camaldule[[@Headword:Ambrose the Camaldule]]

             a French ecclesiastical writer, was born at Portico, near Florence, Sept. 24, 1378. He was but fourteen years of age when he entered the order of Camaldules, and afterward became one of the first men of his age in theology and Greek literature; his master in the latter was Emmanuel Chrysolares. In 1431 he became general of his order, and afterward was several times appointed to the cardinalate; but, whether or not he refused it, he never possessed that dignity. Eugenius IV sent him to the Council of Basle, where, as well as at Ferrara and Florence, he supported the pope's interests. He did all in his power to bring about the union of the Greek and Latin Churches, and he drew up the formula of union at the desire of the council. He died October 21, 1439. His works are,

1. Hodoeporicon; an Account of a Journey taken to visit the various Monasteries of Italy, by the Pope's command (1678; Florence and Lucca, 1681. 4to): —

2. Formula of union between the Churches (in the Coll. of Councils): —

3. Life of St. Chrysostom, by Palladius; translated from the Greek into Latin (Venice, 1533): —

4. The Four Books of Manuel Calecas against the Errors of the Greeks

(Ingolstadt, 1608): —

5. Nineteen Sermons of St. Ephrens Syrus: —

6. St. Donysius the Areopagite on the Celestial Hierarchy: —

7. The Book of St. Basil on Virginity, and many other translations of the Greek Fathers, which have been printed at different times.

The library of St. Mark at Florence contains also many MSS. by this writer, viz.:

1. A Chronicle of Monte-Cassino —

2. Two Books of his Proceedings while General of the Camaldules: —

3. The Lives of certain Saints: —

4. A Treatise of the Sacrament of the Body of Christ: —

5. A Treatise against the Greek Doctrine of the Procession —

6. A Discourse made at the Council of Florence: —

7. A Treatise against those who blame the monastic state.

Besides these, Mabillon and Martene have discovered various other smaller works by this author, exclusive of twenty books of his letters given in the third volume of the Veterum Scriptorum, etc … . . Ampl. Collectio, of the latter — Landon, Eccl. Dict. 1, 306; Hoefer; Biog. Generale, 2, 343.

## Ambrose, Autpert[[@Headword:Ambrose, Autpert]]

             a French Benedictine monk, and abbot of St. Vincent de Voltorne, about 760, in the time of Pope Paul, and Desiderius, king of the Lombards, as he himself tells us. He died July 19, 778. He wrote a Commentarius in Apocalypsin (Colossians 1536, fol.), also published in the Bibl. Patrum. 13, 403, and some other works, viz., Commentaries on the Psalms and Song of Solomon, the Combat between the Virtues and Vices, which goes under the names of St. Ambrose, and is inserted in the works of Augustine; a Homily on the Reading of the Holy Gospel (among the works of St. Ambrose), and another on the Assumption of the Virgin (which is the eighteenth of Augustine de Sanctis), and others. Mabillon gives as his, the Lives of SS. Paldo, Tuto, and Vaso, together with the History of his Monastery. — Cave, Hist. Lit. 1, 631; Hist. Lit. de la France, t. 4; Landon, Eccl. Dict. 1, 305.

## Ambrose, Isaac[[@Headword:Ambrose, Isaac]]

             a Presbyterian minister, born in Lancashire, 1592, and educated at Oxford. He officiated as minister in Preston, and afterward at Garstang in Lancashire, from which he was ejected in 1662 for non-conformity. He was a man of great learning, which he adorned by sincere and ardent piety. He died in 1664. Amid the labors of an active ministry he found time to prepare several works of practical religion for the press. He was the author of The First, Middle, and Last Things, viz. Regeneration, Sanctification, and Meditations on Life, Death, and Judgment, etc. But his book entitled Looking unto Jesus is the one which has most of all received, and longest retained, the award of popular favor. Both these, with other writings, may be found in his Complete Works (Dundee, 1759, fol.).

## Ambrose, Samuel (1)[[@Headword:Ambrose, Samuel (1)]]

             a Baptist minister, was born at Exeter, N. H., in 1754. He lost his father when he was but six years of age, and the care of his education devolved on his pious mother. It was not until the twenty-sixth year of his age that he became a hopeful Christian, and not long after felt it to be his duty to preach the Gospel. In 1782 he removed to Sutton, N. H. In April of this year a Church was constituted, of which he was ordained the pastor in October. He continued in this office eighteen years, preaching, however, in neighboring towns a part of the Sabbaths of the year. Soon after his settlement he was blessed with an extensive revival, which was quite general in Sutton, and reached to the neighboring towns. In 1800 Mr. Ambrose discontinued his ministerial services in Sutton, and removed his Church relations to New London, N. H. From 1800 to 1820 he was busily occupied in his Master's cause, chiefly as stated supply in a number of towns in New Hampshire, and as a missionary sent out under the direction of the Massachusetts Home Missionary Society in the destitute and sparsely settled portions of New Hampshire, Vermont, Maine, and Canada. “His journals, though imperfect, present him to us, amid, hardships, toils, and labors, instructing the ignorant, comforting the feeble-minded, encouraging the weak, and preaching the Gospel to the poor.” From 1820 to 1828 he made a few missionary tours; generally, however, during this period he was at his home during the week, preaching as occasion presented on the Sabbath. His interest in the kingdom of Christ remained unabated until the close of life. He died May 30, 1830. See Amer. Baptist Magazine, 11, 97-104. (J. C. S.)

## Ambrose, Samuel (2)[[@Headword:Ambrose, Samuel (2)]]

             a Methodist Episcopal minister, was born in Maine, Aug. 6, 1815. He experienced religion at the age of fifteen, graduated at the Maine Wesleyan Seminary, and in 1840 entered the Maine Conference. In 1852 he located, moved to Illinois, and in 1856 united with the Rock River Conference. In 1870 he supernumerated and retired to Kane County, Ill., where he died July 25,1874. Mr. Ambrose was a man of much devotedness. See Minutes of Annual Conferences, 1874, p. 137.

## Ambrose, Thomas L[[@Headword:Ambrose, Thomas L]]

             a Congregational missionary and army chaplain, was born in New England. He graduated at Bowdoin College in 1856, spent one year in the Theological Seminary in New York, and in 1857 entered the Andover Theological Seminary. His health not allowing him to continue his studies, he was ordained in July of the following years and in August sailed for Persia, where he labored three years as a missionary among the Nestorians. Returning to recruit his health in 1861, Mr. Ambrose received the appointment of chaplain to the 12th New Hampshire Regiment. He was taken prisoner at Chancellorsville, remaining in the hands of the enemy for two weeks. While passing from the intrenchments to the Chesapeake General Hospital, Fortress Monroe, in the rear, he was wounded, and, after three weeks of suffering, died, Aug. 19, 1864. Mr. Ambrose was “a noble Christian man, of fine talents, sympathizing, and of indomitable courage, and was much respected by his regiment.” See Cong. Quarterly, 1865, p. 421.

## Ambrose, William[[@Headword:Ambrose, William]]

             a Welsh Congregational minister, was born at Bangor in 1813. He received a liberal education partly in his own city and partly at Holyhead. His only charge was at Portmadock, where he was ordained in 1837, and where he continued to labor till his death, Oct. 31, 1873. Mr. Ambrose was tall, gentlemanly, and commanding in appearance. As a preacher, he was polished, simple, persuasive, and very practical; as a poet, he took a high rank; as a speaker, he was chaste and masterly in diction, pointed in argument, abounding in scathing sarcasm, and very convincing in effect. He was a Christian of untarnished reputation and character. He was probably the most accomplished, heart-searching, and effective preacher that Wales  ever produced. Mr. Ambrose was associate editor of the Dysgedydd, the leading Congregational periodical of North Wales. See (Lond.) Cong. Year-book, 1874, p. 308.

## Ambrosia[[@Headword:Ambrosia]]

             in pagan mythology, was

(1) the name of the food of the deities, which gave eternal youth and immortality. This was conceived of as something material; and ambrosia is not only the food of the gods, but also the drink of the gods, as later writers have it. Homer also represents the gods as giving it to some of their favorites, as to Achilles; animals were also refreshed by it. Ambrosia is also a salve of the deities, which possesses the power of cleansing in a high degree; likewise an ointment for the hair.

(2) One of the Pleiades, the daughter of Atlas and Pleione.

(3) Festivals held in honor of Bacchus in some cities of Greece, the same as the Brumalia of the Romans.

## Ambrosian Chant[[@Headword:Ambrosian Chant]]

             SEE AMBROSE.

## Ambrosian Hymn[[@Headword:Ambrosian Hymn]]

             SEE TE DEUM.

## Ambrosian Hymns[[@Headword:Ambrosian Hymns]]

             Under the name of Ambrose, bishop of Milan (q.v.), there exist a number of Latin hymns which are generally ascribed to him; yet they are not all his, the name having been freely given to many formed after the model and pattern of those which he composed, and to some in every way unworthy of him. The hymns really belonging to him, and for which we have the authority of Augustine (Confess, 9, 12; Retractat. 1, 21; De Natura et Gratia, c. 63), are, Deus creator omnium: — AEterne rerum Conditor: — Jam surgit hora tertia: — Veni redemptor gentium (q.v.). Besides these hymns, we find a number of others, as, Rector potens, verax Deus: — Rerum Deus tenax vigor: — Eterna Christi munera: — Jesu corona virginum: — Splendor paternav gloris: — Jam lucis orto sidere: — Te lucas ante termihum: — Christe, qui lux ens et dies: — O lux beata Trinitas: — Aurora lucis rutilat: — Nunc Sancte nobis Spiritus: — Conditor aime siderum: — Jam Christus' astra ascenderat: — Deus, tuorum militun: — ‘Eterne, Rex altissime, which are all called Ambrosian.

The Benedictine authors attribute only twelve hymns to Ambrose, but even their decision has not remained unchallenged. Cardinal Thomasius, in a preliminary discourse to his Hymnarium (in his Works [Rome, 1747], 2,  351-434), has gathered the evidence in favor of Ambrose being the author of those twelve hymns; and Daniel speaks of Thomasius's works, “Ex illo libro tanquam fonte primario hauriendum est.” More recently the question as to the genuineness of Ambrose's hymns has been treated by Biraghi, Inni Sinceri e Carini di S. Ambrogio (Milan, 1862), according to whom eighteen hymns may be ascribed to Ambrose as his own. Archbishop Trench remarked concerning the hymns of Ambrose that, although his almost austere simplicity seems cold and displeasing after the rich sentiment of some later writers, yet we cannot but observe “how truly these poems belong to their time and to the circumstances under which they were produced; how suitably the faith which was in actual conflict with, and was just triumphing over, the powers of this world found its utterance in hymns such as these, wherein is no softness, perhaps little tenderness, but a rock-like firmness — the old Roman stoicism transmuted and glorified into that nobler Christian courage which encountered and at length overcame the world.” Most of the hymns which we have mentioned have been translated into English by Neale, Chandler, Mercer, and others. (B. P.)

## Ambrosian Liturgy[[@Headword:Ambrosian Liturgy]]

             that form for celebrating mass said to have been drawn up by St. Ambrose, used to the present day in the diocese of Milan. It is also called the Ambrosian Office (q.v.). While substantially identical with the Roman rite, it has many peculiarities of its own, indicating at once its veritable antiquity and the Eastern origin of certain of its distinctive features. SEE LITURGY.

## Ambrosian Music[[@Headword:Ambrosian Music]]

             SEE MUSIC (CHURCH).

Ambrosian Music

the earliest music used in the Christian Church of which we have any account, and so named after Ambrose, bishop of Milan (374-398), who introduced it to his diocese about the year 386, during the reign of Constantine. The notions prevailing among musical and other writers respecting the peculiarities of Ambrosian music are based rather on conjecture than knowledge. It maybe considered certain that it was more simple and less varied than the Gregorian music, which, about two centuries later, almost everywhere superseded it. Indeed, it has been doubted whether actual melody at all entered into it, and conjectured that it  was only a kind of musical speech-monotone with melodic closes, or accentus ecclesiasticus (q.v.); a kind of music, or mode of musical utterance, which Gregory retained for collects and responses, but which he rejected as too simple for psalms and hymns. On the other hand, it has been argued more plausibly that, to whatever extent the accentus or modus choraliter legendi may have been used in Ambrosian music, an element more distinctly musical entered largely into it; that a decided cantus, as in Gregorian music, was used for the psalms and that something which might even now be called melody was employed for (especially metrical) hymns. That this melody was narrow in compass, and little varied in its intervals, is probable or certain. That neither Augustine nor any contemporary writer has described particularly, or given us any technical account of the music practiced by the Milanese congregations of the end of the 4th century, however much we may regret it, need hardly cause us any surprise. That Ambrosian music, however, was rhythmical is irrefragably attested by the variety of metres employed by Ambrose in his own hymns.

The oldest scales consisted, at the most, of four sounds, which were therefore called tetrachords. This system continued. long, and is the basis of modern tonality. Eventually scales extended in practice to pentachords, hexachords, heptachords, and ultimately to octachords, as with us. The theory and practice of the octachord were familiar to the Greeks, from whose system it is believed Ambrose took the first four octachords or modes, viz. the Dorian, Phrygian, Hypolydian,and Hvpophrygian, called by the first Christian writers on music Protus, Deuterus, Tritus, and Tetrardus. Subsequently the Greek provincial names got to be misapplied, and the Ambrosian system appeared as follows: PROTUS, OR DORIAN. DEUTERUS, OR PHRYGIAN. TRITUS, OR AEOLIAN. TETRARDUS, OR MYXOLYDIAN.

These scales differ essentially from our scales, major or minor. The 1James , 2 d, 3d, and 4th Ambrosian scales or tones are not what we now call “keys,” but “modes,” differing from one another as the modern major and minor modes differ, in the places of their semitones. Melodies, therefore, in this or that Ambrosian “tone “have a variety of character analogous to that which distinguished our major and minor modes so very widely. Thus, one. Ambrosian tone was supposed to be characterized by dignity, another by languor, and so on. The rhythmus of Ambrosian music is thought by some to have consisted only in the adaptation to long and short syllables of long and short notes. “Of what we call time,” says Forkel (Gesch. der Muusik, 2, 168) — the proportion between the different divisions of the same  melody — “the ancients had no conception.” He does not tell us how they contrived to march or to dance to timeless melodies — melodies with two beats in one foot and three in another, or three feet in one phrase and four in another; nor how vast congregations were enabled to sing them; and if anything is certain about Ambrosian song, it is that it was, above all things, congregational.

Whether Ambrose was acquainted with the use of musical characters is uncertain. Probably he was. The system he adopted was Greek, and he could hardly make himself acquainted with Greek music without having acquired some knowledge of Greek notation, which, though intricate in its detail, was simple in its principles. But even the invention, were it needed, of characters capable of representing the comparatively few sounds of Ambrosian melody could have been a matter of no difficulty. Such characters needed only to represent the pitch of these sounds; their duration was dependent on, and sufficiently indicated by, the metre. Copies of Ambrosian music-books are preserved in some libraries, which present indications of what may be, probably are, musical characters. Possibly, however, these are additions by later hands. It is certain that, in the time of Charlemagne, Ambrosian song was finally superseded, except in the Milanese, by Gregorian. The knowledge of the Ambrosian musical alphabet, if it ever existed, may, in such circumstances, and in such an age, have easily been lost, though the melodies themselves were long preserved traditionally.

## Ambrosian Office[[@Headword:Ambrosian Office]]

             (Ambrosianus titus, or Mediolanensis Ecclesice ritus), the office used in the Church of Milan (called the Ambrosian Church). Before the time of Charlemagne every Church had its own particular. office, and there is good reason to believe that this office was in use in the Church of Milan before the time of St. Ambrose; but that when the popes compelled all the Churches of the West to adopt the Roman office, the Milanese gave the name of St. Ambrose to theirs, in order to protect it, although he was not really the author of it. It may be, however, that St. Ambrose made alterations in the original office, which he found established in his Church; and the name of the office of St. Ambrose has been retained, to distinguish it from the Roman office in use in other churches. See Le Brun, Exp. de la Messe, 2, 176. SEE AMBROSIAN LITURGY.

## Ambrosianum[[@Headword:Ambrosianum]]

             a word in old liturgical writings denoting a hymn, from St. Ambrose having been the first to introduce metrical hymns into the service of the Church. Originally the word may have indicated that the particular hymn was the composition of St. Ambrose, and hence it came to mean any hymn.

## Ambrosiaster[[@Headword:Ambrosiaster]]

             a Pseudo-Ambrosius, the usual name of the unknown author of the Commentaria in 12 Epistolas B. Pauli, which is contained in the second volume of the Benedictine edition of the works of Ambrose. It appears from the book itself that it was compiled while Damasus was bishop of Rome. Augustine quotes a passage from this book, but ascribes it to St. Hilary, from which circumstance many have concluded that Hilary, a deacon of the Roman Church under Damasus, who joined the schism caused by Bishop Lucifer of Cagliari, was the author. But against this opinion it may be adduced that Augustine would not have given to a follower of Lucifer the title of saint. — Herzog, 1:277.

## Ambrosius, Theseus[[@Headword:Ambrosius, Theseus]]

             (Ital. Teseo Ambrogio), an Italian Orientalist, was born in 1469. He is said to have understood eighteen languages, especially the Syriac. At the order of pope Leo X, he opened a school for the Chaldee and Syriac languages at Bologna. He died in the Monastery of St. Peter at Pavia in 1540. He wrote, Introductio in Chaldaicam Linguam, Syriacam atque Armenicam et decem alias Linguas (Pavia, 1539). See Jocher, Allgemeines Gelehrten-Lexikon and Suppl. s.v.; Gotze, Merkwiurdigkeiten der Dresd. Bibl. 1, 141; Colomesius, Gallia Orientalis; Steinschneider, Bibl. Handbuch, s.v. (B. P.)

## Ambrosius-ad-Nemus[[@Headword:Ambrosius-ad-Nemus]]

             (AMBROSE-AT-THE WOOD), ORDER OF, monks of. The origin of the order is known from a bull of Gregory XI, addressed in 1375 to the monks of the church of St. Ambrose without the walls of Milan; from which it appears that these monks had for a long time been subject to a prior; but had no fixed rule, in consequence of which the pope, at the prayer of the archbishop, had ordered them to follow the rule of Augustine, permitted them to assume the above name, to recite the Ambrosian office, and directed that their prior should be confirmed by the archbishop of Milan. They afterward had many establishments in different parts of Italy; but they were independent of one another until Eugenius IV, in 1441, united them into one congregation, and exempted them from the jurisdiction of the ordinaries, making the convent at Milan the chief of the order. In 1579 they applied to St. Charles Borromeo to aid them in the reformation of their houses, whose discipline had become somewhat relaxed. In 1589 Sixtus V united them to the congregation of St. Barnabas; but in 1650 both were dissolved by Pope Innocent X. — Helyot, ed. Migne, 1, 203.

## Ambrosn Of Sienna[[@Headword:Ambrosn Of Sienna]]

             a Dominican, was born at Sienna, April 16, 1220, and assumed his habit when seventeen. After studying at Paris he went to Cologne, and preached with great success throughout Germany. Through his influence the city of Sienna made peace with Clement IV, who had placed it under interdict for favoring the party of Frederick II. Ambrose did the same thing during the pontificate of Gregory X. He frequently refused the episcopate; and spent the rest of his life in legations and apostolic missions. He died at Sienna, March 20, 1286, on which day the Roman martyrology commemorates him. See Bollandus, Life of Ambrose.

## Ambulia[[@Headword:Ambulia]]

             in Greek mythology, was a surname of Minerva, by which the inhabitants of Sparta worshipped her. The Dioscuri were also called Ambulii, and Jupiter Ambulius. The signification of the name is unknown.

## Ambuscade and Ambush[[@Headword:Ambuscade and Ambush]]

             (Hebrew אָרִב, arab', to lie in wait), in military phraseology, are terms used promiscuously, though it is understood that the first more properly applies to the act, and the second to the locality of a stratagem which consists mainly in the concealment of an army, or of a detachment, where the enemy, if he ventures, in ignorance of the measure, within the sphere of its action, is suddenly taken at a disadvantage, and liable to be totally defeated. The principles which must guide the contrivers of an ambuscade have been nearly the same in all ages; embracing concealment from the observation of an enemy so as to create no suspicion; a position of advantage in case of being attacked by superior forces; and having the means of retreating, as well as of issuing forth to attack, without impediment, when the proper moment is arrived. The example of Joshua at the capture of Ai (Joshua 8) shows the art to have been practiced among the Jews on the best possible principles. The failure of a first attempt was sure to produce increased confidence in the assailed, who, being the armed, but not disciplined inhabitants of a strong place, were likely not to be under the control of much caution. Joshua, encamping within sight, but with a valley intervening, when he came up to make a false attack, necessarily appeared to disadvantage, the enemy being above him, and his retreat toward his own camp rendered difficult by its being likewise above him on the other side, and both sides no doubt very steep, as they are in general in the hills of this region. His men therefore fled, as directed, not toward the north, where the camp was, but eastward, toward the plain and desert; while in the hills, not behind, but on the west side, lay the ambuscade, in sufficient force alone to vanquish the enemy. This body of Israelites had not therefore the objectionable route to take from behind the city, a movement that must have been seen from the walls, and would have given time to close the gates, if not to warn the citizens back; but, rising from the woody hills, it had the shortest distance to pass over to come down directly to the gate; and, if an accident had caused failure in the army of Joshua, the detachment could not itself be intercepted before reaching the camp of the main body; while the citizens of Ai, pursuing down hill, had little chance of returning up to the gates in time, or of being in a condition to make an effectual onset (see Stanley, Sinai and Palest. p. 198). In the attempt to surprise Shechem (Jdg 9:30 sq.) the operation, so far as it was a military maneuver, was unskillfully laid, although ultimately successful in con. sequence of the party spirit within, and the intelligence which Abimelech (q.v.) maintained in the for tress. SEE WAR.

## Ame[[@Headword:Ame]]

             rabbi, a Jewish teacher, lived at Tiberias in the 4th century. Together with his colleague rabbi Assd (q.v.), he performed judicial functions among his coreligionists. Both were, highly honored, and were styled “judges of Palestine,” “the noble pair of priests of Palestine.” Both regarded the Samaritans as heathen, because they sold Gentile wine to the Jews (Cholin, fol. 6 b). Ame would also not allow that a Samaritan should be instructed in the law. Against the verbal interpretation of the Scriptures he propounded the thesis, “The law, the prophets, and the word of the wise contain hyperbolical expressions: the law, the cities are great and walled up to heaven' (Deu 1:28); the prophets, ‘so that the earth rent with the sound of them' (1Ki 1:40); the word of the wise, ‘the daily  morning and evening sacrifice. was watered with a golden cup': (Tamid, fol. 29 a).” Another maxim of his was, “No death without sin, no pains without trespasses” (Sabbath, fol. 55 a). See Hamburger, Real-.Encyklop. 2, 56 sq.; Gratz, Gesch. d. Juden, 4, 298, 301, 304, 307; Jost, Gesch. d. Judenth. u. s. Sekten, 2, 160, 162, 165, 195. (B. P.)

## Ame, St[[@Headword:Ame, St]]

             SEE AMATUS.

## Amedians, Amadeists[[@Headword:Amedians, Amadeists]]

             an order of minor friars, instituted about 1452; so called from their professing. themselves amantes Deum, loving God; or amati Deo, loved by God. Others derive the name from their founder, Amadeus or Amedeus, a Portuguese nobleman. They wore a gray habit and wooden shoes, and girt themselves with a cord. They had twenty-eight convents in Italy, besides others in Spain, and were united by Pope Pius V partly with the Cistercian order, and partly with that of the Soccolanti, or wooden-shoe wearers. — Helyot, ed. Migne, 1, 200.

## Amedon. Moses[[@Headword:Amedon. Moses]]

             a Methodist Episcopal minister, was born at Reedsborough, Vt., Oct. 10, 1794, of pious parents, who gave him a careful religious training. He experienced conversion about 1811, and in 1814 entered the New York Conference, in which he labored diligently until arrested by disease in 1829, when he retired to his residence at Watervliet Circuit, where he died, March 21, 1830. See Minutes of Annual Conferences, 1830, p. 78.

## Amelgard[[@Headword:Amelgard]]

             a Belgian priest, lived at Liege near the close of the 15th. century. He was charged, it is said, by Charles VII with the revision of the trial of Joan of Arc. He wrote, De Rebus Gestis Caroli VII Historiarum Libri V: — De Rebus Gestis Ludovici XI,; Francorum Regis, Historiarum Libri I. The unpublished MS. is preserved in the National Library at Paris. A number of extracts from the history of Louis XI are found in Martene and Durand, Veterum Scriptorum' Amplissinma Collectio. See Hoefer, Nouv. Biog. Generale, s.v.

## Amelincourt, Mons. Di[[@Headword:Amelincourt, Mons. Di]]

             a priest, author of a dogmatic treatise on the Number of the Elect (Rouen, 1702, 2 vols. 12mo). See Journal des Savans, 1702. — Landon, Eccles. Dict. s.v.

## Amelius[[@Headword:Amelius]]

             a Platonic philosopher of the 3d century, was born in Etruria. In the year 246 he went to Rome, where he attended for twenty-four years the lectures of the Neo-Platonist Plotinus, whose most famous pupil he became, as well as his apologist. Like all Neo-Platonists Amelius tried to save heathenism, which was already on the wane. He was not only a pious heathen, but also attacked Christianity, especially Gnosticism, on the one hand, while, on the other, he perused the beginning of the Gospel of St. John, especially the Johannean doctrine of the Logos, in defence of Platonic philosophy. His writings, with the exception of the fragment, in which he makes reference to the beginning of the Gospel of St. John, are all lost. He died at Apamea, in Syria. See Eusebius, Preparatio Evangel. 2, 19; Theodoret, Graec. Affict. lib. 2; Cyrillus Alexandrinus, In Julianum, lib. 8; Hefele, in Wetzer und Welters Kirchen-Lexikon. s.v.; Smith, Dict. of Class. Biog. s.v. (B. P.)

## Amelius, Peter[[@Headword:Amelius, Peter]]

             an Augustine monk of the 14th century, afterwards bishop of Sinigaglia. He was both at Aleth (Alecta), in Languedoc, and not at St. Malo, as some assert. He accompanied Gregory XI to Rome when that pope transported the papal throne thither from Avignon in 1376; and he wrote an account of the journey, which Papyrius Masson mentions. Amelius also wrote a Treatise of the Ceremonies of the Roman Church, published by Mabillon in vol. 2 of the Museum Italicum. See Mordri, ed. of 1759.

## Amelotte, Denis[[@Headword:Amelotte, Denis]]

             a French ecclesiastic and author, was born at Saintes, in Saintonge, in 1606. Soon after receiving priest's orders he became a member of the Congregation of the Oratory of St. Philip Neri. In 1643 he published a Life of Charles de Goudren, second superior of the Congregation, which, by some of its remarks on the abbot of St. Cyran, gave great offence to the Port-Royalists. Another work, containing a vehement attack on the doctrines of the Jansenists, still further embittered the feelings of the party towards him, and elicited from Nicole a satirical reply entitled Idle Generale de l'Esprit et du Livre du P. Amelotte. Amelotte, in revenge, availed himself of his influence with the chancellor to prevent the  publication of the newly completed Port-Royalist translation of the New Test., which had therefore to be issued at Mons, in Flanders. He thus secured a free field for a translation of his own, with annotations, which appeared in 4 vols. 8vo (1666-68). He died Oct. 7, 1678. See Encyclop. Brit. 9th ed. s.v.

## Amemu[[@Headword:Amemu]]

             an inferior Egyptian deity who was represented as a man with the head of a sparrow-hawk. Amenamen is a mystical title of the deity Amen-Ra in ch. 166 of the Egyptian Ritual of the Dead.

## Amen[[@Headword:Amen]]

             (Hebrew amen', אָמֵן, ἀμήν), a particle of attestation adopted into all the languages of Christendom.

I. This word is strictly an adjective, signifying "firm," and, metaphorically, "faithful." Thus, in Rev 3:14, our Lord is called "the amen, the faithful and true witness." In Isa 65:16, the Hebrew has "the God of amen," which our version renders "the God of truth," i e. of fidelity. In its adverbial sense amen means certainly, truly, surely. It is used in the beginning of a sentence- by way of emphasis — rarely in the Old Test. (Jer 28:6), but often by our Savior in the New, where it is commonly translated "verily." In John's Gospel alone it is often used by him in this way double, i.e. "verily, verily." In the end of a sentence it often occurs singly or repeated, especially at the end of hymns or prayers, as "amen and amen" (Psalm 41:14; Psa 72:19; Psa 89:53). The proper signification of it in this position is to confirm the words which have preceded, and invoke the fulfillment of them: "so be it,! fiat; Sept. γένοιτο. Hence in oaths, after the priest has repeated the words of the covenant or imprecation, all those who pronounce the amen bind themselves by the oath (Num 5:22; Deu 27:15; Deu 27:17 : Neh 5:13; Neh 8:6; 1Ch 16:36; comp. Psa 106:48). SEE OATH.

II. In the public worship of the primitive churches it was customary for the assembly at large to say Amen at the close of the prayer; a custom derived from apostolic times (1Co 14:16). Several of the fathers refer to it. Jerome says that in his time, at the conclusion of public prayer, the united voice of the people sounded like the fall of water or the noise of thunder. Great importance was attached to the use of this word at the celebration of the eucharist. At the delivery of the bread the bishop or presbyter, according to the Apostolical Constitutions, is directed to say, "The body of Christ;" at the giving of the cup the deacon is instructed to say, "The blood of Christ, the cup of life;" the communicant is directed on each occasion to say "Amen."' This answer was universally given in the early Church. SEE RESPONSE.

III. It is used as an emphatic affirmation, in the Sense "so be it," at the end of all the prayers of the Church of England. It is sometimes said in token of undoubting assent, as at the end of the creed, Amen, "So I believe." The order of the Church of England directs that the people shall, at the end of all prayers, answer Amen." — Bingham, bk. 15, ch. 3, § 25.

Special treatises on the subject are Kleinschmidt, De particula Amen (Rint. 1696); Weber, De voce Amen. (Jen. 1734); Wernsdorf, De Amen, liturgico (Viteb. 1779); Brunner, De voce Amen (Helmst. 1678); Fogelmark, Potestas verbi אָמֵן (Upsal. 1761); Meier, Horoe philol. in Amen (Viteb. 1687); Treffentlich, De אָמֵן (Lips. 1700); Vejel, De vocula Amen (Argent. 1681); Bechler, Horoe philol. in Amen (Wittemb. 1687).

## Amen-Ra[[@Headword:Amen-Ra]]

             (Amen. the Sun; or the Self-suficient, the Hidden) was the Supreme Being of the Egyptians considered as an abstract entity; all the other deities, even Ra himself, being but emanations from him. He was chiefly adored at Thebes, in Upper Egypt, and his worship was repeatedly overthrown and restored in Egypt during the principal dynasties.

## Amende Honorable[[@Headword:Amende Honorable]]

             in an ecclesiastical sense, is a sort of penance inflicted on offenders in some cases. It consists in walking barefooted and in a shirt only, with a lighted torch in the hand and a cord round the neck, and before the church, or some other auditory, demanding pardon of God, the king, and justice for the offence committed. The ecclesiastical courts of Great Britain have the power to impose a somewhat similar penance on offenders by directing them to stand in the sight of the congregation and confess their evil deeds.

## Amendola, Ferrante[[@Headword:Amendola, Ferrante]]

             a Neapolitan historical painter, was born in 1664, and studied under the celebrated Solimena. He painted many works at Naples, the best of which are two altar-pieces in the Church of the Madonna di Monte Vergine. His chief merit consisted in a practical facility of coloring.

## Amendola, Tommaso[[@Headword:Amendola, Tommaso]]

             a Dominican who lived in the 18th century, is the author of Collectanea in Septem Ecclesic Sacramenta (Naples, 1699, 1719, 1729, 3 vols.): — Collectanea in Ecclesiasticas Censuras et Poenas (ibid. 1, 702, 1717, 2 vols.): — Resolutiones Morales et Practicea (ibid. 1706): — Collectanea de Justitia et Jure in Duos Tomos Divisa (ibid. 1727). See Mazzuchelli, Scrittori cdItalia (Brescia, 1753); Echard, Script. Ord. Prcedicant.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Amenites[[@Headword:Amenites]]

             a subdivision of the Mennonites, so named from JACOB AMEN; a Mennonite minister of Amenthal, Switzerland. He was not a man of note, nor was he considered the founder of a sect. The perpetuation of his name in this way is due to a controversy in 1670 on minor points of doctrine between Jacob Amen and John Heisly, another Mennonite, which produced, finally, a schism in the Mennonite body. By a corruption of the name Amenite, the members of the sect in Pennsylvania, where they abound, are called Amish, Awmish, or Omishers. SEE MENNONITES.

## Amennaanka (Amennatakamti, Or Amenparuiusaka)[[@Headword:Amennaanka (Amennatakamti, Or Amenparuiusaka)]]

             is a mystical title of the deity Amen-Ra in ch. 166 of the Egyptian Ritual of the Dead, entitled the “Chapter of the Boat.”

## Amenruta[[@Headword:Amenruta]]

             was a mystical title of the deity Amen-Ra, in ch. clxvii of the Egyptian Ritual of the Dead.

## Amensius[[@Headword:Amensius]]

             a deacon, is commemorated in Bede's martyrology as a saint on Nov. 10.

## Ament[[@Headword:Ament]]

             was a Theban goddess. She was a form of the goddess Mant, the wife of Amen-Ra, and was represented as wearing the sacred red crown.

## Amenthes[[@Headword:Amenthes]]

             the Graecized form of Rhotamenti, the mythological title of Osiris, as judge of the dead in Hades, among the ancient Egyptians.

## Amenti[[@Headword:Amenti]]

             (the Hidden), in Egyptian mythology, was the general name of the underworld, or Hades, including the lower heaven, or Aahlu, “fields of peace,” with its twenty-one gates; Kerneter, “good place;” Rusta, or purgatory; and Hell. It was under the special governance of the setting sun as Osiris Rhotamenti, the judge of the souls of the dead; of Horus and the funeral deities. The great Hall of the Two Truths was there, and in it the examination of the soul of the deceased took place. There were also the fifteen gates of the House of Osiris, and the fourteen Abodes of Hell. Amenti had its rivers both of separation and punishment, in that respect resembling the Hades of Greek mythology, which was doubtless copied from it. It is fully described in the great collection of funeral rituals called be Ritual of the Dead, and it was often spoken of as the country of the words of truth and the happy land of Osiris. Owing to the graves of the Egyptians being mostly excavated in the mountains on the western bank of the Nile, the terms “land of the west” and “the hidden land” became synonymous; and the present name of the village of Erment is derived from that of one of the chief cities near the ancient Necropolis. For further details SEE AAHLU; SEE ATUM; SEE HORUS; SEE KERNETER; SEE RHOTAMENTI; SEE RUSTA.

## Amerbach, Vitus[[@Headword:Amerbach, Vitus]]

             a professed follower of Luther, and afterwards a Roman Catholic, was born at Wedinguen, in Bavaria, and studied law, philosophy, and divinity at Wittenberg. He was professor of philosophy at Ingoldstadt. He translated into Latin the orations of Isocrates and Demosthenes, the treatise of St. Chrysostom on Providence, and that of Epiphanius on the Catholic faith. He published also commentaries on Cicero's Offices, on the poems of Pythagoras and Phocyllides, on the Tristia of Ovid, and on Horace's De Arte Poetica. He died in 1557.

## Ameretat[[@Headword:Ameretat]]

             (Immortality), in Zendic mythology, was the name of the sixth of the heavenly Amshaspands.

## America[[@Headword:America]]

             I. Church History, — Of the religious creeds of the American aborigines we treat in the article INDIANS (AMERICAN) SEE INDIANS (AMERICAN) . The introduction of Christianity coincides with the discovery of America by Europeans. About the year 1000 the Icelanders and Norwegians are said to have established in Greenland twelve churches, two convents, and one bishopric (of Gandar) on the eastern shore, and four churches on the western; and in 1266 some priests are said to have made a voyage of discovery to regions which have recently become more known by Parry, John and James Ross and others. All traces of Christianity, however, had disappeared when, in the sixteenth century, North America, and in particular Greenland, were discovered again. The discovery of America by Columbus was followed by the establishment of the Roman Church in South and Central America, in the West Indies, and on the southern coast of North America. Canada, the northern lakes, and the Mississippi valley were for a century under the sway of the French. and thus likewise under the influence of the Roman Church. But the temperate zone, the heart of the continent, was reserved for the Protestants of England, Germany, Holland, and the persecuted Huguenots. The Church of England was established in Virginia, the Carolinas, and Georgia; in Maryland after the decline of the Roman Catholic influence, and in New York after its cession by the Dutch. Its at. tempts at gaining ground in other colonies failed; and at the time of the Revolution its growth had remained far behind that of the persecuted and dissenting bodies of the Old World, which soon became the strength of the New The Puritans and non- conformists occupied New England, the Quakers planted Pennsylvania, the Presbyterians and Methodists became numerous in the Middle States, and a number of minor denominations found here religious toleration, and helped to foster the spirit of religious liberty. The Declaration of Independence, by which thirteen British colonies freed themselves from the mother country in 1776, marks a new era not only in the church history of America, but in the general history of Christianity. The union between church and state was dissolved; the state renounced its claims over the consciences of men, and the church sought its support no longer from the state, but from the voluntary contributions of its members. SEE UNITED STATES.

This principle, which was originally established in the United States only, soon began to exert an influence over the churches of the whole country, and even to spread across the Atlantic, where it prepared, slowly but steadily, an entire transformation of the relation between church and state. Protestantism has since not only brought the whole of North America and a part of the West Indies under its influence, but it is steadily pressing forward toward the south, and narrowing the territory of the Roman Church. The: states of Central and South America have nominally remained connected with the Roman Church, but religious toleration has been established in most of them, and every where the Roman clergy has a hard stand against an advanced liberal party, which is determined to abolish all the privileges of the Roman Church, send to introduce unlimited religious liberty. For the details of American Church History, see the articles on the various states, SEE UNITED STATES, SEE MEXICO, etc. A brief and comprehensive survey of the development of American Church History is given in Smith's Tables of Church History.

II. Religious statistics. — The latest available returns give approximately the following details as to the denominational status of America:

It appears from the above table that Protestant Christianity prevails in the United States, in British America, and in the Dutch, Danish, and Swedish possessions in the West Indies and South America. In the rest of America the Protestant population consists mostly of foreigners. But in Brazil a large immigration from Germany and Switzerland has already established the foundation of a native Church; and in New: Granada, Chili, the Argentine Confederation, Uruguay, and Hayti flourishing congregations labor for the same end. The Roman Church prevails in Mexico, the West Indies, and all the Central and South American states, and is also numerously represented in the United States and in the British possessions. In Russian America all the native Russian population belongs to the Greek Church. A number of pagan Indians still live in nearly all parts of America. Their number is estimated at about 1,000,000. Jews, Mormons, and Spiritualists are found almost only in the United States, where there are also a number of other congregations which expressly place themselves outside of Christianity, without having established any other positive creed (see Schem, Ecclesiastical Yearbook).

## American Baptist Missionary Union[[@Headword:American Baptist Missionary Union]]

             SEE MISSIONS (BAPTIST).

## American Baptist Publication Society[[@Headword:American Baptist Publication Society]]

             SEE BAPTISTS.

## American Bible Society[[@Headword:American Bible Society]]

             SEE BIBLE SOCIETIES.

## American Bible Union[[@Headword:American Bible Union]]

             SEE BIBLE SOCIETIES.

## American Board of Commissioners for Foreign Missions[[@Headword:American Board of Commissioners for Foreign Missions]]

             SEE MISSIONS (AMERICAN BOARD).

## American Colleges[[@Headword:American Colleges]]

             SEE COLLEGES.

## American Home Mission Society[[@Headword:American Home Mission Society]]

             SEE MISSIONS.

## American Missionary Society[[@Headword:American Missionary Society]]

             SEE MISSIONS (AMERICAN MISSIONARY SOCIETY).

## American Reform Tract and Book Society[[@Headword:American Reform Tract and Book Society]]

             SEE TRACT SOCIETIES.

## American Sunday-school Union[[@Headword:American Sunday-school Union]]

             SEE SUNDAY-SCHOOL.

## American Tract Society[[@Headword:American Tract Society]]

             SEE TRACT SOCIETIES.

## American Wesleyan Methodists[[@Headword:American Wesleyan Methodists]]

             SEE WESLEYAN METHODIST CONNECTION OF AMERICA.

## American and Foreign Bible Society[[@Headword:American and Foreign Bible Society]]

             SEE BIBLE SOCIETIES.

## American and Foreign Christian Union[[@Headword:American and Foreign Christian Union]]

             a religious association of the United States, organized in the city of New York in May, 1849. It was formed by the fusion of three societies which had existed for several years, the Foreign Evangelical Society, the American Protestant Society, and the Philo-Italian Society. The Foreign Evangelical Society was organized in 1839 to advance the work of evangelization in papal countries generally. It had been preceded by the French Association, which was founded in 1834, in order to assist the evangelical efforts made by the French Protestants, and, in 1836, changed its name into that of Evangelical Association. The receipts of the French Association and the Evangelical Association were $19,759, those of the Foreign Evangelical Society during the ten years of its existence, $154,345. At the request of the French Association, Rev. Dr. Baird went, in 1835, for three years to Paris, for the purpose of learning what could be done by the American churches to aid their Protestant brethren in France, and later, at the request of the Foreign Evangelical Society, traveled for four more years extensively on the Continent in prosecution of the same work. In 1849 the society had missionaries in France, Belgium, Sweden, Canada, Hayti, and South America, besides having aided the work in Germany, Poland, Russia, and Italy. The American Protestant Society was formed in 1843 in consequence of the large immigration of Roman Catholics into the United States. Its objects were: To enlighten Protestants of this country in regard to the errors of Rome, and to convert and save the members of the Roman Church in the United States. A number of colporteurs and other missionaries were maintained, laboring mostly among the Irish and German immigrants. The total receipts from 1843 to 1849 were $92,160. The Philo-Italian Society, which later took the name of the Christian Alliance, was also founded in 1843. As the proceedings of this society were not published, little is known of it farther than that it employed an active agent, a Protestant Italian, for years on the confines of Italy. The American and Foreign Christian Union, which arose in 1849 out of a union of these three societies, undertook the work and assumed the responsibilities of them all combined. Its objects are "to diffuse and promote, by missions, colportage, the press, and other appropriate agencies, the principles of religious liberty, and a pure and evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists." In the first two years of its existence, 1850 and '51, it expended nearly $15,000 for the removal to Illinois of some 500 or 600 Portuguese exiles, who had been exiled from Madeira for having embraced Protestantism. The receipts from 1849 to 1859 have ranged from $45,000 to $80,000, making a total of over $600,000 in ten years. In 1863 they were $59,063; in 1864, $73,778. It publishes a monthly magazine of 32 pages, the "Christian World" (formerly the "Am. and For. Chr. Un."), which has a large circulation. The society has also published a Sabbath-school library, consisting of 21 volumes, mostly exposing the doctrines and usages of the Roman Church. The agents of the society in the home field preach the Gospel to Roman Catholics, viz., English, Irish, French, Italian, Spanish, German, and Bohemian. In the foreign field, the society sustains missionaries itself, or supports the Protestant missions of other societies in Canada, Hayti, Mexico, South America, Ireland, Western or Azores Islands, Sweden, Belgium, Switzerland, Piedmont, France. The number of laborers employed in the home field was, in 1859, 63; the number of teachers, male and female, 375; making a force of 438 persons endeavoring to counteract the influence of the papacy. Up to May, 1859, the association had brought 14,250 youths under evangelical influence, and had been the means of the conversion of 1404 persons from Roman Catholicism. In 1885 the publication of the Christian World was discontinued, and since that time the society has suspended active operations.

## Amerytha[[@Headword:Amerytha]]

             (Α᾿μερυθά according to some copies, see Hudson, in loc., while others have Α᾿μερώθα; according to Reland, Palest. p. 560, both by erroneous transcription for Μηρώθ, which most editors give; SEE ACHABARA), a town of Upper Galilee, which Josephus fortified against the Romans (Life, 37); probably the same as MEROTH SEE MEROTH (q.v.), which terminated Upper Galilee westward (Josephus, War, 3, 3, 1); and conjectured by Reland (Palest. p. 875) to have been the Mearah of the Sidonians (Jos 13:4).

## Ames (or Amesius), William[[@Headword:Ames (or Amesius), William]]

             a celebrated Puritan divine, born in Norfolk, 1576, and educated at Christ's College, Cambridge, under Dr. Perkins, by whom he was taught evangelical religion. Appointed chaplain to the university, he gave great offense by a sermon in which he inveighed against some of the bad practices of the university, e.g. card-playing, etc., and, to avoid expulsion, he left England and became English chaplain at the Hague, and afterward divinity professor at Franeker in Friesland. He attended the synod of Dort, and died at Rotterdam, Nov. 14, 1633. He wrote many works, among them,

1. Puritanismus Anglicanus (1623, in English, 1641): —

2. De Conscientia (1630, in English, 1643): —

3. A Reply to Bishop Morton (on Ceremonies): —

4. Fresh Suit against Human Ceremonies in God's Worship (1633): —

5. Antisynodalia, 1629 (against the Remonstrants): —

6. Medulla Theologica (1623 and often after, both Lat. and Eng.).

His Latin works are collected under the title Opera, quoe Lat. scripsit, omnia (Amst. 1658, 5 vols. 12mo). Ames was eminent in casuistry (q.v.), and was a strong opponent of Arminianism. — Neal, Hist. of Puritans, 1, 572 sq.; Brooks, Lives of Puritans, 2, 405; Mosheim, Ch. Hist. c. 16, sec. 3, pt. 2, ch. 2, § 371 n.

## Ames, Bernice Darwin[[@Headword:Ames, Bernice Darwin]]

             a Methodist Episcopal minister, was born at Shoreham,,Vt., Dec. 26, 1827. He experienced religion in early youth; graduated at Middlebury College when twenty-six years of age; and during the next year was professor of Latin and Greek in the seminaries at Fort Plain and Fort Edward, N. Y. He united with the Troy Conference in 1857, and, after serving the Church in the capacity of travelling preacher a few years, he became affected with a bronchial difficulty, and, resuming his work as teacher, assumed the principalship of the Providence Conference Seminary. During the last year of the war he was secretary of the Christian Commission at Philadelphia. In 1868 he became principal of Mechanicsville Academy, and sustained that office until his death, Jan. 5, 1876. See Minutes of Annual Conferences, 1876, p. 82; Simpson, Cycloepdia of Methodism, s.v.

## Ames, Edward Raymond, D.D., Ll.D[[@Headword:Ames, Edward Raymond, D.D., Ll.D]]

             a bishop of the Methodist Episcopal Church, was born near Amesville, Adams Co., O., May 20,1806. He experienced religion in 1827, while a student in the State university at Athens, O. The following year he left college before graduating, and became the first principal of the Lebanon Seminary, which has since become McKendree College, Lebanon, Ill. In 1830 he entered the Illinois Conference, and was appointed junior preacher on School Creek Circuit. On the division of the Illinois Conference in 1832 he became a member of the Indiana Conference, and was appointed junior  preacher on the New Albany and Jeffersonville Circuit. The remainder of his active pastoral life was spent in the Indiana Conference, except one year in St. Louis. After filling several important appointments and acting as presiding elder, he was, in 1840, elected missionary secretary, which office he held four years, travelling over the West extensively, visiting the Indian missions along the northern lakes and western frontier, and establishing schools among the tribes in Arkansas. Between 1844 and 1852 Mr. Ames was presiding elder in Indiana. He then was elected to the office of bishop, and in the performance of the active duties of that office spent the remainder of his life. He died in the city of Baltimore, April 25,1879. Bishop Ames possessed a powerful physical frame and commanding presence. In his earlier ministry he had a strong voice, and spoke with great oratorical power and pathos. Great revivals everywhere attended his preaching. His strong characteristics were quickness, clearness, and comprehensiveness of perception, an unbending will, and an intuitive perception of human character. In generalship he had few equals and no superiors in the Church he served. See Minutes of Annual Conferences, 1879, p. 84; Simpson, Cyclop. of Methodism, s.v.

## Ames, Moses[[@Headword:Ames, Moses]]

             a Free-will Baptist minister, was born in Sullivan, Hancock Co., Me., Dec. 8, 1812. He was converted in the spring of 1834, commenced preaching the following July as an itinerant, and was ordained by a council from the Sebec Quarterly Meeting, Sept. 22, 1839. He extended his labors to the Wellington and Springfield Quarterly meetings, his preaching being followed with blessed results. His last ministerial services were performed with the Dover and Foxcroft Church, seventy persons being added to the Church as the fruits of a revival conducted by him. He died in South Dover, Me., Sept. 30, 1860. See Free-will Baptist Register, 1862, p. 9. (J. C. S.).

## Ames, William[[@Headword:Ames, William]]

             an English Wesleyan missionary, was born near Wellington, Shropshire. He was sent as a missionary to the West Indies in 1818; labored with acceptance at St. Vincent; and was removed in 1821 to Demerara, where he soon fell a victim to putrid fever, dying, after seven days illness, Oct. 1821. He was faithful to the duties of his calling. See Minutes of British Conferences, 1822.

## Amesaospentao[[@Headword:Amesaospentao]]

             the Zendic name of the heavenly beings who were called Amshaspands by the Persians.

## Amess[[@Headword:Amess]]

             SEE ALMUTIUM.

## Amet[[@Headword:Amet]]

             SEE AMATUS.

## Amethyst[[@Headword:Amethyst]]

             (אחְלָמָה, achlamah'; Sept. and N.T. ἀμέθυστος, Vulg. amethystus), a precious stone mentioned in Scripture as the ninth in the breastplate of the high-priest (Exo 28:19; Exo 39:12), and the twelfth in the foundations of the New Jerusalem (Rev 21:20). The transparent gems to which this name is applied are of a color which seems composed of a strong blue and deep red, and, according as either of these prevails, exhibit different tinges of purple, sometimes approaching to violet, and sometimes declining even to a rose color. From these differences of color the ancients distinguished five species of the amethyst; modern collections afford at least as many varieties, but they are all comprehended under two species — the Oriental amethyst and the Occidental amethyst. These names, however, are given to stones of essentially different natures, which were, no doubt, anciently confounded in the same manner. The Oriental amethyst is very scarce, and of great hardness, lustre, and beauty. It is, in fact, a rare variety of the adamantine spar, or corundum. Next to the diamond, it is the hardest substance known. It contains about 90 per cent. of alumine, a little iron, and a little silica. Of this species emery, used in cutting and polishing glass, etc., is a granular variety. To this species also belongs the sapphire, the most valuable of gems next to the diamond, and of which the Oriental amethyst is merely a violet variety. Like other sapphires, it loses its color in the fire, and comes out with so much of the lustre and color of the diamond that the most experienced jeweller may be deceived by it. The more common, or Occidental amethyst, is a variety of quartz, or rock crystal, and is found in various forms in many parts of the world, as India, Siberia, Sweden, Germany, Spain; and even in England very beautiful specimens of tolerable hardness have been discovered. This also loses its color in the fire (Penny Cyclopoedia, s.v.). Amethysts were much used by the anicients for rings and cameos and the reason given by Pliny, because they were easily cut (Hist. Nat. 37, 9), shows that the Occidental species is to be understood. The ancients believed that the amethyst possessed the power of dispelling drunkenness in those who wore or touched it (Anthol. Gr. 4, 18, Pliny, 37:9; Marbodius, De Gemmis, c. 4) and hence its Greek name (“from a privative, and μεθύω, to get drunk," Martini, Excurs. p. 158). In like manner the rabbins derive its Jewish name (from חָלִם, to dream), from its supposed power of procuring dreams to the wearer. (See Bruckmann, Abhandlung von den Edelsteinean; Hill's Theophrastus, notes; Hillier, De gemmus in pector. pontif., Rosenmuller, Mineralogy of the Bible; Braun, De vestitu sacerd. 2, 16; Bellarmin, Urim und Thummim, p. 55; Moore's Anc. Mineralogy, p. 168.) SEE GEM.

## Ametrite[[@Headword:Ametrite]]

             is the name given by Praedestinatus to a sect who, according to Philastrius (Hcer. 115), followed various philosophers in asserting that “there are infinite and innumerable worlds,” appealing to apocryphal books of (heathen?) prophets.

## Amh[[@Headword:Amh]]

             in Egyptian mythology, was the name of the exit gate of the funereal region of Amenti, or Hades.

## Amharic Language[[@Headword:Amharic Language]]

             a degenerate Shemitic dialect, mixed with many African words, spoken with the greatest purity in Amhara, one of the principal divisions of the Abyssinian empire. SEE ABYSSINIA. It is apparently referred to by Agatharcides (Hudson, Geogr. Min. 1, 46), about B.C. 120, under the name Καμάρα λέξις, as the language of the Troglodytes of Ethiopia. It began to prevail in Abyssinia over the Geez language about A.D. 1300, and is more or less prevalent throughout that country to the present day. Its literature is nearly confined to a few theological treatises and translations of portions of the Holy Scriptures, which have been printed mostly by the British and Foreign Bible Society, in Ethiopic characters. (See Gesenius, in Ersch and Gruber's Encyclopadie, s.v. Amharische Sprache.) The Amharic has the same alphabet as the Ethiopic, with the addition of seven characters, which have, respectively, the sound nearly of sh, ch (soft), nasal n, guttural (German) ch, weak (French) ch, g (soft), and z (as in azure). The vowels and diphthongs are the same in number and sound as in Ethiopic; also the same rules of pronunciation prevail as in that language. The formation of nouns differs very little from the Ethiopic. The indication of gender is the same. Declension takes place by means of certain particles; but the accusative case exhibits the peculiar Arabic "nunnation." SEE ARABIC LANGUAGE. The verb appears in four modifications, as active (neuter), a two-form factive, and passive. The proeterite, present, and future are clearly distinguished by a change in formation. Besides the "conjunctive" form of the present imperative and infinitive, there is also a peculiar kind of participle. Numerals and pronouns are, as to their form and use, entirely after the Shemitic analogies. The same is almost universally true of the particles. In the arrangement of words the nominative follows the other cases, and some of the conjunctions are placed at the end of the sentence. The best known specimens of Amharic literature are contained in Ehbragzer's Catechesis Christ. linguae Amharico (Rome, 1787). Ludolph prepared a brief Grammatica lingue Amharicoe, with a Lexicon Amharico-latinum attached (Frcf. 1698, fol.). The Church Mission Society (of Great Britain) has published a Grammar of the Amharic Language, by Isenberg (Lond. 1842, 8vo). Further details may be found in Jowett's Christian Researches, p. 197-213; Platt, Ethiopic MSS. (Lond. 1823); Seetzen, Linguistischer Nachlass (Leipz. 1816-18), p. 145 sq.; Schmid's Bibl. f. Kritik. 1, 307-310. SEE ETHIOPIC LANGUAGE.

## Amharic Version[[@Headword:Amharic Version]]

             The earliest attempt to translate portions of Scripture into Amharic were made by Romish missionaries; but the date cannot be ascertained, since the MSS. have never been seen in Europe. An Amharic version of the entire Scriptures, which has superseded all others, was commenced about 1810 by M. Asselin de Cherville, French consul at Cairo. Providence directed him to an old man named Abu Rumi, a person well qualified for the work. After ten years' labor this work was completed, and sold to the British and Foreign Bible Society for £1250. The MS. was brought to England by the Rev. Mr. Jowett. In 1824 the gospels were carried through the press by Dr. Lee, Mr. Jowett, and Mr. J. P. Platt, and in 1829 the entire New Testament was completed. In 1840 the Old Testament was published, and in 1842 an edition of the whole Scriptures. In superintending the printing of these editions, Mr. Platt carefully compared Abu Rumi's edition with the original Greek and Hebrew, and inserted such corrections as seemed indispensably requisite, leaving a more complete revision for a future opportunity. Since 1875 there exists a revised edition of the Amharic Bible; the version having  been made by the Rev. Dr. Krapf, aided by some young natives, for the British and Foreign Bible Society. For linguistic purposes, comp. Massaja, Lectiones Grammaticales pro Missionariis qui Addiscere volunt Linguam Amaricam, etc. (Parisiis, 1867). SEE AMHARIC LANGUAGE. (B. P.)

## Ami[[@Headword:Ami]]

             (Hebrew Ami', אָמַי, prob. a corrupted form of the name Amon; Sept. ῾Ημεἰ), the chief of a family that returned from Babylon (Ezr 2:57); more properly called AMON SEE AMON (q.v.) in the parallel passage (Neh 7:59).

## Amianthus[[@Headword:Amianthus]]

             (ἀμίαντος, unstained, i e. by sin; Hebrew 7:3, "undefiled," and so tropically, Jam 1:27; undecaying, 1Pe 1:4; chaste, Hebrew 13:4), the name of a fibrous mineral substance commonly called asbestos. This extraordinary mineral was well known to the ancients. It occurs in long, parallel, extremely slender and flexible fibres; it is found in all countries more or less abundantly, and exists, forming veins, in serpentine, mica, slate, and primitive limestone rocks, the most delicate variety comes most plentifully from Savoy and Corsica. Its fibrous texture, and the little alteration it undergoes in strong heats, caused it to be used by the Eastern nations as an article for the fabrication of cloth, which, when soiled, was purified by throwing it into the fire, from whence it always came out clear and perfectly white, hence it obtained the name of amianthus, or unsoiled., By the Romans this cloth was purchased at an exorbitant price, for the purpose of wrapping up the bodies of the dead, previous to their being laid upon the funeral pile, in order to prevent their ashes from being mingled with those of the wood. — Smith's Dict. of Class. Ant. and Penny Cyclopoedia, s.v. Asbestus.

## Amiatine Manuscript[[@Headword:Amiatine Manuscript]]

             (CODEX AMIATINUS), the most valuable of the Latin uncial MSS. of the Vulgate translation, of which it is designated as am (Tischendorf, N.T. Gr. 7th ed. proleg. p. 247; Scrivener, Introd. to N.T. Crit. p. 264). Its name is derived from the Cistercian Monastery of Monte Amiatino in Tuscany, whence it was brought into the Laurentian Library at Florence, where it still remains. It was written by the Abbot Servandus about A.D. 541, and contains both Testaments, with scarcely any defect, in one very large volume, stichometrically written in a good bold hand. Bandini first pointed out its value, although it had been slightly used for the Sixtine ed. of the Vulg. in 1587-90. Fleck wretchedly edited the N.T. part in 1840; Tischendorf collated it in 1843, and Tregelles in 1846 (Del Furea comparing it for the differences); and it was published by Tischendorf in 1850 (Testamentum Novum, Latine interprete Hieronymo; ex celeberrimo cod. Amiatino, etc., Lips. 4to), and again in 1854. The O.T. has been but little examined. The Latin text of Tregelles' N.T. is taken from this MS. (Davidson, Bib. Criticism, 2, 254; Tregelles, in Horne's Introd. 4, 253) SEE VULGATE.

## Amica[[@Headword:Amica]]

             (friend) was an epithet of Venus among the Athenians, because of her joining lovers.

## Amice[[@Headword:Amice]]

             (amictus, an outer garment), a square-shaped linen cloth worn by ecclesiastics when they put on the alb (q.v.). Walafrid Strabo, a pupil of Pabanus, enumerates the eight vestments of the Church, without including in them the amice. But in all the later liturgical writers the vestment is referred to by some one or other of its various designations (De Rebus Eccles. c. 24). There is no evidence of its use in England till nearly the close of the Saxon period. It is not mentioned in the Pontifical of Egbert (see Rock, Church of Our Fathers, 1, 465).

1. Shape of the Amice, its Material and Ornamentation. — The amice was originally a square or oblong piece of linen, and was probably worn (Fig. 1) so as to cover the neck and shoulders. Early in the 10th century (A.D. 925) we hear for the first time of ornaments of gold on the amice (Migne, Patrol. 132, 468). From the 11th century onwards the richer amices were adorned with embroidery, and at times even with precious stones. These ornaments were attached to a portion only of the amice, a comparatively small patch, known as a plaga, or parura (Fig. 4), being fastened on so as to appear as a kind of collar above the alb (Fig. 3). An example is given of late date to show the shape of the parura, as, from the nature of the material, very early amices are not extant.

2. How Worn. — All the earlier notices of the amice are such as to imply that it was worn on the neck and shoulders only. Honorius of Autun (writing cir. A.D. 1125) is the first who speaks of it as being placed on the head (Fig. 2) till the other vestments were arranged, after which it was turned down so that the parura might appear in its proper place. To this  position on the head is to be referred its later symbolism as a helmet of salvation.

Amice

(amictus, amiculum sacrum). In Roman antiquity, this was an upper garment worn over the tunic. In ecclesiastical writers, it is a square-shaped linen cloth worn by the clergy. It is called by Isidore the anabologium, and, he says, was originally a veil worn by women to cover the shoulders. Its use was formerly, as now, different in different places; sometimes it was worn round the neck, and sometimes over the head. When worn over the shoulders and neck, it was called the super-humerale, or simply humerale. It was originally worn under the alb, not, as now, over it — a custom which is still preserved among the Maronites. It is still in use in the Roman Catholic Church, but not in the Church of England.

## Amico, Antonino de[[@Headword:Amico, Antonino de]]

             of Messina, canon of the Cathedral of Palermo, and historiographer to Philip IV, king of Spain, acquired much reputation for his knowledge in history and the antiquities of Sicily. Of his numerous works on this subject some have been printed and the others are in manuscript. Among those printed are, Trium Orientalium Latinorum Ordinum, post Captam a duce Gothofredo Hierusalem, etc., Notitice et Tabularia (Palermo, 1636, fol.): — Dissertatid Historica et Chronologica de Antiquo urbis Syracusarum Archiepiscopatu (Naples, 1640, 4to). He died Oct. 22, 1641.

## Amico, Bartolommeo[[@Headword:Amico, Bartolommeo]]

             a Jesuit, was born at Anzo, in Naples, in 1562. In 1581 he joined the Society of the Jesuits, lectured on theology and philosophy at Naples, and died Sept. 7, 1649. He wrote, In Universam Aristotelis Philosophiam Note et Disputationes, quibus Illustrium Scholarum Averrois, D. Thomce, Scoti et Nominalium Sententice Expenduntur (Naples, 1623-48, 8 vols. fol.): — De Aliquibus Principiis Communibus Philosophis et Theologis (1638-44): — Regole della Coscienza Scrupulosa (1648). See Bauer, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B. P.)

## Amico, Bernardino[[@Headword:Amico, Bernardino]]

             a Franciscan monk of Gallipoli, in the kingdom of Naples, was prior of his order at Jerusalem in 1596. During a sojourn of five years in Palestine, he sketched and accurately described the sacred spots; and on his return to Italy he published in Italian this interesting work, entitled Trattato delle Piante e Imagini de' Sacri Edifizj di Terra-Santa, Disegnate in Jerusalemme, etc. (first printed at Rome, and then at Florence in 1620). The engravings of this work, which gave the designs of the sacred buildings in the Holy Land,,were executed by Callot. See Hoefer, Nouv. Biog. Generale, s.v.

## Amico, Francesco[[@Headword:Amico, Francesco]]

             a Roman Catholic theologian, was born at Cosenza, in Italy. He was a member of the Order of Jesuits, and for some time taught at Aquila and Naples. After he had been sent to Germany, he was appointed professor of  theology at Vienna, where he remained nine years, and acted as chancellor of the University of Graz for five years. He died at Graz, Jan. 31, 1651. He wrote Cursus Theologice Scholastice (Antwerp, 1650, 9 vols. fol.). The fifth volume, treating de jure ‘et justitia, was placed on the Index with the remark “donec corrigatur,” but was allowed, after due correction, by a decree dated July 6, 1655. See Sotwell, Bibl. Script. Soc. Jesu; Backer, Bibl. des Ecriv. de la Comp. de Jesus; Hurter, Nomenclator Literar. (1873), i, 59,709. (B. P.)

## Amico, Stefano di[[@Headword:Amico, Stefano di]]

             a monk of the brotherhood of Monte-Casino, was born at Palermo in 1562. He was prior, priest, and vicar-general of his order. Being prior of the Abbey of St. Martin, he considerably increased the library at his own expense, and also constructed superb buildings for the monastery. He died in 1662. Mongitore, who bestowed upon him very high eulogies, informs us, in his Bibliotheca Sicula, that he published, under the name of “Fanesto Musica,” a collection of Latin poems, entitled, Sacra Lyra, Variorum Auctorum Cantionibus Contexta, in Latina Epigrammata Conversis (Palermo, 1650). See Hoefer, Nouv. Biog. Generale, s.v.

## Amicus[[@Headword:Amicus]]

             a Christian confessor at Lyons, is commemorated in some old Roman martyrologies on July 14.

## Amid Aba[[@Headword:Amid Aba]]

             in the mythology of the Kalmucks, is the goddess of flowers. By a simple act of the will she transforms flowers into men. She is represented very much like Herli Kan and Jamandaga, in the centre of a number of goddesses, not seated, however, on a crushed man, but on a most beautiful flower.

## Amida[[@Headword:Amida]]

             in Japanese mythology, is the supreme god, sole sovereign in the regions of bliss, the father and protector of all spirits, without beginning and without end. He created the universe, rules the world, was in bodily form on the earth for more than a thousand years, performed the most stupendous miracles, and taught and converted men. There is a contradiction, however, in this, that he thereupon died voluntarily, and thus was raised to the  godhead, since which time he stands as a mediator between God and men. Through him alone, and by his mediation only, can men be saved. At death they are placed for a time in hell, from which place they can be liberated by the priests upon making presents to the temple; after which liberation they again return to this earth. Amida has seven heads, which are meant to point to his seven thousand years: rule of the world. He sits riding on a seven- headed horse.

## Amidano, Pomponeo[[@Headword:Amidano, Pomponeo]]

             an Italian painter, was born at Parnma and flourished, according to Lanzi, about 1595. He probably studied under Parmigiano, and imitated his style almost perfectly. He executed a painting in the Church of Madonna del Quartiere for the work of Parmigiano. It is supposed that many pictures ascribed to Parmigiano are by this artist.

## Amieline, Claude[[@Headword:Amieline, Claude]]

             a French theologian, was born in Paris in 1635, being a son of the attorney at Chatelet. He for a time gave his attention to law, until, disgusted with the world, he entered the Brotherhood of the Oratory, April 29, 1660. In 1663 he received priest's orders, and was made chief chanter of the Church of Paris. He died in 1708. He published a work entitled Traite de la Volonte (Paris, 1684, 12mo). He also wrote a book against Quietism, entitled Trait do Amour du Souverain Bien, etc. (ibid. 1699, 12mo). Some have attributed to him L'Art de Vivre Heureux (ibid. 1690), which others  have believed to belong to Louis Pascal. See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Amimil[[@Headword:Amimil]]

             in Mexican mythology, is a god of fisheries, whom all the nations of the Isthmus, but more especially the inhabitants of the island Knitlahuar, worshipped.

## Amin[[@Headword:Amin]]

             (Arab. faithful), a name given by the Mohammedans to the angel Gabriel, as faithfully doing God's will. They hold that he was employed by God to carry the Koran down from heaven, verse by verse, to Mohammed.

## Amin Deva (Or Jamindiv)[[@Headword:Amin Deva (Or Jamindiv)]]

             is one of the four supreme gods of the Mongolians.

## Aminon[[@Headword:Aminon]]

             (2Sa 13:20). SEE AMNON.

## Amiot[[@Headword:Amiot]]

             SEE AMYOT.

## Amir[[@Headword:Amir]]

             SEE BOUGH.

## Amittai[[@Headword:Amittai]]

             (Heb. Amittay', אֲמַתּי, true; Sept. Α᾿μαθί), the father of the prophet Jonah, a native of Gathhepher (2Ki 14:25; Jon 1:1). — B.C. ante 820.

## Amkhu[[@Headword:Amkhu]]

             an Egyptian religious title applied to a young man when entering upon maturity, generally in connection with the worship of some deity.

## Amling, Carl Gustav[[@Headword:Amling, Carl Gustav]]

             a German designer and engraver, was born at Nuremberg in 1651, and studied under F. de Poilly. He executed a large number of plates of historical subjects and portraits, the latter of which were most successful. He died in 1701, The following are the principal sacred and historical subjects: Virgin and Child: — Image of the Virgin of Consolation: — Image of St. Nicholas of Tolentino (1691).

## Amling, Wolfgang[[@Headword:Amling, Wolfgang]]

             a Protestant theologian of Germany, was born in 1542 at Munnerstadt, in Franconia. He studied at Tubingen, Wittenberg, and Jena. In 1566 he was called as rector to Zerbst, but in 1569 he gave up this position. After having travelled for some time, he was, in 1573, appointed pastor at Koswig, in Anhalt. In the same year, however, he went as pastor of St. Nicolaus's and superintendent to Zerbst, where he died, May 18,1606. Amling was a very gifted and learned man, but takes no prominent place in the history of theological science. He is only known by his opposition to the Formula of Concord, and by his bringing over a large proportion of Anhalt to the Reformed Church. He is also the author of the so-called Confessio Anhaldina (published in 1578), although it is unjustly called so, because it was only a private document. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Baumann, Historic des Furstenthums Anhalt, vi, 100-142; Schubring, Die Einfurung der reform. Confession in Anhalt, in the Zeitschrift fur die Gesch. d. luth. Theologie u. Kirche, 1848; Plitt, in. Herzog's Real Encyklop. s.v. (B. P.)

## Ammah[[@Headword:Ammah]]

             (Hebrew Ammah', אִמָּה, a cubit, as often;. Sept. Α᾿μμά v. r. Α᾿μμάν), a hill "that lieth before Giah by the way of the wilderness of Gibeon:" the sun went down as Joab and Abishai reached this place in pursuit of Abner

(2Sa 2:24). The description appears to indicate some eminence immediately east of Gibeon (q.v.). Josephus (Ant. 7, 1, 3) renders, "a place called Ammata" (τόπος τις, ὃν Α᾿μμάταν καλοῦσι); compare the Amta (אִמְתָּא) of Jonathan's Targum. Both Symmachus (νάπη) and Theodotion (ὑδραγωγός) agree with the Vulgate in an allusion to some water-course here. It is possibly to the "excavated fountain" "under the high rock," described as near Gibeon (El-Jib) by Robinson (Researches, 2, 136). SEE METHEG-AMMAH.

Ammah

SEE CUBIT

Ammah

in Egyptian mythology, was the name of the Gate of the Dead, or of Hades, from whence, according to the Ritual of the Dead, the souls of the deceased went out on their way to heaven.

## Ammaius[[@Headword:Ammaius]]

             SEE HAMMATH; SEE EMMAUS.

## Amman, Johann[[@Headword:Amman, Johann]]

             a German engraver, lived at Hanau about the year 1640. He engraved a set of small wooden cuts representing the Passion of our Saviour, published at Amsterdam in the year 1623, with Latin verses. They possess considerable merit.

## Ammanas[[@Headword:Ammanas]]

             an unidentified Himyaritic divinity. He was probably a patron of agriculture, as a portion of the produce of the fields and herds was offered to him.

## Ammanati, Bartolommeo[[@Headword:Ammanati, Bartolommeo]]

             an illustrious Florentine sculptor and architect, was born in 1511. He first studied under the distinguished Baccio Bandinelli, and afterwards at Venice- under Jacopo Tatti, better known as Sansovino. He executed a colossal statue of Hercules at Padua by order of Marco di Mantova, a rich physician and a great patron of the arts. At Urbino he was employed to make the monument of duke Francesco Maria, in the Church of Santa Chiara. He made a handsome monument, which still exists in the Church of San Pietro at Montorio. As an architect, he designed and erected the new bridge of the Trinity over the Arno, at Florence, which still remains, and is considered one of the most elegantly designed and ingeniously constructed specimens of which the art can boast. He died in 1589.

## Ammanati, Giacomo[[@Headword:Ammanati, Giacomo]]

             also called Piccolomini, an Italian cardinal and historian, was born in 1422 at Villa Basilica, near Pescia, in Tuscany, of a noble family. He acted as papal clerk under Calixtus III. Pius II (Piccolomini) intrusted him with an important mission to Sigismund Malatesta, who finally made peace with the papal see. On account of his talents, learning, and energy, Pius II took a great liking to him, and received him into his family by adoption. In 1460 the same pope made him bishop of Pavia, and in 1461 cardinal (hence cardinalis Papiensis). Under Sixtus IV Ammanati received the archbishopric of Lucca and the cardinal-bishopric of Frascati. He died Sept. 10, 1479, at St. Lorenzo, near Bolsena. He wrote Commentarii Rertum suo Tempore Gestarum Libri VII, comprising the period from 1464 to 1469, and thus forming a continuation of the commentaries of pope Pius II. They were published, together with his Epistles, at Milan in 1506, and at Frankfort in 1614. See Paoli, Disquisizione Istorica della Patria e Compendio della Vita del Card. G. Ammanati Piccolomini detto il Papiense (Lucca, 1712); Voigt, Enea Silvio III (Berlin, 1863), p. 538 sq.; Stahl, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B. P.)

## Ammankashibar[[@Headword:Ammankashibar]]

             an Elamitic deity, of whom nothing is known.

## Ammas[[@Headword:Ammas]]

             in Greek mythology, was

(1.) a surname of Cybele as well as of Ceres.

(2.) The nurse of Diana.

## Ammergau Passion-Play[[@Headword:Ammergau Passion-Play]]

             SEE MYSTERY.

## Ammerman, Oliver Valentine[[@Headword:Ammerman, Oliver Valentine]]

             a Methodist Episcopal minister, was born in Brooklyn, N. Y., Jan. 10, 1804. He was left fatherless at the age of four; received a faithful training by his pious mother, who belonged to the Reformed Dutch Church; experienced religion at the age of sixteen on the death of his mother; was licensed to preach in 1824; and in 1826 was admitted into the New York Conference, and appointed to Suffolk Circuit. He afterwards labored at Suffolk and Sag Harbor, Stamford, Redding, Sag Harbor, Sag Harbor and Bridgehampton, Stamford, Fairhaven, Salisbury, H illsdale, New Haven, Woodbury, Sangerties, Salisbury, Red Hook, Bedford Street and Duane Street (N. Y. City), Goshen, Rhinebeck, Red Hook, Sheffield; Shrub Oaks, Dobb's Ferry, Kensico and Northcastle, Hillsdale, and Fishkill Landing, thus closing forty-two years of effective service. The remainder of his life was spent as a superannuate. He died at Peekskill, N. Y., April 23, 1879. Mr. Ammerman was sympathetic, enthusiastic, had a rich experience, and was able and successful. See Minutes of Annual Conferences, 1880, p. 41.

## Ammi[[@Headword:Ammi]]

             (Hebrew Ammi', עֵמּי, my people, Sept. λαός μου), a figurative name given by Jehovah to the people of Israel (Hos 2:1) to denote their restoration from Babylon (Henderson, Comment. in loc.). SEE LO-AMMI.

## Ammianus Marcellinus[[@Headword:Ammianus Marcellinus]]

             a Latin historian, "the last subject of Rome who composed a profane history in the Latin language," was a native of Antioch, born in the fourth century, and, in his youth, served with distinction in Germany, Gaul, and Persia. Retiring from a military life, he went to reside at Rome, where he wrote a valuable history of the Roman emperors, from Nerva, A.D. 91, where the Annals of Tacitus end, to Valens, A.D. 378. It consisted of thirty-one books, of which the first thirteen are lost. He died A.D. 390 or 410. The value of his writings for general history are fully acknowledged by Gibbon (ch. 26), and they are important to Church history for their details as to Julian and the state of Christianity in his time. There has been much controversy as to the question whether Ammianus himself was a Christian or not. Chifflet (De Ammiani Marcellini vita et libris rerum gestarum monobiblion, Lovan. 1627) advocated the opinion that Ammianus was a Christian; while Moller (Dissertat. de Ammiano Marcellimo. Altdorf. 1685, 4to), Ditki (De Ammiano Marcell. Comment. Rossel, 1841), and Heyne (Censura Ingenii et Historiar. Ammian. Marcell. p. 3 sq.) combated it. It is now generally admitted that he was not a member of the Christian Church. His work contains many caustic remarks on the doctrines of Christianity. When speaking of the martyrs, of synods and other points of the Christian system, he frequently adds remarks which clearly point to a non-Christian author. It is, however, on the other hand, equally certain that he was not addicted to the then common belief of paganism. He recognised a supreme numen which curbs human arrogance and avenges human crime, and, in general, professes views which we find in Herodotus, Sophocles, and others of the best Greek writers, and which approach a monotheistic stand-point. It seems probable that he believed primitive, unadulterated Christianity to have been, as well as the philosophy of enlightened pagans, a form of deism. From this point of view Ammianus could consistently speak favorably of many things he found among the Christians. He censures Constantine's interference in the Arian controversy, and calls it a confusion of the absolute and plain Christian religion with obsolete superstition (Christianam religionem absolutam et simplicem anili superstitione confundens). By this obsolete superstition, as the connection shows, he meant in particular the controversy concerning the Trinity and Divinity of Christ. He censured Julian the Apostate for forbidding the Christians to receive instruction in liberal studies, while he did not blame the restoration of pagan sacrifices. He was not opposed to the paganism of Julian, but to the violation of religious toleration. — See Rettberg, in Herzog, Real Encyklopadie, 1, 279 sq.. The best edition of his history is that of Wagner (Leipz. 1808, 3 vols. 8vo). An English translation was published by Philemon Holland (Lond. 1609). Bahr, Gesch. der rom. Literatur (Carlsruhe, 1845), 2, 194.

## Ammidioi[[@Headword:Ammidioi]]

             [some editions corruptly AMMIDIOR] (Α᾿μμίδιοι, v. r. Α᾿μμιδαῖοι), one of the persons whose descendants (or rather places whose inhabitants) are said to have returned from the captivity (1Es 5:20), but the name is apparently an interpolation, or at least inextricably confused, as nothing corresponding to it is found in the genuine texts (Ezr 2:25; Neh 7:29); this, with the previous two names (Pira and Chadias), being inserted between Beroth (Beeroth) and Cirama (Ramah). Perhaps it is compounded of the following names, Harim and Hadid, which otherwise are not given in the list of Esdras.

## Ammiel[[@Headword:Ammiel]]

             (Hebrew Ammiel', עַמַּיאֵל, people [i.e. friend] of God: Sept. Αμιήλ), the name of four men:

1. The son of Gemalli, of the tribe of Dan, one of the twelve spies sent by Moses to explore the land of Canaan (Num 13:12), B.C. 1657. He was, of course, among the ten who perished by the plague for their unfavorable report (Num 14:37).

2. The father of Machir of Lo-debar, which latter was one of David's friends (2Sa 9:4-5; 2Sa 17:27). B.C. ante 1023.

3. The father of Bathsheba, wife of Uriah, and afterward of David (1Ch 3:5). In 2Sa 11:3, he is called (by transposition) ELIAM (q. V.).

4. The sixth son of Obed-edom, the Levite (1Ch 26:5), B.C. 1014.

## Ammihud[[@Headword:Ammihud]]

             (Hebrew Ammihud', עִמַּיהוּד, people of glory, i e. renowned; Sept.

Ε᾿μιούδ, but in 1 Chronicles Α᾿μιούδ), the name of five men.

1. The father of Elishama, which latter was the Ephraimite chief in the time of the Exode (Num 1:10; Num 2:18; Num 7:48; Num 7:53; Num 10:22). He was the son of Laadan, and the fifth or sixth in descent from Ephraim (1Ch 7:26). B.C. ante 1658.

2. The father of Shemuel, which latter was a Simeonite chief of the period of the Exode (Num 34:20). B.C. ante 1618.

3. The father of Pedahel, which latter was the chief of the tribe of Naphtali at the same period (Num 34:28). B.C. ante 1618.

4. The father of Talmai, the king of Geshur, to whom Absalom fled after his murder of Amnon (2Sa 13:37, where the text has עִמַּיהוּר, Ammichur, margin "Ammihur"). B.C. ante 1033.

5. The son of Omri the descendant of Pharez, and the father of Uthai, which last was one of those who lived at Jerusalem on the return from Babylon (1Ch 9:4). B.C. ante 556.

## Amminadab[[@Headword:Amminadab]]

             (Hebrew Amminadab', עִמַּינָדָב, kindred of the prince, Gesen.; man of generosity, Furst, who ascribes to עִםthe sense “homo" as its primitive meaning; the passages, Psa 110:3; Son 6:12, margin, seem, however, rather to suggest the sense my people is willing; Sept. and New Test. Α᾿μιναδάβ, but in Exo 6:23, Α᾿μειναδάβ), the name of three men. SEE AMMINADIB.

1. The father of Nahshon, which latter was phylarch of the tribe of Judah at the time of the Exode (Num 1:7; Num 2:3; Num 7:12; Num 7:17; Num 10:14). B.C. ante 1658. His father's name was Ram, and he was the fourth in descent from Judah, the sixth in ascent from David, and the forty-sixth from Christ (Rth 4:19-20; 1Ch 2:10; Mat 1:4; Luk 3:33). His daughter Elisheba was married to Aaron (Exo 6:23).

2. A son of Kohath, the second son of Levi (1Ch 6:22; 1Ch 6:2; 1Ch 6:18, in which latter two verses he seems to be called IZHAR, q.v.). 3. A leader of the 112 descendants of Uzziel the Levite, who were appointed by David to remove the ark to Jerusalem (1Ch 15:10-11), B.C. cir. 1043.

## Amminadib[[@Headword:Amminadib]]

             (עִמַּיאּנָדַיב, perhaps another form of the name AMMINADAB; Sept. Α᾿μιναδάβ), a person whose chariots are mentioned as proverbial for their swiftness (Son 6:12); from which he appears to have been, like Jehu. one of the most celebrated charioteers of his day. In many MSS. the Hebrew term is divided into two words, עִמַּי נָדַיב, ammi nadih, "of my willing" or “loyal people," which has been followed in the Syriac, by the Jews in their Spanish version, and by many modern translators; but, taken in this way, it is difficult to assign any satisfactory meaning to the passage. — Good's Song of Songs, in loc.

## Ammishaddai[[@Headword:Ammishaddai]]

             (Heb., Ammishadday', עִמַּישִׁדִּי, people [i.e. servants] of the Almighty; Sept. Α᾿μισαδαι), the father of Ahiezer, which latter was the chief of the Danites at the Exode (Num 1:12; Num 2:25). B.C. ante 1658.

## Ammizabad[[@Headword:Ammizabad]]

             (Heb., lmmizabad', עִמַּיזָבָד, people of the Giver, i.e. servant of Jehovah; Sept. Α᾿μιραζάθ v. r. Ζαβάδ), the son and subaltern of Benaiah, which latter was the third and prominent captain of the host under David (1Ch 27:6), B.C. 1014.

## Ammon[[@Headword:Ammon]]

             (Heb., Ammon', עִמּוֹן, another form of the name Ben-Ammi; Sept. Α᾿μμάν), the son of Lot by his younger daughter (Gen 19:38), B.C. 2063. SEE BEN-AMMI. It also stands for his posterity (comp. Psa 83:7-8), usually in the phrase “children of Ammon.” SEE AMMONITE. The expression most commonly employed for this nation is (in the original) “Bene-Ammon;” next in frequency comes “Ammoni” or “Ammonim;” and least often “Ammon.” The translators of the Auth. Vers. have, as usual, neglected these minute differences, and have employed the three terms, children of Ammon, Ammonites, Ammon, indiscriminately. For No- Ammon, SEE AMON, and SEE NO. The name is perpetuated in the modern ruins called Amman, which represent RABBAH-AMMON SEE RABBAH-AMMON (q.v.).

Ammon

is likewise the name of another Egyptian of the same century, a bishop, to whom St. Athanasius addressed his Letter on Chastity.

Ammon

is the name of several other saints:

(1) commemorated in the Hoieronymian martyrology on Feb. 7;

(2) commemorated in Jerome's and Bede's martyrology on Feb. 9;

(3) the deacon, with the forty women, his disciples, martyrs, is commemorated in the Byzantine calendar on Sept. 1;

(4) commemorated in Jerome's and Bede's martyrology on Sept. 10;

(5) martyr at Alexandria, according to the old Roman and Bede's martyrology, on Dec. 20.

## Ammon (Amon, Or Amun), St[[@Headword:Ammon (Amon, Or Amun), St]]

             the founder of the celebrated settlement of ccenobites and hermits on or near Mount Nitria, was born about A.D. 285 in Lower Egypt. At the age of twenty-two he was married against his own consent, and after passing eighteen years with his wife in a state of virginity, he left her, with her consent, and retired to Mount Nitria, where he founded the monastery of that name, and collected a large number of hermits, who took him for their chief and guide. He was on terms of close friendship with St. Anthony, and  was credited with the gift of miracles. He died about 348. The Roman martyrology makes no mention of him; the Greeks commemorate him October 4.

## Ammon, Christoph Friedrich Von[[@Headword:Ammon, Christoph Friedrich Von]]

             a German theologian, born at Bayreuth, January 16, 1766. He became, in 1789, professor of philosophy in Erlangen; in 1792, professor of theology at the same university; in 1794, professor of theology at Gottingen. In 1804 he was called back to Erlangen, and was at the same time appointed superintendent and consistorial councillor at Ansbach. In 1813 he was called as chief court-preacher (Oberhofprediger) and chief consistorial councillor to Dresden. In 1831 he became a member of the state council of Saxony, and of the ministry of worship and public instruction, and, subsequently, vice-president of the supreme consistory. He resigned in 1849, and died at Dresden on May 21, 1850. He is chiefly known by his work on the Development of Christianity as a Universal Religion (Fortbildung d. Christenthums ur Weltreligion, 4 vols. Leip. 1833-1840), in which he argues in favor of such a development of doctrine as may keep theology in harmony with the progress of science. Ammon was a leader of the Rationalist school. He was a man of extensive learning, and a copious author. Among his writings are Geschchte d. fomi'etik (Gott. 1804); Kanzelberedtsamikeit (1799 and 1812, 8vo); Opuscula Theologica (2 vols. 1793, 1803); Bibl. Theologi , (2d ed. 1801-2, 8vo Isaiah 8 vo); Summa Theologica (3d ed. 1816); Christologie (Erl. 1794, 8vo); besides many minor works. He was regarded as one of the first pulpit orators of Germany, and is the author of many volumes of sermons. He also edited the Magazinffir christliche Prediger (Magazine for Christian preachers, Hanover, 1816-21, 6 vols.). A biographical sketch of Ammon is given in the pamphlet “Christoph Friedrich von Ammon nach Leben, Ansichten und Wirken” (Leipsic, 1850). See also Bibliotheca Sacra, 10, 244. — Winer, Theol. Literatur.

## Ammon, Friedrich Wilhelm Philip VON[[@Headword:Ammon, Friedrich Wilhelm Philip VON]]

             a German theologian, son of Christoph (q.v.), was born February 7, 1791, at Erlangen, where he also studied theology, as well as at Jena. In 1813 he was appointed pastor at Buttenheim, near Bamberg, and in 1820 became archdeacon at Erlangen, where he finally died pastor, doctor, and professor of theology, September 19, 1855. He wrote, Geiler von Kaisersberg's Leben, Lehren und Predigten (Erlangen, 1826): — Denkmal zur dritten Sdcularfeier der augsburger Confession (ibid. 1829 ) Evangelisches Jubelfestbuch zur dritten Sacularfeier der augsburger Confession (ibid. 1831): — Gallerie der denkwiirdigsten Personen, welche ins XVI., XVII. und XVIII. Jahrhunderte vion der evangelischen zur catholischen Kirche ubergetreten sind (ibid. 1833). See Zuchold, Bibl. Theol. 1:24; Winer, Handbuch der theol. Lit. 1:578, 755, 909, 916; 2:333. (B.P.)

## Ammon, Jupiter[[@Headword:Ammon, Jupiter]]

             SEE AMON.

## Ammonaria[[@Headword:Ammonaria]]

             a virgin and martyr of Alexandria, commemorated in the old Roman martyrology on Dec. 12.

## Ammonia[[@Headword:Ammonia]]

             in Greek mythology, was a surname of Juno at Elis, whither her worship had been brought from Egypt.

## Ammonian Sections[[@Headword:Ammonian Sections]]

             are those numerical divisions of the text of the Greek Testament which were introduced by Ammonius of Alexandria into his Diatessaron, or harmony of the four gospels, and were retained in the margin of many of the early copies of the gospels as being useful for comparing the parallel accounts. SEE NEW TESTAMENT.

## Ammonite[[@Headword:Ammonite]]

             (Heb., Ammoni', עִמּוֹנַי, Sept. Α᾿μμωνίτης and Α᾿μμανίτης; also בְּטֵי עִמּוֹן, “children of Ammon;” Sept. υἱοὶ Α᾿μμών), the usual designation of the people descended from Ben-Ammi, the son of Lot by his younger daughter (Gen 19:38; comp. Psa 83:7-8), as Moab was by the elder; and dating from the destruction of Sodom. The near relation between the two peoples indicated in the story of their origin continued throughout their existences from their earliest mention (Deuteronomy 2) to their disappearance from the biblical history (Jdg 5:2) the brother-tribes are named together (comp. Jdg 10:10; 2Ch 20:1; Zep 2:8, etc.). Indeed, so close was their union, and so near their identity, that each would appear to be occasionally spoken of under the name of the other. Thus the “land of the children of Ammon” is said to have been “given to the children of Lot,” i.e. to both Ammon and Moab (Deu 2:19). They are both said to have hired Balaam to curse Israel (Deu 23:4), whereas the detailed narrative of that event omits all mention of Ammon (Numbers 22, 23). In the answer of Jephthah to the king of Ammon the allusions are continually to Moab (Jdg 11:15; Jdg 11:18; Jdg 11:25), while Chemosh, the peculiar deity of Moab (Num 21:29), is called “thy god” (Num 21:24). The land from Arnon to Jabbok, which the king of Ammon calls “my land” (Num 21:13), is elsewhere distinctly stated to have once belonged to a “king of Moab” (Num 21:26). “Land” or “country” is, however, but rarely ascribed to them, nor is there any reference to those habits and circumstances of civilization — the “plentiful fields,” the “hay,” the “summer fruits,” the

“vineyards,” the “presses,” and the “songs of the grape-treaders” — which so constantly recur in the allusions to Moab (Isaiah 15, 16; Jeremiah 48); but, on the contrary, we find everywhere traces of the fierce habits of marauders in their incursions, thrusting out the right eyes of whole cities (1Sa 11:2), ripping up the women with child (Amo 1:13), and displaying a very high degree of crafty cruelty (Jer 41:6-7; Jdg 7:11-12) to their enemies, as well as a suspicious discourtesy to their allies, which on one occasion (2Sa 10:1-5) brought all but extermination on the tribe (12:31). Nor is the contrast less observable between the one city of Ammon, the fortified hold of Rabbah (2Sa 11:1; Ezra 25:5; Amo 1:13), and the “streets,” the “house-tops,” and the “high-places” of the numerous and busy towns of the rich plains of Moab (Jeremiah 48; Isaiah 15, 16). Taking the above into account, it is hard to avoid the conclusion that, while Moab was the settled and civilized half of the nation of Lot, the Bene-Ammon formed its predatory and Bedouin section. A remarkable confirmation of this opinion occurs in the fact that the special deity of the tribe was worshipped, not in a house or on a high place, but in a booth or tent designated by the very word which most keenly expressed to the Israelites the contrast between a nomadic and a settled life (Amo 5:26; Act 7:43). SEE SUCCOTH. (See Stanley, Palest. App. § 89.) On the west of Jordan they never obtained a footing. Among the confusions of the times of the judges we find them twice passing over; once with Moab and Amalek, seizing Jericho, the “city of palm-trees” (Jdg 3:13), and a second time “to fight against Judah and Benjamin, and the house of Ephraim;” but they quickly returned to the freer pastures of Gilead, leaving but one trace of their presence in the name of Chephar ha-Ammonai, “the hamlet of the Ammonites” (Jos 18:24), situated in the portion of Benjamin somewhere at the head of the passes which lead up from the Jordan valley, and form the natural access to the table-land of the west country.

Unlike Moab, the precise position of the territory of the Ammonites is not ascertainable. They originally occupied a tract of country (sometimes called Ammonitis, Α᾿μμανῖτις, 2Ma 4:26; comp. Joseph. Ant. 5,7, 9; 11:2, 1) east of the Amorites, and separated from the Moabites by the river Arnon, and from Bashan or Gilead by the Jabbok (Deu 3:16; Jos 12:2). The capital of this naturally well-fortified territory

(Num 21:24) was Rabbath-Ammon (Deu 3:11; Amo 1:14; comp. Reland, Paloest. r. 103 sq.; Cellarii Notit. 2, 671 sq.). It was previously in the possession of a gigantic race called “Zamzummim” Deu 2:20), “but the Lord destroyed them before the Ammonites, and they succeeded them and dwelt in their stead.” The Israelites, on teaching the borders of the promised land, found Sihon, king of Heshbon, in possession by conquest of the district adjoining the Dead Sea (Num 21:26), but were commanded not to molest the children of Ammon, for the sake of their progenitor Lot (Deu 2:19). But, though thus preserved from the annoyance which the passage of such an immense host through their country might have occasioned, they showed them no hospitality or kindness; they were therefore prohibited from “entering the congregation of the Lord” (i.e. from being admitted into the civil community of the Israelites) “to the tenth generation forever” (Deu 23:3). This is evidently intended to be a perpetual prohibition, and was so understood by Nehemiah (Neh 13:1). The first mention of their active hostility against Israel occurs in Jdg 3:13 : “The king of Moab gathered unto him the children of Ammon and Amalek, and went and smote Israel.” Later we are informed that the children of Israel forsook Jehovah and served the gods of various nations, including those of the children of Ammon, and the anger of Jehovah was kindled against them, and he sold them into the hands of the Philistines and of the children of Ammon. The Ammonites crossed over the Jordan, and fought with Judah, Benjamin, and Ephraim, so that “Israel was sore distressed.” In answer to Jephthah's messengers (Jdg 11:12), the king of Ammon charged the Israelites with having taken away that part of his territories which lay between the rivers Arnon and Jabbok, which, in Jos 13:25, is called “half the land of the children of Ammon,” but was in the possession of the Amorites when the Israelites invaded it; and this fact was urged by Jephthah, in order to prove that the charge was ill- founded. Jephthah “smote them from Aroer to Minnith, even twenty cities, with a very great slaughter” (Jdg 11:33; Josephus, Ant. 5, 7, 10). The Ammonites were again signally defeated by Saul (1Sa 11:11), and, according to Josephus, their king, Nahash, was slain (Ant. 6, 5, 3). His successor, who bore the same name, was a friend of David, and died some years after his accession to the throne. In consequence of the gross insult offered to David's ambassadors by his son Hanun (2Sa 10:4 : Joseph. Ant. 7, 6, 1), a war ensued, in which the Ammonites were defeated, and their allies, the Syrians, were so daunted “that they feared to help the children of Ammon any more” (2Sa 10:19). In the following year David took their metropolis. Rabbah, and great abundance of spoil, which is probably mentioned by anticipation in 2Sa 8:12 (2Sa 10:14; 2Sa 12:26-31; Joseph. Ant. 7, 7, 8). In the reign of Jehoshaphat the Ammonites joined with the Moabites and other tribes belonging to Mount Seir to invade Judah; but, by the divine intervention, were led to destroy one another. Jehoshaphat and his people were three days in gathering the spoil (2Ch 20:25). The Ammonites “gave gifts” to Uzziah (2Ch 26:8), and paid a tribute to his son Jotham for three successive years, consisting of 100 talents of silver, 1000 measures of wheat, and as many of barley. When the two and a half tribes were carried away captive, the Ammonites took possession of the towns belonging to the tribe of Gad (Jer 49:1). “Bands of the children of Ammon” and of other nations came up with Nebuchadnezzar against Jerusalem, and joined in exulting over its fall (Eze 25:3; Eze 25:6). Yet they allowed some of the fugitive Jews to take refuge among them, and even to intermarry (Jer 40:11; Neh 13:13). Among the wives of Solomon's harem are included Ammonite women (1Ki 11:1), one of whom, Naamah, was the mother of Rehoboam (1Ki 14:31; 2Ch 12:13), and henceforward traces of the presence of Ammonite women in Judah are not wanting (2Ch 24:26; Neh 13:23; Ezr 9:1; see Geiger, Urschrift, p; 47, 49; 299). In the writings of the prophets terrible denunciations are uttered against the Ammonites on account of their rancorous hostility to the people of Israel, and the destruction of their metropolis, Rabbah; is distinctly foretold

(Zep 2:8; Jer 49:1-6; Eze 25:1-5; Eze 25:10; Amo 1:13-15). SEE RABBAH. On the return of the Jews from Babylon the Ammonites manifested their ancient hostility by deriding and opposing the rebuilding of Jerusalem (Neh 4:3; Neh 4:7-8). Both Ezra and Nehemiah expressed vehement indignation against those Jews who had intermarried with the heathen (Ezra 10; Neh 13:25), and thus transgressed the divine command (Deu 7:3). The last appearances of the Ammonites in the biblical narrative are in the books of Judith (5-7) and of the Maccabees (1Ma 5:6; 1Ma 5:30-43), and it has been already remarked that their chief characteristics — close alliance with Moab, hatred of Israel, and cunning cruelty — are maintained to the end. Judas Maccabeeus fought many battles with the Ammonites, and took Jazer, with the towns belonging to it (1Ma 5:6; 1Ma 5:3-43). In the time of Antiochus Epiphanes, Josephus (Ant. 13, 8, 1) speaks of a certain Zeno Cotylas as ruler of Philadelphia (the older Rabbah). Justin Martyr affirms that in his time the Ammonites were numerous (Dial. cum Tryph. § 119). Origen speaks of their country under the general denomination of Arabia (In Job. c. i). Josephus says that the Moabites and Ammonites were inhabitants of Coele-Syria (Ant. 1, 11, 5; 11, 5, 8). SEE AMMON.

The tribe was governed by a king (Jdg 11:12, etc.; 1Sa 12:12; 2Sa 10:1; Jer 40:14) and by “princes,” שָׂרים(2Sa 10:3; 1Ch 19:3). Their national idol was Molech or Milcom (see Jour. Sac. Lit. 1852, p. 365 sq.), whose worship was introduced among the Israelites by the Ammonitish wives of Solomon (1Ki 11:5; 1Ki 11:7); and the high-places built by that sovereign for this “abomination” were not destroyed till the reign of Josiah (2Ki 23:13). Besides Nahash and Hanun, an Ammonitish king, Baalis, is mentioned by Jeremiah (40:14) and Josephus (Ant. 10, 9, 3). The following Ammonite names are preserved in the sacred text: Achior (Jdt 5:5, etc.), Baalis (Jer 40:14), Hanun (2Sa 10:1, etc.), Molech, Naamah (1Ki 14:21, etc.), Nachash (1Sa 11:1, etc.), Shobi (2Sa 17:27), Timotheus (1Ma 5:6. etc.), Tobijah (Neh 2:10, etc.), Zelek (2Sa 23:37); to which may probably be added the name Zamzummim, applied by the Ammonites to the Rephaim whom they dispossessed. SEE CANAANITE.

## Ammonitess[[@Headword:Ammonitess]]

             (Heb., Ammonith', עִמּוֹנַיתor עִמּנַית; Sept. Α᾿μμωνῖτις, in Chronicles

Α᾿μμανίτης and Α᾿μμανίτης), a female (1Ki 14:21; 1Ki 14:31; 2Ch 12:13; 2Ch 24:26) AMMONITE SEE AMMONITE (q.v.).

## Ammonitis[[@Headword:Ammonitis]]

             SEE AMMONITE.

## Ammonius[[@Headword:Ammonius]]

             (1.) a disciple of Pambo, and one of the most celebrated of the monks of Nitria. He was distinguished by the epithet παρωτής, in consequence of having cut off one of his ears to escape being made a bishop. In his youth he accompanied Athanasius to Rome; was a learned man, and is said to have been able to repeat the Old and New Tests. In the persecution under Valen's he was banished to Diocsesarea. After being in high favor for some time with Theophilus of Alexandria, he and his brothers were accused by  him of Origenism; they first took refuge in Palestine (Niceph. 8, 13), and afterwards at Constantinople, where they were well received by Chrysostom. They were also protected by the favor of the empress Eudoxia (Sozom. 8, 13), and even satisfied Epiphanius of Salamis, who came to Constantinople at the instigation of Theophilus to convict them of heresy. Ammonins died soon after. He is perhaps the author of the Institutiones Asceticce, of which twenty-two chapters are extant. See Lambecius, Biblioth. Vindob. 4, 155.

(2.) An Egyptian bishop in the 4th century. At the age of seventeen he was induced, by hearing a sermon by Athanasius, to becomne a monk, not having as yet even been baptized, and retired to Taberna. After passing two years there, under Theodorus, and fourteen at Nitria, he was, as several other monks, apparently made bishop by Athanasius, and banished by George of Cappadocia. At the request of Theophilus, he wrote an account of St. Theodorus.

(3.) Bishop of Pacnemunis and, in part, of Elearchia in the 4th century. Having been a monk, he was made bishop by Alexander. He was sent with Serapion and other bishops on an embassy from Athanasius to Constantius; was banished shortly afterwards by the Arians; and returned in A.D. 362, in which year he was present at the councils of Alexandria and Sardica.

(4.) A solitary, near Canopus, in the 4th century. In the persecution by Valens he fled to Palestine, and thence to Sinai. There he was an eye- witness of the devastation of the monasteries and hermitages by the Saracens. Combefis supposes him, on returning to Egypt, to have been ordained presbyter by Peter, and thus identifies him with the Ammonius martyred with that bishop. He thence escaped to Memphis, where he made himself a cell. His narrative, in which he mentions also a similar devastation at the same time at Raithi, is edited in Greek, with Latin translation by Combefis.

Ammonius

is the name of several other saints:

(1) a martyr commemorated in Jerome's and Bede'a' martyrlogies on Jan. 31;

(2) an infant of Alexandria, commemorated in the old Roman martyrology on Feb. 12;  (3) commemorated in Jerome's martyrology on Oct. 6.

## Ammonius (2)[[@Headword:Ammonius (2)]]

             a Christian philosopher, sometimes confounded with Ammonius Saccas, lived at Alexandria in the third century. He is the author of a “Harmony in the Gospel,” a work which by several critics is attributed to Tatian, and which is said to have induced Eusebius to write his “Canons.” There is a Latin translation of this work by Victor of Capua, entitled Ammonii, vulgo Tatiani, diatessaron, sive harmonioe in quatuor evangelia (Mayence, 1524, 8vo). A life of Christ was extracted from this work by Nachtigal (Latinized Luscinius), under the title Vita Jesu Christi, ex quatuor evangelistis ex Ammonii Alex fragmentis grecis latine versa, per O. Luscinium (Erfurt, 1544). This Ammonius is perhaps also the author of a metaphrase of the gospel of John, which is generally attributed to Nonnus, and which is found in MS. in the library of St. Mark at Venice. — Hoefer, Biographie Generale, 2, 384,

## Ammonius-Saccas, or Saccophorus[[@Headword:Ammonius-Saccas, or Saccophorus]]

             (so called because he was a porter in early life), a philosopher of Alexandria toward the end of the second century. He is considered as the founder of the Neo-Platonic Philosophy. Plotinus, Longinus, and Origen, were among his pupils. His object was to reconcile Plato and Aristotle, and hence his school was called eclectic. Ammonius had been educated in Christianity; and he seems never to have abandoned the name of the faith, while he was disparaging its doctrines and its essence. Porphyry asserts that Ammonius deserted Christianity, Eusebius (Hist. Eccl. 6, 19) that he adhered to it. To these two opinions, variously advocated by most modern divines, others have added a third, that Eusebius mistook a Christian writer of the same name for the heathen philosopher; and this is warmly maintained by Lardner (Works, 2, 439; 7, 446). He was a man of great talents and energy, and indefatigable in the pursuit of knowledge. — Waddington, Ch. Hist. ch. 3; Tennemann, Hist. Phil. § 203; Brucker, Hist. Phil. 2, 205; Mosheim, Comm. 2, 348, 7; Simon, Hist. de l'cole d' Alexandrie. 1, 204; Dehaut, Essai sur Ammonius Saccas (Bruxelles, 1836, 4to). SEE ALEXANDRIAN SCHOOL; SEE ECLECTICS; SEE NEW PLATONISTS.

## Amner, Richard[[@Headword:Amner, Richard]]

             an English Dissenting minister, was born in 1736, and had charge of a congregation at Cosely, in Staffordshire. He died in 1803. He published an Essay on the Prophecies of Daniel, which for its crudities brought him into lasting disgrace. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Amnon[[@Headword:Amnon]]

             (Heb., Amnon', אִמְנוֹן[2Sa 13:20, אֲמִינוֹן, Aminon'], faithful; Sept. Α᾿μνών), the name of three men.

1. The first named of the four sons of Shimon or Shammai, of the children of Ezra, the descendant of Judah (1Ch 4:20, comp. 1Ch 4:17), B.C. prob. post 1612.

2. The eldest son of David by Ahinoam of Jezreel (1Ch 3:1), born at Hebron (2Sa 3:2), B.C. cir. 1052. He is only known for his violation of his half sister Tamar, B.C. cir. 1031, which her full brother Absalom revenged two years after, by causing him to be assassinated while a guest at his table (2 Samuel 13). SEE ABSALOM. The Sept. (in a clause added in 2Sa 13:21, but wanting in the Hebrew) assigns as the reason for David's refraining from executing the penalty due to Amnon, that “he loved him because he was his first-born” — a fact that no doubt formed an additional incentive to the ambitious Absalom for putting him out of the way. SEE DAVID.

3. a rabbi of Mayence, lived about 1240. He wrote, Machzor, a book of prayers, printed at Dyhernfurt in 1703. See Hoefer, Nouv. Biog. Gen., s.v.

## Amoenus Prudentius[[@Headword:Amoenus Prudentius]]

             the supposed author of an Enchiridion, or manual of the Old and New Tests., called also Dittochceon, or Diptychon, in 196 Latin hexameters. These are divided into forty-nine tetrastichs, descriptive of the principal events and characters of Scripture. Nothing is known of Amcenus except his name. The Enchiridion was first printed as his work in the Fabrician collection (Basle, 1562). Two other short compositions are ascribed to this author: Egqyptius Deum Martini Invocans Tempestatis Periculum Efiugit, a short hexameter fragment: — and In Leontium Episcopum Burdigalensi Ecclesice Redditum, an acrostic ode.

## Amok[[@Headword:Amok]]

             (Heb., Amok', עָמוֹק, deep Sept. Α᾿μούχ, Α᾿μέχ), the father of Eber, and a chief among the priests that returned from Babylon with Zerubbabel (Neh 12:7; Neh 12:20), B.C. 536.

## Amolo Archbishop Of Lyons[[@Headword:Amolo Archbishop Of Lyons]]

             SEE AMULO.

## Amolo or Amulo[[@Headword:Amolo or Amulo]]

             archbishop of Lyons, A.D. 841, was one of the opponents of Gotteschalcus, but seems to have been of a different spirit from some of them, Hincmar especially. He wrote,

1. An Epistle to Theobald, about certain pretended relics of saints and the false miracles which were promulgated by the scoundrels who sold them. Amolo declared it all imposture.

2. To Gotteschalcus, an epistle (Sismondi, Opera, 2, 893) written with a great deal of brotherly love, and declaring that “God had predestinated no man to damnation.” Also “Opuscula duo de Praedestinatione,” to be found in Bib. Max. Patr. 14, 329.

## Amomum[[@Headword:Amomum]]

             (ἄμωμον). This word is only found in Revelations 18:13 (between “cinnamon” and “odors”), and is even there omitted in the received text. It denoted an odoriferous plant or seed, used in preparing precious ointment. It probably differed from the modern amomum of the druggists (Penny Cyclopcedia, s.v.), but the exact species is not known. It was of various qualities, growing in Armenia and Media, and also in Pontus, with seeds in clusters like grapes (Pliny, Hist. Nat. 12, 28; Theophrastus, Hist. Plant. 9, 7).

## Amon[[@Headword:Amon]]

             (Heb., Amon', אָמוֹן, builder [the deriv. of No. 3 is prob. different]), the name of three men and a deity.

1. (Sept. Α᾿μμών, and Ε᾿μήρ v. r. Σεμήρ.) The governor of the city of Samaria in the time of Ahab, to whose custody the prophet Micaiah was delivered (1Ki 22:26; 2Ch 18:25), B.C. 895.

2. (Sept. Α᾿μών v. r. Α᾿μώς.) The son of Manasseh (by Meshullemeth the daughter of Haruz of Jotbah), and fifteenth separate king of Judah, B.C. 642-640. He appears to have derived little benefit from the instructive example which the sin, punishment, and repentance of his father offered; for he restored idolatry, and again set up the images which Manasseh had cast down. To Amon's reign we must refer the terrible picture which the prophet Zephaniah gives of the moral and religious state of Jerusalem; idolatry supported by priests and prophets (1, 4; 3, 4), the poor ruthlessly oppressed (3, 3), and shameless indifference to evil (3, 11). He was assassinated in a courit conspiracy; but the people put the regicides to death, and raised to the throne his son Josiah, then but eight years old (2Ki 21:18-26; 2Ch 33:20-25). He is mentioned among the ancestors of Christ (Α᾿μών, Mat 1:10; comp. 1Ch 3:14; Jer 1:2; Jer 25:3; Zep 1:1). SEE JUDAH, KINGDOM OF.

3. (Sept. Α᾿μμών.) AMMON SEE AMMON , an Egyptian and Libyan god, in whom the classical writers unanimously recognize their own Zeus and Jupiter (Α᾿μοῦν, Herod. 2, 42; ῎Αμμων, Diod. Sic. 1, 13). The primitive seat of his worship appears to have been at Meroe, from which it descended to Thebes, and thence, according to Herodotus (2, 54), was transmitted to the oasis of Siwah and to Dodona; in all which places there were celebrated oracles of this god (Plut. Isid. c. 9; Alex. c. 72; Arnotius, 6, 12; Justin, 11, 11; Strabo, 1, 49 sq.; 17, 814). His chief temple and oraclein Egypt, however, were at Thebes, a city peculiarly conseerated to him, and which is probably meant by the No and No-Amon of the prophets, the Diospolis of the Greeks. He is generally represented on, Egyptian monuments by the seated figure of a man with a ram's head, or by that of an entire ram, and of a blue color (Wilkinson, 2 ser. 1, 243 sq.). In honor of him, the inhabitants of the Thebaid abstained from the flesh of sheep, but they annually sacrificed a ram to him and dressed his image in the hide. A religious reason for that ceremony is assigned by Herodotus (2, 42); but Diodorus (3, 72) ascribes his wearing horns to a more trivial cause, There appears to be no account of the manner in which his oracular responses were given; but as a sculpture at Karnak, which Creuzer (Symbol. 1, 507) has copied from the Description de l'Egypte, represents his portable tabernacle mounted on a boat and borne on the shoulders of forty priests, it may be conjectured, from the resemblance between several features of that representation, and the description of the oracle of Jupiter Ammon in Diodorus, 17:50, that his responses were communicated by some indication during the solemn transportation of his tabernacle. (See Smith's Dict. of Class. Biog. s.v. Ammon.) That the name of this god really occurs in the passage “Behold, I will punish the multitude (literally, Amon) of No” (Jer 46:25), is a view favored by the context and all internal grounds; but in the parallel passage; Eze 30:15, the equivalent hamon, הָמוֹן, is employed. Comp. also Eze 30:4; Eze 30:10, for the use of the latter word with reference to Egypt. These cases, or at least the former two, seem therefore to be instances of paronomasia (comp. Isa 30:7; Isa 65:11-12). It is also undoubtedly referred to in the name NO-AMMON, SEE NO, given to Thebes (Nah 3:8, where the English text translates “populous No”). The etymology of the name is obscure. Eustathius (ad Dionys. Perieg. p. 125, ed. Bernhardy) says that, according to some, the word means shepherd. Jablonski (Panth. AEgypt. 1, 181) proposed an etymology by which it would signify producing light; and Champollion originally regarded it as meaning glory (Egypte sous les Pharaons, 1, 247), but, in his latest interpretation (after Manetho in Plut.), assigned it the sense of hidden. The name accompanying the above figure on the monuments is written Amn, more fully Amn-Re, i.e. “Amon-Sun” (Gesenius, Thes. Heb. p. 115). Macrobius asserts (Saturnal. 1, 21) that the Libyans adored the sun under the form of Ammon; and he points to the ram's horns as evidence of a connection with the zodiacal sign Aries (Muller, Archaol. p. 276; Pauly, Real-Encycl. 1, 407 sq.); but this has been disputed (Jomard, Descr. de l'Egypte; Bahr, Synbolik d. Mos. Cultus, 2, 296, 641), although it would seem unsuccessfully (Creuzer, Symbolik, 2, 205; Schmidt, De Zodiaci origine AEq. p. 33, in his Opusc. quibus res AEg. illustrantur, Carolsr. 1765). SEE EGYPT; SEE HIEROGLYPHICS.

4. (Sept. ᾿Ημειμ v. r. ᾿Ημίμ.) The head or ancestor of one of the families of the “Solomon's servants” that returned from Babylon (Neh 7:59); called AMI in Ezr 2:57. B.C. ante 536.

## Amora[[@Headword:Amora]]

             (אמורא, interpreter, or expositor). In the narrower sense, this word designated those men who assisted the teachers of the law, in the schools and colleges of Palestine and Babylon, during the 3d, 4th, and 5th centuries, in interpreting the law to the people. In a wider sense, it designates all teachers of the law who, after the death of Judah the Holy until the close of the Talmud (A.D. 219-500), occupied themselves with the elucidation and development of those laws which were laid down in the Mishna. These teachers were called “amoraim.” But as the force of these teachers, especially in large assemblies, was not sufficient, they were assisted in their lectures by a class of men who were styled “amoraim of the  second order,” to distinguish them from those of the “first order.” The men of the second order became more and more indispensable to both teachers and hearers, and were well paid. But they soon abused their position either by abbreviating or expanding the lecture, and only cared to be heard. In consequence of this, R. Abbaku passed a law that no amora under fifty years of age should be engaged.

The time of the amoraim of the first order may be divided into six epochs — the first from 219 to 280, the second from 280 to 320, the third from 320 to 375, the fourth from 375 to 427, the fifth from 427 to 468, and the sixth from 468 to 500. We cannot enter here minutely upon the lives and merits of the amoraim, some of whom have already been treated in former volumes, or will be treated in their proper place in this Supplement. The lives of some of these teachers have been written by Bacher, in Die Agada der babylonischen Anoraer (Strasburg, 1878). (B. P.)

## Amorite[[@Headword:Amorite]]

             (Heb., Emori', אֵֹמרִי, Sept. Α᾿μοῤῥαῖος), the designation of the descendants of one of the sons of Canaan (Gen 10:16, in like manner. with the art., הָאֵֹמרִי, Sept. οΑ῾᾿μοῤῥαῖος, Auth. Vers “the Amorite.” Gesenius, however, prefers the derivation suggested by Simonis, from an obsolete אֵֹמר, height, q. d. mountaineer; comp. Ewald, Isr. Gesch. i. 279 sq.). They were the most powerful and distinguished of the Canaanitish nations (Gen 10:16; Exo 3:8; Exo 13:5; Exo 33:2). We find them first noticed in Gen 14:7, “‘the Amorites that dwelt in Hazezon-tamar” (q v.), afterward called Engedi, a city in the wilderness of Judiea not far from the Dead Sea (Num 13:29; Deu 1:7; Deu 1:20). In the promise to Abraham (Gen 15:21), the Amorites are specified as one of the nations Whose country would be given to his posterity. But at that time three confederates of the patriarch belonged to this tribe — Mamre, Aner, and Eshcol (Gen 14:13; Gen 14:24). When the Israelites were about to enter the promised land, the Amorites occupied a tract on both sides of the Jordan. Josephus calls it Amoritis (Α᾿μωρῖτις, Ant. 4, 5, 1; 7, 3) and Amoria (Α᾿μορία v.r. Α᾿μοραία, Α᾿μωραία, Ant. 5, 1, 1). They seem to have originally inhabited the southern slopes of the mountains of Judsea (hence called the mount of the Amorites, Deu 1:7; Deu 19:20), but whether as aborigines or as dispossessors of an earlier race is uncertain, probably the former. It appears, therefore, that from the barren heights west of the Dead Sea (Gen 14:7) they had stretched west to Hebron (Gen 14:13; comp. 13:18). From this, their ancient seat, they may have crossed the valley of the Jordan, tempted by the high table-lands on the east, for there we next meet them at the date of the invasion of the country. Sihon, their then king, had taken the rich pasture-land south of the Jabbok, and had driven the Moabites, its former possessors, across the wide chasm of the Arnon (Num 21:26; Num 21:13), which thenceforward formed the boundary between the two hostile peoples (Num 21:13). That part of their' territories which lay to the east of the Jordan was allotted to the tribes of Reuben, Gad, and half the tribe of Manasseh. This district was under two kings-Sihon, king of Heshbon (frequently called king of the Amorites), and Og, king of Bashan, who “dwelt at Ashtaroth [and] in [at] Edrei” (Deu 1:4, compared with Jos 12:4; Jos 13:12). The Israelites apparently approached from the southeast, keeping “on the other side” (that is, on the east) of the upper part of the Arnon, which there bends southward, so as to form the eastern boundary of the country of Moab. Their request to pass through his land to the fords of Jordan was refused by Sihon (Num 21:21; Deu 2:26); he “went out” against them (Num 21:23; Num 2:32), was killed with his sons and his people (Num 2:33), and his land, cattle, and cities, taken possession of by Israel (Num 21:24-25; Num 21:31; Num 2:34-34). This rich tract, bounded by the Jabbok on the north, the Arnon on the south, Jordan on the west, and “the wilderness” on the east (Jdg 11:21-22) — in the words of Josephus, “a land lying between three rivers after the manner of an island” (Ant. 4, 5, 2) — was, perhaps; in the most special sense, the “land of the Amorites” (Num 21:31; Jos 12:2-3; Jos 13:9; Jdg 11:21-22); but their possessions are distinctly stated to have extended to the very foot of Hermon (Deu 3:8; Deu 4:48), embracing “all Gilead and all Bashan” (Deu 3:10), with the Jordan valley on the east of the river (Deu 4:49), and forming together the land of the “two kings of the Amorites,” Sihon and Og (Deu 31:4; Jos 2:10; Jos 9:10; Jos 24:12). Og also gave battle to the Israelites at Edrei, and was totally defeated. After the capture of Ai, five kings of the Amorites, whose dominions lay within the allotment of the tribe of Judah, leagued together to wreak vengeance on the Gibeonites for having made a separate peace with the invaders. Joshua, on being apprised of their design, marched to Gibeon and defeated them with great slaughter (Jos 10:10). Another confederacy was shortly after formed on a still larger scale; the associated forces are described as “much people, even as the sand upon the sea-shore in multitude, with horses and chariots very many” (Jos 11:4). Josephus says that they consisted of 300, 000 armed foot-soldiers, 10,000 cavalry, and 20,000 chariots (Ant. 5,1, 8). Joshua came suddenly upon them by the waters of Merom (the lake Semechonitis of Josephus, Ant. 5,5, 1, and the modern Bahr el-Huleh), and Israel smote them until they left none remaining (Jos 11:8). Still, after their severe defeats, the Amorites, by means of their war-chariots and cavalry, confined the Danites to the hills, and would not suffer them to settle in the plains; they even succeeded in retaining possession of some of the mountainous parts (Jdg 1:34-36). It is mentioned as an extraordinary circumstance that in the days of Samuel there was peace between Israel and the Amorites (1Sa 7:14). In Solomon's reign a tribute of bond-service was levied on the remnant of the Amorites and other Canaanitish nations (1Ki 9:21; 2Ch 8:8). SEE CANAAN.

A discrepancy has been supposed to exist between Deu 1:44, and Num 14:45, since in the former the Amorites are said to have attacked the Israelites, and in the latter the Amalekites; the obvious explanation is,;that both terms are used synonymously for the “Canaanites” named in the same connection. Thus the Gibeonites in Jos 9:7, are called Hivites, yet in 2Sa 21:2, they are said to be “of the remnant of the Amorites,” probably because they were descended from a common stock, and werein subjection to an Amoritish prince, as we do not read of any king of the Hivites. The Amorites, on account of their prominence among the Canaanitish tribes, sometimes stand (Jos 24:18; Amo 2:9; 1Ki 21:26) as the representatives of the Canaanites in general (Hamelsweld, 3, 56 sq.; Kurtz, on the primitive inhabitants of Palestine, in the Luther. Zeitschr. 1845, 3, 48 sq.; Jour. of. Sac. Lit. Oct. 1851, p. 166; Apr. 1852, p. 76; Jan. 1853, p. 306; Rosenmuller, Bibl. Geogr. II, 1, 255; Reland, Paloest. p. 138). But although the name generally denotes the mountain tribes of the center of the country, yet this definition is not always strictly maintained, varying probably with the author of the particular part of the history, and the time at which it was written. Nor ought we to expect that the Israelites could have possessed very accurate knowledge of a set of small tribes whom they were called upon to exterminatewith whom they were forbidden to hold any intercourse — and, moreover, of whose general similarity to each other we have convincing proof in the confusion in question. Thus, Hebron is “Amorite” in Gen 13:18; Gen 14:13, though “Hittite” in 23, and “Canaanite” in Jdg 1:10. The “Hivites” of Gen 34:2, are “Amorites” in 48:22; and so also in Jos 9:7; Jos 11:19, as compared with 2Sa 21:12. Jerusalem is “Amorite” in Jos 10:5-6, but in Jos 18:28; Jdg 1:21; Jdg 19:11; 2Sa 5:6, etc., it is “Jebusite.” The “Canaanites” of Num 14:45 (comp. Jdg 1:17), are “Amorites” in Deu 1:44. Jarmuth, Lachish, and Eglon were in the low country of the Shefela (Jos 15:35; Jos 15:39), but in Jos 10:5-6, they are “Amorites that dwelt in the mountains;” and it would appear as if the “Amorites” who forced the Danites into the mountain (Jdg 1:34-35) must have themselves remained on the plain. Notwithstanding these few differences, however, from a comparison of the passages previously quoted, it appears plain that “Amorite” was in general a local term, and not the name of a distinct tribe. This is confirmed by the following facts:

1. The wide area over which the name was spread.

2. The want of connection between those on the east and those on the west of Jordan — which is only once hinted at (Jos 2:10).

3. The existence of kings like Sihon and Og, whose territories were separate and independent, but who are yet called “the two kings of the Amorites,” a state of things quite at variance with the habits of Semitic tribes.

4. Beyond the three confederates of Abram and these two kings, no individual Amorites appear in history (unless Araunah or Ornan the Jebusite be one)

5. There are no traces of any peculiar government, worship, or customs, different from those of the other “nations of Canaan.” SEE CANAANITE. All mountaineers are warlike; and, from the three confederate brothers who at a moment's notice accompanied “Abram the Hebrew” in his pursuit of the five kings, down to those who, not depressed by the slaughter inflicted by Joshua and the terror of the name of Israel, persisted in driving the children of Dan into the mountain, the Amorites fully maintained this character. From the language of Amo 2:9 it has been inferred that the Amorites in general were men of extraordinary stature, but perhaps the allusion is to an individual, Og, king of Bashan, who is described by Moses as being the last “of the remnant of the giants.” His bedstead was of iron, “nine cubits in length and four cubits in breadth” (Deu 3:21). One word of the “Amorite” language has survived — the name Senir (not “Shenir”) for Mount Hermon (Deu 3:9); but may not this be the Canaanitish name as opposed to the Phoenician (Sirion) on the one side and the Hebrew on the other? SEE HERMON.

## Amort, Eusebius[[@Headword:Amort, Eusebius]]

             a Roman Catholic theologian of Germany, was born at the Bibermuhle (beaver mill) near Toelz, Bavaria, Nov. 15, 1692. He entered the order of the Augustines as Pollingen, when he subsequently became professor of philosophy, theology, and ecclesiastical law. He followed Cardinal Cervari to Rome, where he gained the favor of Pope Clement XII. He returned to Bavaria in 1735, and died Feb. 5, 1775. He wrote two works to vindicate the authorship of Thomas a Kempis to the book “De Imitatione Christi” (Scutum Kempense, Cologne, 1728, 4to; and Deductio Critica, Angsburg, 1761, 4to). Among his numerous other works are a manual of theology in four volumes (Theologia eclectica, moralis et scholastica, Augsb. 1751), and a defense of the Roman Catholic Church (Demonstratio critica Religionis Catholicce, Augsb. 1751). See Hoefer, Biographie Generale, 2, 393; Wetzer and Welte, Kirchen-Lexicon, 1, 208.

## Amortization[[@Headword:Amortization]]

             SEE MORTMAIN

## Amory, Thomas, D.D[[@Headword:Amory, Thomas, D.D]]

             an English dissenting minister, born at Taunton, Jan. 28, 1701, and educated under the care of his uncle, Mr. H. Grove, who had an academy for training young ministers at Taunton. In 1730 he was ordained to the pastoral office. On the death of Mr. Grove, in 1738, Mr. Amory succeeded him as chief tutor in the academy at Taunton, where he was greatly esteemed, not only by his own congregation and sect, but by all the neighboring congregations and ministers, as well of the Independent and Baptist denominations as of the Church of England. In October, 1759, he removed to London, as afternoon preacher to the society in the Old Jewry, belonging to Dr. S. Chandler. In London he was not popular; his sermons, though practical and affecting to the attentive hearer, were rather too close, judicious, and philosophical for the common run of congregations. When the dissenting ministers, in 1772, formed a design of endeavoring to procure an enlargement of the Toleration Act, Dr. Amory was one of the committee appointed for that purpose. He died on the 24th of June, 1774. He was a good Biblical critic, and an excellent scholar. His principal works are, Sermons (5 vols.v. y.) — A Letter to a Friend on the Perplexities to which Christians are exposed: — A Dialogue on Devotion after the manner of Xenophon (Lond. 1746): — Forms of Devotion for the Closet. He also wrote the Life and edited the Writings of the Rev. Henry Grove (Lond. 1740); also edited the Sermons of Grove, and Grove's System of Moral Philosophy: he wrote the Life and edited the Writings of Dr. George Benson, and edited the Posthumous Sermons of Dr. Chandler. — Jones, Chr. Biog.

## Amos[[@Headword:Amos]]

             (Heb., Amos', עָמוֹס, bormne Sept. and New Test. Α᾿μώς), the name of two men.

1. One of the twelve minor prophets, and a contemporary of Isaiah and Hosea. He was a native of Tekoah, about six miles south of Bethlehem, inhabited chiefly by shepherds, to which class he belonged, being also a dresser of sycamore trees, and not trained in any of the prophetical schools (Amo 1:1; Amo 7:14-15). Though some critics have supposed that he was a native of the kingdom of Israel, and took refuge in Tekoah when persecuted by Amaziah, yet a comparison of the passages Amo 1:1; Amo 7:14, with Amaziah's language, Amo 7:12, leads us to believe that he was born and brought up in that place. The period during which he filled the prophetic office was of short duration, unless we suppose that he uttered other predictions which are not recorded. It is stated expressly that he prophesied in the days of Uzziah, king of Judah, and in the days of Jeroboam, the son of Joash, king of Israel, two years before the earthquake

(Amo 1:1). This earthquake, to which there is an allusion in Zec 14:5, is represented by Josephus (Ant. 9, 10, 4) and some other Jewish writers as amark of the divine displeasure against Uzziah (in addition to his leprosy) for usurping the priest's office some time before his death. This agrees with the sacred narrative, which informs us that Jotham, his son, acted as regent during the remainder of his reign; for we must understand the accession spoken of in 2Ki 15:33, when he was twenty-five years old, to refer to this association with his father. SEE JOTHAM.

As Uzziah and Jeroboam were contemporaries for about twenty-seven years (B.C. 808-782), the latter part of this period will mark the dant when Amos prophesied. This agrees with the intimation in Amo 7:10, of the proximity of Jeroboam's death. Amos speaks of the conquests of this warlike king as completed (6, 13; comp. 2Ki 14:25); on the other hand the Assyrians, who toward the end of his reign were approaching Palestine (Hos 10:6; Hos 11:5), do not seem as yet to have caused any alarm in the country. Amos predicts, indeed, that Israel and other neighboring nations will be punished by certain wild conquerors from the north (Amo 1:5; Amo 5:27; Amo 6:14), but does not name them, as if they were still unknown or unheeded. (See Niemeyer, Charakt. d. Bibel, 5,302 sq.)

BOOK OF AMOS. — When Amos received his commission (B.C. 783), the kingdom of Israel, which had been “cut short” by Hazael (2Ki 10:33) toward the close of Jehu's reign, was restored to its ancient limits and splendor by Jeroboam II (2Ki 14:25). But the restoration of national prosperity was followed by the prevalence of luxury, licentiousness, and oppression, to an extent that again provoked the divine displeasure; and Amos was called from the sheepfolds to be the harbinger of the coming judgments. The poor were oppressed (Amo 8:4), the ordinances of religion thought burdensome (Amo 8:5), and idleness, luxury, and extravagance were general (Amo 3:15). The source of these evils was idolatry, of course that of the golden calves, not of Baal, since Jehu's dynasty occupied the throne, though it seems probable from 2Ki 13:6, which passage must refer to Jeroboam's reign, SEE BENHADAD III, that the rites even of Astarte were tolerated in Samaria, though not encouraged. Calf-worship was specially practiced at Bethel, where was a principal temple and summer palace for the king (Amo 7:13; comp. Amo 3:15), also at Gilgal, Dan, and Beersheba in Judah (Amo 4:4; Amo 5:5; Amo 8:14), and was offensively united with the true worship of the Lord (Amo 5:14; Amo 5:21-23; comp. 2Ki 17:33). Amos went to rebuke this at Bethel itself, but was compelled to return to Judah by the high-priest Amaziah, who procured from Jeroboam an order for his expulsion from the northern kingdom. Not that his commission was limited entirely to Israel. The thunder-storm (as Ruckert poetically expresses it) rolls over all the surrounding kingdoms, touches Judah in its progress, and at length settles upon Israel. Chapters 1; Amo 2:1-5, form a solemn prelude to the main subject; nation after nation is summoned to judgment, in each instance with the striking idiomatical expression (similar to that in Pro 30:15; Pro 30:18; Pro 30:21), “For three transgressions — and for four — I will not turn away the punishment thereof.” Israel is then addressed in the same style, and in chap. in (after a brief rebuke of the twelve tribes collectively) its degenerate state is strikingly portrayed, and the denunciations of divine justice are intermingled, like repeated thunder- claps, to the end of chap. 6. The seventh and eighth chapters contain various symbolical visions, with a brief historical episode (Amo 7:10 -

17). In the ninth chapter the majesty of Jehovah and the terrors of his justice are set forth with a sublimity of diction which rivals and partly copies that of the royal Psalmist (comp. Psa 9:2-3, with Psalms 109, and Psa 9:6 with Psalms 104). Toward the close the scene brightens; and from the eleventh verse to the end the promises of the divine mercy and returning favor to the chosen race are exhibited in imagery of great beauty taken from rural life. The allusions in the writings of this prophet are numerous and varied; they refer to natural objects, as in 3, 4, 8; Amo 4:7; Amo 4:9; Amo 5:8; Amo 6:12; Amo 9:3 : to historical events, Amo 1:9; Amo 1:11; Amo 1:13; Amo 2:1; Amo 4:11; Amo 5:26 : to agricultural or pastoral employments and occurrences, Amo 1:3; Amo 2:13; Amo 3:5; Amo 3:12; Amo 4:2; Amo 4:9; Amo 5:19; Amo 7:1; Amo 9:9; Amo 9:13; Amo 9:15 : and to national institutions and customs, Amo 2:8; Amo 3:15; Amo 4:4; Amo 5:21; Amo 6:4-6; Amo 6:10; Amo 8:5; Amo 8:10; Amo 8:14. The book presupposes a popular acquaintance with the Pentateuch (see Hengstenberg, Beitrage zur Einleitung ins Alte Testament, 1, 83-125), and implies that the ceremonies of religion, except where corrupted by Jeroboam I, were in accordance with the law of Moses. As the book is evidently not a series of detached prophecies, but logically and artistically connected in its several parts, it was probably written by Amos as we now have it after his return to Tekoah from his mission to Bethel (see Ewald, Propheten des Alten Bundes, 1, 84 sq.) (Smith, s.v.).

The canonicity of the book of Amos is amply supported both by Jewish and Christian authorities. Philo, Josephus, and the Talmud include it among the minor prophets. It is also in the catalogues of Melito, Jerome, and the 60th cation of the Council of Laodicea. Justin Martyr, in his Dialogue with Trypho (§ 22), quotes a considerable part of the fifth and sixth chapters, which he introduces by saying, “Hear how he speaks concerning these by Amos, one of the twelve.” There are two quotations from it in the New Testament; the first (5:25, 26) by the proto-martyr Stephen, Act 7:42; the second (9:11) by the Apostle James, Act 15:16. (See, generally, Knobel, Prophet. 2, 147 sq.; Hitzig, Kl. Proph. p. 29; Carpzov, Introd. 3, 314 sq.; Eichhorn, Einleit. 4, 307 sq.; Jahn, II, 2, 401 sq.; Bertholdt, 4, 1611 sq.; Davidson, in Home's Introd. new ed. 2, 960 sq.).

Special exegetical works on the book of Amos are the following, of which the most important are designated by an asterisk [\*] prefixed: Ephraem Syrus, Explanatio (in Opp. 5:255); \*Kimchi, Commentarius (in Hebr. ed. Minster, Basil. 1531, 8vo); Luther, Enarratio (in Opp. 3, 513); Brent, Commentarius (in Opp. 4); Ecolampadius, Adnotationes (Basil. 1535, fol.); Quinquaboreus, Notes (Par. 1556, 4to); Mercer, Commentarius (Genev. 1574, fol.; Giess. 1595, 4to); Danean, Commentarius (Genev. 1578, 8vo); Lively, Adnotationes (Lond. 1587, 8vo; also in the Critici Sacri, 3); Schade, Commentarius (Argent. 1588, 4to); Tarnovius, Commentarius (Lips. 1622, 4to); Benefield, Sermons (Lond. 1629, 3 vols. 4to); Hall, Exposition (Lond. 1661, 4to); Gerhard, Annotationes (Jen. 1663, 1676, 4to); \*Van Toll, Vitlegginge (Ultraj. 1705, 4to); Michaelis, Exercitatio (Hal. 1736, 4to); Hase, Stilus Amosi (Hal. 1755, 4to); \*Harenberg, Amos expositus (L. B. 1763, 4to); Uhland, Animadversiones (Tub. 1779,1780, 4to); \*Dahl, Amos' ubers. u. erlaut. (Gott. 1795,;8vo); \*Horsley, Notes (in Bib. Crit. 2, 391); \*Justi, Amos ubers. u. erlaut. (Lpz. 1799, 8vo); Berg, Specimem (in Rosenmuller's Repertor. 2, 1 sq.); Swanborg, Amos illustr. (Ups. 1808 sq. 4to); \*Vater, Amos ubers. u. erlut. (Hal. 1810; 4to; also with Latin title, ib. eod.); \*Rosenmuller, Scholia (Lips. 1813, 8vo); Juynboll, De Amoso (L. B. 1828, 4to); Faber, Abweichungen d. Gr. Uebers. (in Eichhorn's Repertor. 6, 288 sq.); \*Baur, Amos erklart (Lpz. 1847, 8vo); Ryan, Lectures (Lond. 1850, 12mo). SEE PROPHETS (MINOR).

2. The ninth in the maternal line of ascent from Christ, being the son of Nahum (or Johanan), and the father of Mattathiah (Luk 3:25), B.C. cir. 400. His name perhaps would be more properly Anglicized AMOZ SEE AMOZ , and in that case it would have the same derivation as under that article.

Amos

the Hebrew prophet, is commemorated as a Christian saint in the Byzantine calendar on June 15.

## Amos (bishop)[[@Headword:Amos (bishop)]]

             bishop OF JERUSALEM (called by Nicephorus NEAMUS), succeeded John III as the fifty-seventh bishop, A.D. 594. According to Baronius, he had previously been abbot of a Syrian monastery. A letter from Gregory the Great to Amos is extant charging him to withhold communion with, and, if possible, to apprehend and send back to Rome, a runaway acolyte named Peter. He was succeeded by Isaac in 601.

## Amos, A. G[[@Headword:Amos, A. G]]

             a Methodist Episcopal minister, was born in Troop County, Ga. He was converted in young manhood in 1869, was licensed to preach in 1871, and in 1872 entered the Savannah Conference. He died Aug. 19, 1879. As a pastor, Mr. Amos was devoted and energetic; as a preacher, earnest, diligent, and successful; as a Christian, irreproachable in character. See Minutes of Annual Conferences, 1879, p. 92.

## Amos, James R[[@Headword:Amos, James R]]

             a Presbyterian minister, was born in Chester County, Pa., July 31,1822. He was educated at the Presbyterian High-school of Philadelphia. He studied theology in the Ashmore Institute, Oxford, Pa. He was ordained by the New Castle Presbytery in 1859, and sailed for Africa as a missionary in 1860. His health failed, and he returned to America in 1863. He died at Reading, Pa., Nov. 17, 1864. See Wilson, Presb. Hist. Almanac, 1866, p. 90.

## Amour, Saint[[@Headword:Amour, Saint]]

             SEE SAINT-AMOUR, WILLIAM.

## Amoureux, Abraham Cesar L[[@Headword:Amoureux, Abraham Cesar L]]

             a French sculptor, was born at Lyons in 1644, and studied under Couston the elder. He did some very fine. work in the different churches of Lyons. He was invited to Copenhagen in 1682, where he executed the gilded leaden statue of Christian V, king of Denmark, which was placed before the Royal Palace in 1688.

## Amoz[[@Headword:Amoz]]

             (Heb., Amots', אָמוֹוֹ, strong; Sept. Α᾿μώς), the father of the prophet Isaiah

(2Ki 19:2; 2Ki 19:20; 2Ki 20:1; 2Ch 26:22; 2Ch 32:20; 2Ch 32:32; Isa 1:1; Isa 2:1; Isa 13:1; Isa 20:2), B.C. ante 756. He is also traditionally said to be the son of King Joash, and brother of Amaziah. The rabbins assert that the father of Isaiah was also a prophet, according to a rule among them, that when the father of a prophet is called in Scripture by his name it is an indication that he also had the gift of prophecy (Clem. Alex. Stromat. 1). Augustine conjectured (De Civit. Dei, 18, 27) that the prophet Amos was the father of Isaiah; but the names of these two persons are written differently. Besides, the father of Isaiah, as well as Isaiah himself, was of Jerusalem. Some are of opinion that this Amoz was the man of God who spoke to King Amaziah, and obliged him to send back the hundred thousand men of Israel, whom he had purchased to march against the Edomites (2Ch 25:7-8); but this opinion is supported by no proofs.

## Ampelus[[@Headword:Ampelus]]

             of Messana is commemorated as a Christian saint in the old Roman martyrology on Nov. 20.

## Amphian (Aphian, Or Appianus), St[[@Headword:Amphian (Aphian, Or Appianus), St]]

             martyred at Caesarea, in Palestine, was born in Lycia, in Asia Minor. His parents, who were idolaters, sent him to Berytus, in Phoenicia, to be educated; and upon his return home, in 304, he tried in vain to convert them; whereupon he forsook his home and, leaving himself to the guidance of God, came eventually to Caesarea, in Palestine. Here, although not yet twenty years of age, he had the boldness to seize the hand of the governor Urban, as he was about to offer sacrifice to an idol, and expostulated with him. Upon this he was thrown into prison, cruelly tormented, burned, and thrown into the sea. This happened in 306, on April 2, according to Eusebius, on which day the Greeks commemorate him (Eusebius, De Mart. Palest. c. 4).

## Amphibalum[[@Headword:Amphibalum]]

             (outer coat, from ἀμφιβάλλω, to throw around), the outermost dress worn by the priest in the service of the altar; not used in the Church of England, but retained in the Roman and Greek churches. It resembled in form the poenula, which took the place of the Roman toga. The paenula formed a circle, with an aperture to admit the head, while it fell down so as to envelop the person of the wearer. The Romish Church has altered it by cutting it away laterally, so as to expose the arms, and leave only a straight piece before and behind. The Greek Church retains it in its primitive shape. SEE VESTMENT.

## Amphibalus[[@Headword:Amphibalus]]

             an early British martyr, converted St. Alban, and suffered with him in 286.

Amphibalus

a Scottish bishop, was the first bishop of the Isles, and flourished about 360. See Keith, Scottish Bishops, p. 295.

## Amphidromia[[@Headword:Amphidromia]]

             in Greek paganism, was a festival, among the Athenians, held a few days after the birth of a child. At this festival the child was carried about the house and thus shown to the family and the house-idols; at the same time a name was given to it; the entire house was profusely decorated, and a supper ended the whole.

## Amphietes[[@Headword:Amphietes]]

             (the yearly), in Greek mythology was a surname of Bacchus, from his yearly festivals in Athens and his biennial festivals in Thebes.

## Amphilochius, St[[@Headword:Amphilochius, St]]

             bishop of Iconium, was born in Cappadocia, and studied for the bar; but, after discharging for some time the office of advocate and judge, he retired into a solitude, where he led a self-denying life. In 374 he was consecrated bishop of Iconium, the metropolitan see of Lycaonia. He attended the second ecumenical council in 381, and in 383 held a synod at Side against the Messalians. The time of his death is unknown, but Jerome speaks of him as still living in 392. He opposed Arianism (Sozomen, Hist. Ecclesiastes 7, 6). Jerome also mentions a treatise concerning the Holy Spirit, written by Amphilochius, in which he proved the godhead of the Holy Ghost. Theodoret, in his dialogues, cites some passages of certain homilies of Amphilochius on the words of our Savior, “My Father is greater than I,” and “The Son can do nothing of Himself,” etc. All these fragments were collected and published by Combefis (fol. Paris, 1644). Among them are:

1. A Discourse on the Birth of Jesus Christ: —

2. A Discourse on the Circumcision: —

3. Another on the Meeting with the Lord: —

4. Three Homilies — on Lazarus, on the Woman that was a Sinner, and on Holy Saturday.

The fourth, given by Combefis, on Penance, certainly is not his; neither is the life of Basil, and some other pieces which that father has inserted in his collection as the works of Amplilochius. Both Greeks and Latins commemorate him as a saint on the 23d of November. — Theodoret, Ch. Hist. lib. 5, cap. 16; Cave, Hist. Lit. anno 370; Coteler. Mon. Eccl. Gr. 2.

## Amphimedon[[@Headword:Amphimedon]]

             one of the Centaurs.

## Amphion, St[[@Headword:Amphion, St]]

             bishop of Epiphania, in Cilicia, who confessed the faith during the persecution of Maximin Daza. He was afterwards present at the councils of Ancyra, A.D. 314, and Neocaesarea, held about the same time; and for a time occupied the see of Nicomedia, in the place of the Arian Eusebius; but he afterwards returned to Epiphania, where he died. He is mentioned in the Roman martyrology on June 12. See Baillet, June 12.

## Amphipolis[[@Headword:Amphipolis]]

             (Α᾿μφίπολις, city on both sides), a city of Macedonia, through which Paul and Silas passed on their way from Philippi to Thessalonica (Act 17:1; see Conybeare and, Howson, Life of Paul, 1, 318 sq.). It was distant 33 Roman miles from Philippi (Itin. Anton. p. 320). It was situated along the Egnatian Way, on the left bank of the river Strymon (by which it was nearly surrounded [hence its name]), just below its egress from the lake Kerkine (now Takino), and about three miles above its influx into the sea (Leake, Northern Greece, 3, 181 sq.; Cousinery, Voyage dans le Macedoine, 1, 128). This situation upon the banks of a navigable river, a short distance from the sea, with the vicinity of the woods of Kerkine and the gold-mines of Mount Pangaeus, rendered Amphipolis a place of much importance (see Kutzen, De Amphipoli, Lips. 1836), and an object of contest between the Thracians, Athenians, Lacedaemonians, and Macedonians, to whom it successively belonged (Thucyd. 1:100; 4:102 sq.; Herod. 7:117; Diod. Sic. 16:8; Appian. 4:104 sq.; Plin. 4:17; Liv. 45:29; Cellar, Notit. 1, 1053 sq.). It was a colony of the Athenians, and was memorable in the Peloponnesian war for the battle fought under its walls, in which both Brasidas and Cleon were killed (Thuc. 5,6-11). It has long been in ruins; and a village of about one hundred houses, called Neokhorio (“New Town;” in Turkish Jeni-keni), now occupies part of its site (Tafel, Thessalonica, p. 498 sq.). There is a miserable place near it called Emboli by the Turks, a corruption of the ancient name. It was called Popolia in the time of the Byzantine empire. (See Anthon's Class. Dict s.v.; Penny Cyclopedia, s.v.; Smith's Dict. of Class. Geogr. s.v.)

## Amphirrhoie[[@Headword:Amphirrhoie]]

             one of the nymphs of the ocean.

## Amphitheatre[[@Headword:Amphitheatre]]

             a round or oval theatre, with tiers of seats, used chiefly by the Romans to exhibit the combats of gladiators or wild beasts. It was at least partially covered with awning. The general taste of that people for these amusements is proverbial, and they appear to have constructed amphitheatres at all their principal settlements. There are still considerable remains of them: in England the earthworks only exist at Cirencester,  Silchester, and Dorchester; in France, much of the masonry exists at Arles, and at Nismes, in Languedoc; in Istria, at Pola; and in Italy, the well- known Colosseum at Rome; At Verona Capna, Pompeii, and many other places the buildings exist with their masonry very perfect. SEE THEATRE.

## Amphithfura[[@Headword:Amphithfura]]

             (Gr. folding-doors), a name given by Chrysostom and Evagrius to the veils or hangings which in the ancient Christian ciqurches divided the chancel from the rest of the church. They received this name from their opening in the middle like folding doors. They were used partly to hide the altar part of the, church from the catechumens and unbelievers, and partly to cover the eucharist in the time of consecration.

## Amphitrite[[@Headword:Amphitrite]]

             in Greek mythology, was one of the Nereids or Oceanides, the wife of Neptune. She fled to Western Africa and hid herself near Atlas, in order to avoid marriage with Neptune. Neptune sent his messengers in every direction to find her. Delphinus was successful in. persuading her to follow him as queen of the sea. Neptune placed Delphinus among the stars. Amphitrite became mother by Neptune of Triton, who, with his parents, lives on the bottom of the sea in a golden palace. Later, Neptune loved Scylla, whereupon Amphitrite changed the latter into a monster of six heads and twelve feet. With the poets Amphitrite is the personification of the Mediterranean Sea.

## Amphora[[@Headword:Amphora]]

             a general term among the Greeks and Romans, as often in the Vulgate, for a pitcher (q.v.) or vessel to hold wine or water. Thus the passage in Luk 22:10, is rendered, “There shall a man meet you bearing a pitcher of water” — (κεράμιον) amphoram aquaeportans. At other times it is taken for a certain measure. The Roman amphora contained forty-eight sextaries, equal to about seven gallons one pint English wine measure; and the Grecian or Attic amphora contained one third more. Amphora was also a dlr measure used by the Romans. and contained about three bushels (Smith's Dict. of Class. Ant. s.v.).

Amphorae were generally tall and narrow, with a small neck, and a handle on each side (whence the name, from ἀμφί, on both sides, and φέρω, to carry), and terminating at the bottom in a point, which was let into a stand or stuck in the ground. They were commonly made of earthenware. Homer mentions amphorae of gold and stone, and the Egyptians had them of brass; glass vessels of this form have been found at Pompeii.

## Ampidius[[@Headword:Ampidius]]

             is commemorated as a Christian saint at Rome in Jerome's martyrology on Oct. 14.

## Amplias[[@Headword:Amplias]]

             (Α᾿μπλίας), a Christian at Rome, mentioned by Paul as one whom he particularly loved (Rom 16:8), A.D. 55. It is not known with certainty who Amplias was; but the Greeks say that he was ordained bishop of Odypopolis, in Moesia, by the Apostle Andrew, and was an apostolical person, at least one of the seventy-two disciples, and a martyr. His festival, in the Greek calendar, is observed Oct. 31.

## Ampodius[[@Headword:Ampodius]]

             is commemorated as a Christian saint in Jerome's martyrology on Oct. 11.

## Ampulla[[@Headword:Ampulla]]

             1. the name, among Roman ecclesiastical writers, of one of the vessels used at the altar to hold the wine.

2. The vessel for holding the oil in chrismation, consecration, coronation, etc., which frequently appears in the inventory of church furniture, was also called ampulla. The ampulla is used in the coronation of the sovereigns of England.

Ampulla

(prob. for amb-olla, from its swelling out in every direction) was a flask for holding water and wine for the eucharist, and also a vessel (λήκυθος) for the Oil used in chrism (Opt. Milevitanus, Contra Donat. 2, 19, p. 42).  One of the most celebrated of these utensils was the one said to have been brought from heaven by a dove at the baptism of Clovis, and afterwards used at the coronation of the Frankish kings (Hincmar, Hist. Eccles. Remensis, 1, 13).

## Ampullianus[[@Headword:Ampullianus]]

             was, according to Praedestinatus (1, 63), a “Bithynian heresiarch” who taught that all the wicked, with the devil and evil spirits, are purified by fire and restored to their primitive innocence; and, when his doctrine was impugned by the Church, alleged the authority of Origen, De Principiis.

## Ampulling Cloth[[@Headword:Ampulling Cloth]]

             a cloth used to wipe away the oil used in extreme unction; so called because originally kept in an ampulla.

## Amra[[@Headword:Amra]]

             in Hindu mythology, is one of the most beautiful trees of India, and plays a great part in Indian mythology. Figuratively it is called the bridegroom. Its. flowers are consecrated to Kamadeva, the god of love, who uses the buds for points on his arrows.

## Amram[[@Headword:Amram]]

             (Heb., Amrram', עִמְרָם, kindred of the High, i.e. friend of Jehovah; Sept. in Exo 6:20, Α᾿μβράμ; in 1Ch 1:41, Ε᾿μερών v. r. Α᾿μαδά, [where the text has חִמְרָן; Chaemran', marg. Hamrana]; elsewhere Α᾿μράμ), the name of two or three men.

1. The son of Kohath, the son of Levi; he married Jochebed, “his father's sister,” by whom he had Aaron, Miriam, and Moses (Exo 6:18; Num 3:19). He died in Egypt, aged 137 years (Exo 6:20), B.C. ante 1658. Before the giving of the law, it was permitted to marry a father's sister, but this was afterward forbidden (Lev 18:12). His descendants were sometimes called Amramites (Num 3:27; 1Ch 26:23).

2. One of the “sons” of Bani, who, after the return from Babylon, separated from his Gentile wife (Ezr 10:34), B.C. 459.

3. A descendant of Esau (1Ch 1:41). In Gen 36:26, he is called more correctly HEMDAN SEE HEMDAN (q.v.).

## Amramite[[@Headword:Amramite]]

             (Heb., always with the art., ha-Amrami', הָעֲמְרָמִי; Sept. οΑ῾᾿μρὰμ εϊvς and Α᾿μραμί), a title of the descendants of the Levite AMRAM SEE AMRAM (Num 2:27; 1Ch 26:23).

## Amraphel[[@Headword:Amraphel]]

             (Heb., Amraphel', אִמְרָפֶל, apparently the Sanscrit amarapala, “keeper of the gods;” Sept. Α᾿μαρφάλ, Josephus Α᾿μράφηλος, Ant. 1, 9, 1), a king (perhaps Hamite, comp. Rawlinson's Herodotus, 1, 446) of Shinar (i.e. Babylonia), confederated with Chedorlaomer (q.v.), king of Elam, and two other kings, to make war against the kings of Pentapolis, viz., Sodom, Gomorrah, and the three neighboring cities, which they plundered; among the captives whom they carried off was Lot, Abrahami's nephew; but Abraham (q.v.) pursued them, retook Lot, and recovered the spoil (Gen 14:1; Gen 14:4), B.C. cir. 2080.

## Amrita[[@Headword:Amrita]]

             in Hindu mythology, is the nectar of immortality which the gods on Mount Meru drink to lengthen their lives, for they are not immortal. The gods and giants are said to have carried the Mandar mountain into a sea of milk, wound the huge snake Ananden around it, and turned the mountain so long that the milk became butter, out of which arose the moon, happiness, abundance, and all arts and sciences. Then came a genius carrying a vessel, full of this holy nectar. This caused a fierce combat between the gods and the giants, which Vishnu decided in favor of the former. The giants were thrown down the fearful precipice, and the gods enjoyed rest on the Meru mountain. Symbolism sees in this myth the turning of the earth on its axis, and interprets the snake as the equator belting the earth. The combat is interpreted as a revolution of the earth, upon which the repose of the human race follows.

## Amsdorf, Nicolaus Von[[@Headword:Amsdorf, Nicolaus Von]]

             born near Wurtzen, in Misnia, Dec. 3,1483, was a celebrated disciple and warm supporter of Luther. Educated at Leipsic and Wittenberg, he became licentiate of theology in 1511, and accompanied Luther in 1519 to the Leipsic disputation, and in 1521 to Worms. He was greatly instrumental in introducing the Reformation into Magdeburg and Goslar. In 1542 he was consecrated bishop of Naumburg by Luther; but his life in this office was embittered by strife, and in 1548 he had to flee to Jena. In the adiaphoristic controversy he opposed Melancthon strenuously. A work having a title purporting that good works are pernicious, and a hindrance to salvation, came from his pen (reprinted in Baumgarten, Geschichte der Relgionsparteien, p. 1172-78). He died May 14, 1565. A biography of Amsdorf, with a selection from his works, has been published by Pressel, in the collective work Leben und ausgewdhlte Schriften der Viter d. luth. Kirche, vol. 8 (also published separately, Elberfeld, 1862, 8vo). See also Mosheim, Ch. Hist. 3, 147; Bibliotheca Sacrl, 1863, p. 641.

## Amsdorfians[[@Headword:Amsdorfians]]

             the followers of Nicholas Amsdorf (q.v.).

## Amset[[@Headword:Amset]]

             in Egyptian mythology, is

(1.) the mystical name of one of the planks of the Boat of Souls in ch. 99 of the Ritual of the Dead.

(2.) The Carpenter, a son of Osiris, and also one of the four genii of the dead who were offered by the deceased to make an atonement for his sins, and to whose care the different viscera of the embalmed body were committed. He is generally represented in the form of an ovoid vase with a human head as a cover; and on the vase is often a prayer to the goddess Isis on behalf of the deceased.

(3.) One of the seven great spirits in the Ritual of the Dead.

## Amshaspands[[@Headword:Amshaspands]]

             in Zendic mythology, are the names of the six “immortal saints,” a series of genii created by Ahuramazdu to assist him in the government of the world. Their names were Vohumano, Asovahisto, Khsathsovairyo, Spentaarmaiti, Haurvatat, and Ameretat. SEE PARSEEISM.

## Amsler, Samuel[[@Headword:Amsler, Samuel]]

             a distinguished modern engraver, was born at Schinznach, in the canton of Aargau, Switzerland, in 1791. He studied under Lips and Hess, and practiced chiefly in Rome from 1816 until 1829, when he succeeded his former master, Hess, as professor of copper-engraving in the Munich Academy. He possessed wonderful skill in retaining the expression of the original from which he worked. He was a passionate admirer of Raphael, and had great success in reproducing his works. Amsler's principal engravings are, The Triumphal March of Alexander the Great and a full- length Christ, after the sculptures of Thorwaldsen and Dannecker; the Burial of Christ and two Madonnas, after Raphael; and the Triumph of Religion in the Arts, after Overbeck, his last, on which he spent six years. He died May 18, 1849. See Encyclop. Brit. (9th ed.), s.v.

## Amswartnir[[@Headword:Amswartnir]]

             in Norse mythology, was an island in the Lyngian Sea, the scene of the victory of the Asas over the Fenris wolf, who was chained there. One of the Asas lost his hand in this conflict.

## Amt[[@Headword:Amt]]

             one of the mystical daemons, called “the Devourer of the Dead,” in the Egyptian purgatory. He had the head of a crocodile, the forefoot of a lioness, and the hind-quarters of a hippopotamus.

## Amtatusemis[[@Headword:Amtatusemis]]

             in the mythology of the Mongolians, is a root, on which the human beings and spirits living beyond the Sommer Ola mountain are said to subsist.

## Amula[[@Headword:Amula]]

             (mediaeval Latin) is the vessel in which the wine is contained which is offered at the mass. In French it is called burette. SEE AMA.

## Amulet[[@Headword:Amulet]]

             (Lat. amauletum, from amolior, to avert evil; French amulette; according to others, originally from the Arabic hamail, a locket suspended from the neck). From the earliest ages the Orientals have believed in the influences of the stars, in spells, witchcraft, and the malign power of envy; and to protect themselves against the maladies and other evils which such influences were supposed to occasion, almost all the ancient nations wore amulets (Plin. Hist. Nat. 30, 15). These consisted, and still consist, chiefly of tickets inscribed with sacred sentences (Shaw, 1:365; Lane's Mod. Egypt. 2, 365), and of certain stones (comp. Plin. Hist. Nat. 37, 12, 34) or pieces of metal (Richardson, Dissertation; D'Arvieux, 3, 208; Chardin, 1, 243 sq,; 3, 205 sq.; Niebuhr, 1, 65; 2, 162). Not only were persons thus protected, but even houses were, as they still are, guarded from supposed malign influences by certain holy inscriptions upon the doors. The previous existence ofthese customs is implied in the attempt of Moses to turn them to becoming uses by directing that certain passages extracted from the law should be employed (Exo 13:9; Exo 13:16; Deu 6:8; Deu 11:18). The door-schedules being noticed elsewhere SEE DOOR-POSTS, we here limit our attention to personal amulets. By this religious appropriation the then all-pervading tendency to idolatry was in this matter obviated, although in later times, when the tendency to idolatry had passed away, such written scrolls degenerated into instruments of superstition (q.v.).

The “ear-rings” in Gen 35:4 (נְזָמִים, nezamim'; ἐνώτια, inaures), were obviously connected with idolatrous worship, and were probably amulets, taken from the bodies of the slain Shechemites. They are subsequently mentioned among the spoils of Midian (Jdg 8:24), and perhaps their objectionable character was the reason why Gideon asked for them. Again, in Hos 2:13, “decking herself with earrings” is mentioned as one of the signs of the “days of Baalim.” Hence in Chaldee an ear-ring is called קִדִּישָׁא, kaddisha', sanctity. But amulets were more often worn round the neck, like the golden bulla or leather lorum of the Roman boys. Sometimes they were precious stones, supposed to be endowed with peculiar virtues. In the “Mirror of stones” the strangest properties are attributed to the amethyst, Kinocetus, Alectoria, Ceraunium, etc.; and Pliny, speaking of succinum, says “It is useful to bind upon children like an amulet” (37, 12, 37). They were generally suspended as the center-piece of a necklace (q.v.), and among the Egyptians often consisted of the emblems of various deities, or the symbol of truth and justice (“Thmei”). A gem of this kind, formed of sapphires, was worn by the chief judge of Egypt (Diod. 1:48, 75), and a similar one is represented as worn by the youthful deity Harpocrates (Wilkinson, Anc. Egypt. 3, 364). The Arabs hang round their children's necks the figure of an open hand, a custom which, according to Shaw, arises from the unluckiness of the number 5. — This principle is often found in the use of amulets. SEE SERAPHIM.

The לְחָשִׁים(lechashim', charms) of Isa 3:20 (Sept. περιδέξια, Tulg. inaures, Auth. Vers. ear-rings), it is now allowed, denote amulets, although they served also the purpose of ornament. They were probably precious stones, or small plates of gold or silver, with sentences of the law or magic formulae inscribed on them, and worn in the ears, or suspended by a chain round the neck. “Ear-rings” is not perhaps a bad translation. It is certain that ear-rings were sometimes used in this way as instruments of superstition, and that at a very early period, as in Gen 35:4, where Jacob takes away the ear-rings of his people along with their false gods. Ear-rings, with strange figures and characters, are still used as charms in the East (Chardin, in Harmer, 3, 314). Schroeder, however, deduces from the Arabic that these amulets were in the form of serpents, and similar probably to those golden amulets of the same form which the women of the pagan Arabs wore suspended between their breasts, the use of which was interdicted by Mohammed (Schroeder, De Vestitu Mulierum, cap. 11, p. 172, 173; Grotefend, art. Amulete, in Ersch and Gruber's Encyclop.; Rosenmuller, ad Isa 3:20; Gesenius, ad eund.; and in his Thesaurus, art. לחש).

Thus the basilisk is constantly engraved on the talismanic scarabaei of Egypt, and, according to Jahn (Bibl. Arch. § 131), the lechashim of Isa 3:23, were “figures of serpents carried in the hand” (more probably worn in the ears) “by Hebrew women.” The word is derived from לָחִשׁ, lachash', to hiss, and means both “enchantments” (comp. Isa 3:3) and the magical gems and formularies used to avert them (Gesenius, s.v.). It is doubtful whether the Sept. intends περιδέξια as a translation of this word (Schleusner's Thesaurus). For a like reason the phallus was among the sacred emblems of the Vestals (Smith's Dict. of Ant. s.v. Fascinum). SEE EAR-RING. That these lechashim were charms inscribed on silver and gold, was the opinion of Aben-Ezra. The Arabic has boxes of amulets, manifestly concluding that they were similar to those ornamental little cases for written charms which are still used by Arab women. These are represented in the first figure of cut 1. Amulets of this kind are called chegab, and are specially adapted to protect and preserve those written charms, on which the Moslems, as did the Jews, chiefly rely. The writing is covered with waxed cloth, and enclosed in a case of thin embossed gold or silver, which is attached to a silk string or a chain, and generally hung on the right side, above the girdle, the string or chain being passed over the left shoulder. In the specimen here figured there are three of these chegabs attached to one string. The square one in the middle is almost an inch thick, and contains a folded paper; the others contain scrolls. Amulets of this shape, or of a triangular form, are worn by women and children; and those of the latter, shape are often attached to children's head-dress (Lane's Modern Egyptians, 2, 365). Charms, consisting of words written on folds of papyrus tightly rolled up and sewed in linen, have been found at Thebes (Wilkinson, 1. c.), and our English translators possibly intended something of the kind when they rendered the curious phrase (in Isaiah 3) בָּתֵּי הִנֶּפֶשׁ(houses of the spirit) by “tablets.” It was the danger of idolatrous practices arising from a knowledge of this custom that probably induced the sanction of the use of phylacteries (Deu 6:8; Deu 9:18, טוֹטָפוֹת, billets, “frontlets”). The modern Arabs use scraps of the Koran (which they call “telesmes” or “‘alakakirs”) in the same way. SEE PHYLACTERY.

The superstitions connected with amulets grew to a great height in the later periods of the Jewish history. “There was hardly any people in the whole world,” says Lightfoot (Hor. Hebr. ad Matthew 24, 24), “that more used or were more fond of amulets, charms, mutterings, exorcisms, and all kinds of enchantments … . The amulets were either little roots hung about the neck of sick persons, or, what was more common, bits of paper (and parchment) with words written on them, whereby it was supposed that diseases were either driven away or cured. They wore such amulets all the week, but were forbidden to go abroad with them on the Sabbath, unless they were

‘approved amulets;' that is, were prescribed by a person who knew that at least three persons had been cured by the same means. In these amulets mysterious names (especially the tetragrammaton, or sacred name, יהוה) and characters were occasionally employed in lieu of extracts from the law. One of the most usual of these was the cabalistic hexagonal figure known as ‘the shield of David' and ‘the seal of Solomon' (Bartoloc. Bibliotheca Rabbinica, 1, 576; Lakemacher, Observatt. Philol. 2, 143 sq.). The reputation of the Jews was so well established in this respect that even in Arabia, before the time of Mohammed, men applied to them when they needed charms of peculiar virtue (Mishkat ul-Masabih, 2, 377). A very large class of amulets depended for their value on their being constructed under certain astronomical conditions. Their most general use was to avert ill-luck, etc., especially to nullify the effect of the “evil eye” (ὀφθαλμὸς βάσκανος), a belief in which is found among all nations. Some animal substances were considered to possess such properties, as we see from Tobit. Pliny (28, 47) mentions a fox's tongue worn on an amulet as a charm against blear-eyes, and says (30, 15) that beetles' horns are efficacious for the same purpose — perhaps an Egyptian fancy. In the same way one of the Roman emperors wore a seal-skin as a charm against thunder. Among plants, the white bryony and the Hypericon, or Fuga daemonum, are mentioned as useful. On the African “pieces of medicine” — a belief in which constitutes half the religion of the Africans (see Livingstone's Travels, p. 285 et passim).

Many of the Christians of the first century wore amulets marked with a fish, as a symbol of the Redeemer. SEE ICHTHUS. Another form is the pentangle (or pentacle, vide Scott's Antiquary), which “consists of three triangles intersected, and made of five lines, which may be so set forth with the body of man as to touch and point out the places where our Savior was wounded” (Sir Thos. Brown's Vulg. Errors, 1, 10). Under this head fall the “curious arts” (τὰ περίεργα) of the Ephesians (Act 19:19), and in later times the use of the word “Abracadabra,” recommended by the physician Serenus Samonicus as a cure of the hemitritseus. Among the Gnostics, Abraxas gems (q.v.) were used as amulets. At a later period they were formed of ribbons, with sentences of Scripture written on them, and hung about the neck. They were worn by many of the Christians in the earlier ages, but were condemned by the wiser and better of the clergy as disgraceful. Chrysostom mentions them for the purpose of reprehension (In Psalms 9, 15; also Hom. 6, Cont. Judceos). The Council of Laodicea, A.D. 364, condemns those of the clergy who pretend to make them, declaring that such phylacteries, or charms, are bonds and fetters to the soul, and ordering those who wore them to be cast out of the Church (Can. 36). Augustine (Tract. 7, in Ison.) expostulates with those that wore them in this language: “When we are afflctecd with pains in the head, let us not run to enchanters and fortune-tellers, and remedies of vanity. I mourn for you, my brethren; for I daily find these things done. And what shall I do? I cannot yet persuade Christians to put their only trust in Christ. With what face can a soul go unto God that has lost the sign of Christ, and taken upon him the sign of the devil?” The practice of wearing these periapta was most probably taken from the custom of the Jews, who wore the tephilim, or phylacteries. The Council of Trullo ordered the makers of all amulets to be excommunicated, and deemed the wearers of them guilty of heathen superstition. Faith in the virtue of amulets was almost universal in the ancient world; it need not, therefore, excite our surprise that some of the less-informed should have adhered to the heathenish practice after their admission into the Christian Church. — Bingham, Orig. Eccl. bk. 16, ch. 5, § 6.

See, generally, Hubner, Amuletorum historia (Hal. 1710); Schwabe, Ueb. e. teutsches Amulet, in Meusel's Geschichtsforscher, 1, 121; Schumacher, De amuleto quodam Gnostico (Guelph. 1774); Emele, Ueber Amulete (Mainz, 1827); Kopp, Paleographia crit. 3, 15. SEE SUPERSTITION.

## Amulio (Or Da Mula), Marco Antonio[[@Headword:Amulio (Or Da Mula), Marco Antonio]]

             an Italian cardinal, was born at Venice, Feb. 12, 1505. He studied jurisprudence at Padua, and was at first employed by the Venetian government in several important missions to Charles V. His virtue, his learning, his ability in these affairs, gained for him the esteem of pope Pius IV, who appointed him bishop of Rieti and cardinal and librarian of the Vatican. He died at Rome, March 13,1570. He wrote, in Farrius, Orationes ex Actis Concilii Tridentini (Venice, 1567): — in Labbe, Concilia (ibid. 1733): — and in Pino, Nuova Scelta di Lettere di Diversi Nobilissimi Omini (ibid. 1582). See Hoefer, Nouv. Biog. Generale, s.v.

## Amulo (Or Amolo)[[@Headword:Amulo (Or Amolo)]]

             archbishop of Lyons, was illustrious both for his knowledge and piety. He wrote against Gothescalcus, and died about the year 854. His works are printed with those of Argobardus.

## Amun[[@Headword:Amun]]

             another form of the Egyptian divine name Amen when it was used as a prefix.

## Amurdvali[[@Headword:Amurdvali]]

             in Hindu mythology, was the daughter of Vishnu, sprung from unlawful love for the beautiful Lakshmi. The latter being married to Subramanja, a son of Siva, Vishnu arranged it so that Siva had no knowledge of this amour.

## Amynus[[@Headword:Amynus]]

             in Phoenician mythology, was a son of the deity Agrotus. He is said to have taught men to construct villages and to rear cattle.

## Amyot, Jacques[[@Headword:Amyot, Jacques]]

             bishop of Auxerre and grandalmoner of France, was born at Melun, Oct. 20, 1514, and studied philosophy at Paris in the college of the cardinal Le Moine. Here he took the degree of A.M. at nineteen, and afterwards continued his studies under the professors appointed by Francis I. He went to Bourges at the age of twenty-three, and was made professor of Greek and Latin in the university there. It was during this time that he translated into French the Amours of Theagenes and Chariclea, with which Francis I was so well pleased that he conferred upon him the abbey of Bellozanne. He went to Rome and translated. Plutarch's Lives and Morals. Henry III conferred upon him the Order of the Holy Ghost, and at the same time decreed that all the grand-almoners of France should be commanders of that order. He did not neglect his studies in the midst of his honors, but revised all his translations with great care, compared them with the Greek text, and altered many passages. He died Feb. 6,1593. Some of his other works are, his translation of Heliodorus (1547, fol.; 1549, 8vo) and of Diodorus Siculus (Paris, 1554, fol.; 1587): — Daphnis and Chloe (1559, 8vo).

## Amyot, Joseph[[@Headword:Amyot, Joseph]]

             a Jesuit missionary to China, was born at Toulon in 1718. At the close of 1750 he arrived at Macao in company with two Portuguese Jesuits, and the brethren of that order already established at Peking presented a petition to the reigning emperor, Keen-Loong, to the effect that the newcomers were well acquainted with mathematics, music, and medicine. A-persecution against the Christians was going on, but the reply of the emperor was favorable, and he directed the missionaries to be conveyed to Peking at the public expense. Amyot gives an interesting account of the journey in a letter inserted in the “Lettres Edifiantes et Curieuses,” from which these particulars are taken. On arriving at the capital, where an underhand sort of toleration was extended to the missionaries, he applied himself to the study of the Chinese, and afterward to the Manchoo-Tartar language and literature, in both of which he made great proficiency. From that time he appears to have acted rather as a missionary of learning than of religion. While his name scarcely figures at all in the “Lettres Edifiantes,” not a year seems to have passed without his dispatching to Europe some information on the history and manners of the Chinese and Tartars, to the illustration of which he contributed more than any other writer of the 18th century. He remained at Peking 43 years, during which time the order to which he belonged was dissolved, and more than one vigorous persecution was directed against the Christians in China. At the time of Lord Macartney's embassy in 1793, Amyot wrote a letter to the ambassador on his arrival in Peking, “expressive of the most fervent wishes for his success, and offering every assistance that his experience could supply;” but he was then so infirm as not to be able to wait on Lord Macartney. In the following year, 1794, he died at Peking, at the age of 76. Among his works are: 1. Abrege histor. des principaux traits de la vie de Confucius (Paris, 1789), the best history of the Chinese philosopher, the material of which has been carefully selected from the most authentic Chinese sources: — 2. Dictionnaire Tatare-Mantcheou-Francais, edit. by Langles (Paris, 1789, 3 vols.): — 3. Grammaire Tatare-Mantcheou (in the 3d vol. of the Mem. concernant la Chine) -Lettres Edifiantes, tom. 28.

## Amyraldism[[@Headword:Amyraldism]]

             SEE AMYRAUT.

## Amyraut (or Amyraldus), Moise[[@Headword:Amyraut (or Amyraldus), Moise]]

             a French Protestant theologian of the seventeenth century; born at Bourgueil, in Anjou, in 1596, and instructed in theology at Saumur. He was nominated to succeed John Daille, at Saumur, and was appointed professor of theology in that academy with Louis Cappel and Joshua de la Place (Placeeus) in 1633. In 1631 he was sent to attend the national synod of French Protestants at Charenton, who deputed him to deliver a harangue to the king, which is inserted in the Mercure Francais of 1631. His conduct in this affair gained him the esteem of Richelieu. The eminence of the three Saumur professors drew students from many parts of Europe; but it soon began to be reported that their teaching was subversive of the doctrines of Dort on Predestination and Grace. The views of Amyraut on these topics were derived from Cameron (q.v.), and were first published in a tract, De Predestinatione (Traiti de la Predestination et de ses principales dependances), in 1634. His views were called Universalist and Arminian, but they were neither. Amyraut asserted a gratia universalis, indeed, but he meant by it simply that God desires the happiness of all men, provided they will receive his mercy in faith; that none can obtain salvation without faith in Christ; that God refuses to none the power of believing, but that he does not grant to all his assistance, that they may improve this power to saving purposes; that none can so improve it without the Holy Spirit, which God is not bound to grant to any, and, in fact, only does grant to those who are elect according to his eternal decree. “In defending his doctrine of universal atonement, Amyraut appealed confidently to the authority of Calvin; indeed, he wrote a treatise, entitled Echantillon de la doctrine de Calvin touchant la Predestination, to show that Calvin supported his views concerning the extent of the atonement, and was in all respects a very moderate Calvinist” (Cunningham, The Reformers, p. 395). Uni. versal grace (as Amyraut held the doctrine of it) is of no actual saving benefit to any. He distinguished between objective and subjective grace. Objective grace offers salvation to all men on condition of repentance and faith, and is universal; subjective grace operates morally in the conversion of the soul, and is particular, i.e. only given to the elect. The aim of Amyraut was to reconcile the Lutherans and Calvinists; and his views were received widely, as seeming to soften down the rigid Predestinarianism of Dort. The true peculiarity of Amyraut's theology is the combination of a real particularism, in the full Calvinistic sense, with an ideal universality of grace, which, in fact, never saves a single soul (Schweizer, in Herzog, Real-Encyclop. s.v.). Charges were brought against him by Du Moulin and others, but he was acquitted of heresy by the Synod of Alenvon (1637), and afterward at Charenton (1644). Daille and Blondel favored the views of Amyraut. He died Jan. 8, 1664. Eleven years after (1675) the Formula Consensus Helvetica (q.v.) was drawn up and published, chiefly against the socalled heresies of the Saumur professor. Amyraldism was, in substance, the theory adopted by Baxter (q.v.), and has been sustained, with various modifications, in recent times, by Williams (Essay on Sovereignty, 1813), Payne (Lectures on Sovereignty and Election, 1838), Wardlaw (On the Atonenment, 1844); by Fuller and Hinton among Baptists; by T. Scott and Milner in the Church of England; by many Congregationalists and New- School Presbyterians in America; and, of late, by many ministers of the U. P. Church of Scotland. Among his writings are,

1. Paraphrases on vai.ous books of the N.T. and of the Psalms (12 vols. 8vo, 1644-1662): —

2. De la Vocation des Pasteurs (Saumur, 1649, small 8vo): —

3. Morale Chretienne (Saumur, 1652-1660, 6 vols. 8vo): —

4. Traite des Religions (Saumur, 1631, 8vo; transl. into English, A Treatise concerning Religions, etc; Lond. 1660, small 8vo): —

5. In Symbolum Apostol. exercitatio (Saumur, 1663, small 8vo); besides various sermons and tracts on the disputed question of predestination and grace.

A list of his works is given by Haag, La France Protestante, 1, 72. — Nichols, Calvinism and Arminianism, 1, 220-230; Morrison, Lectures on Romans 9, p. 376; Neander, Hist. of Dogmas, 2, 680; Schweizer, in Baur u. Zeller's Jahrb. 1852, pV. 41, 155; Ebrard, Cristliche Dogmatik, § 43; Smith's Hagenbach, Hist. of Doctrines, § 225 a; Gass, Geschichte der Protest. Dogmatik, 2, 328 sq.; Cunningham, Hist. Theol. 2, 324 sq.; Watson, Insts. 2, 411., SEE BAXTER; SEE CAMERON.

## Amzi[[@Headword:Amzi]]

             (Heb., Amtsi', אִמְצִי, strong), the name of two Levites.

1. (Sept. Α᾿μεσαί.) A Levite, son of Bani, and father of Hilkiah, a descendant of Merari (1 Chrun. 6:46). B.C. long ante 1014. ‘

2. (Sept. Α᾿μασί.) :A priest, son of Zechariah, and father of Pelaiah, in the familjy of Adaiah ‘(Neh 11:12). ‘ B.C. considerably ante 586.

## Ana[[@Headword:Ana]]

             in Brazilian mythology, is the name of a daemon who lived in caves in dark woods, and whom the wild tribes of Brazil fear.

## Anab[[@Headword:Anab]]

             (Heb., Anab', עֲנָב, grape-town; Sept. Α᾿νάβ v. r. Α᾿ναβώθ and Α᾿νών), one of the cities in the mountains of Judah, from which Josh ua expelled theAnakim (Jos 11:21; Jos 15:50). Nearly west of Main (Maon) Dr. Robinson (Researches, 2, 195) observed a place called Anab, distinguished by a' small tower. Eusebius and Jerome (Onomast. s.v. Anob) both confound it with a Beth-Anab' (q.v.) lying a few miles from Diospolis or Lydda (Reland, Palest. p. 560). Schwarz (Palest. p. 136) says it is the village Anabah, three English miles east of Ramleh, meaning doubtless the Annabeh marked on Zimmermann's Map; but this is not at all in the mountains of Judah, as stated in both passages of Joshua.

## Anabaptists[[@Headword:Anabaptists]]

             (ἀνά, again, and βαπτίζω, I baptiz), a name given to those who reject infant-baptism, because they rebaptize such as join their communion; and who maintain that this sacrament is not valid if it be administered by sprinkling and not by immersion, and if the persons baptized be not in a condition to give the reasons of their faith. The name is sometimes given reproachfully to the modern BAPTISTS SEE BAPTISTS (q.v.); but, as they disclaim the title, it should not be applied to them.

1. The term Anabaptists, or Rebaptizers, is connected with the controversies of the third century. In Asia Minor and in Africa, where the spirit of controversy had raged long and bitterly, baptism was considered to be only valid when administered in the orthodox church.” In the Western Church the great principle of baptism rested on the invocation of the name of Christ or of the Trinity; and, therefore, “any baptism administered in the nanme of Christ or of the Trinity, let it be performed by whomsoever it might, was held valid,” so that heretics baptized by heretics, coming over to the Church, were received as baptized Christians. So high were the disputes on this question, that two synods were convened to investigate it, one at Iconium, and the other at Synnada, in Phrygia, which confirmed the opinion of the invalidity of heretical baptism. From Asia the question passed to Northern Africa: Tertullian accorded with the decision of the Asiatic councils in opposition to the practice of the Roman Church. Agrippinus convened a council at Carthage, which came to a similar decision with those of Asia. Thus the matter rested, till Stephen, bishop (if Rome, prompted by ambition, proceeded to excommunicate the bishops of Asia Minor, Cappadocia, Galatia, and Cilicia, and applied to them the epithets of Rebaptizers and Anabaptists, A.D. 253.

2. A fanatical sect of Anabaptists arose in Germany in the early part of the sixteenth century who broug'ht the name into great disrepute. It originated at Zwickau, in Saxony, in the yetr 1520, and its leaders, by their lawless fanaticism, completely separated themselves from the cause of the reformers, and with the subject of adult baptism connected principles subversive of all religious and civil order. The vast increase of their adherents from the year 1524, especially among the common people on the Rhine, in Westphalia, Holstein, Switzerland, and the Netherlands, was soon met by severe measures on the part of the magistrates. Imperial and ecclesiastical decrees were issued against them, and many were put to death, after being ‘urged' to recant. But persecution produced its usual fruits. Still new associations were perpetually formed by itinerant prophets and teachers, whose doctrines consisted of the following propositions: “Impiety prevails everywhere. It is therefore necessary that a new family of holy persons should be founded, enjoying, without distinction of sex, the gift of prophecy, and skill to interpret divine revelations. Hence they need no learning: for the internal word is more than the outward expression.

No Christian must be suffered to engage in a legal process, to hold a civil office, to take an oath, or to hold any private property; but all things must be in common.” With such sentiments, John Bochhold, or Bockel, a tailor, of Leyden, aged 26, and John Matthias, or Matthiesen, a baker, of Harlem, came, in 1553. to Munster, in Westphalia, a city which had adopted the doctrines of the Reformattion. Here they soon gained over a portion of the excited populace, and among the rest, Rothmann, a Protestant clergyman, and the councillor Knipperdolling. The magistrates in vain excluded them from jthe churches. They obtained possession of the council-house by violence. Their numbers daily increased, and toward the end of the year they extorted a treaty, securing the religious liberty of both parties. Being strengthened by the accession of the restless spirits of the adjacent cities; they soon made themselves masters of the town by force, and expelled their adversaries. Matthiesen came forward as their prophet, and persuaded the people to devote their gold, and: silver, and movable property to the common use, and to burn all their books but the Bible; but in a sally Iagainst the bishop of Munster, who had laid siege to the city, he lost his life. He was succeeded in the prophetic office by Bochhold and Knipperdolling. The churches were destroyed, and twelve judges were set over the tribes, as in Israel; but even this form of government was soon abolished, and Bochhold, under the name of John of Leyden, raised himself to the dignity of king of New Zion (so the Anabaptists of Munster styled their kingdom), and caused himself to be formally crowned. From this period (1534) Munster was a theater of all the excesses of fanaticism, lust, and cruelty. The introduction of polygamy, and the neglect of civil order, concealed from the infatuated people the avarice and madness of their young tyrant and the daily increase of danger from a broad. Bochhold lived in princely luxury and niagnificence; he sent out seditious proclamations against neighboring rulers — against the Pope and Luther; he threatened to destroy with his mob all who differed in opinion I from him; made himself an object of terror to his subjects by frequent executions, and while famine and pestilence raged in the city, persuaded the wretched, I deluded inhabitants to a stubborn resistance of their besiegers.

The city was at last taken, June 24, 1535, by treachery, though not without a brave defense, in which Rothmann and others were killed, and the kingdom of the Anabaptists destroyed by the execution of the chief men. Bochhold, and two of his most active companions, Knipperdolling and Krechting, were tort tured to death with red-hot pincers, and then hung up in iron cages on St. Lambert's steeple, at Minster, as a terror to all rebels. In the mean time, some of the twenty-six apostles, who were sent out by Bochhold to extend the limits of his kingdom, had been successful in various places; and many independent teachers, who preached the same doctrines, continued active in the work of founding a new empire of pure Christians, and propagating their visions and revelations in the countries above mentioned. It is true that they rejected the practice of polygamy, community of goods, and intolerance toward those of different opinions, which had prevailed in Munster; but they enjoined upon their adherents the other doctrines of the early Anabaptists, and certain heretical opinions in regard to the humanity of Christ, occasioned by the coritroversies of that day about the sacrament. The most celebrated of these Anabaptist prophets were Melchior Hoffmann and David Joris. The former, a furrier from Suabia, first appeared as a teacher in Kiel in 1527; afterward, in 1529, in Emden.: and finally in Strasburg, where, in 1540, he died in prison. He formed, chiefly by his magnificent promises of a future elevation of himself and his disciples, a peculiar sect, whose scattered members retained the name of Hoffmannists in Germany till their remains were lost among the Anabaptists. They have never owned that Hoffmann recanted before his death. David Joris, or George, a glass-painter of Delft, born 1501, and rebaptized in 1534, showed more depth of mind and warmth of imagination in his various works. Amid the confusion of ideas which prevails in them, they dazzle by. their elevation and fervor. In his endeavors to unite the discordant parties of the Anabaptists, he collected a party of quiet adherents in the country, who studied his works (as the Gichtelians did those, of B.hme), especially his book of miracles, which appeared at Deventer in 1542, and revered him as a kind of new Messiah. Unsettled in his opinions, he traveled a long time from place to place, till at last, to avoid persecution, in 1554, he became a citizen of Basil, under the name of John of Bruges. In 1556, after an honorable life, he died there among the Calvinists. In 1559 his long-concealed heresy was first made public. He was accused, though without much reason, of profligate doctrine and conduct, and the Council of Basil condemned him, and ordered his body to be burnt. A friend of Joris was Nicholas, the founder of the Familists, who do not, however, belong to the Anabaptists.

It must not be supposed that all the Anabaptists of Germany were engaged in the excesses above recited. In fact, between these excesses and the doctrines of the Anabaptists, properly so termed, there does not seem to be the slightest connection. The fanaticism of, some of the early Anabaptists is sufficiently explained by the obvious tendency which exists in human nature to rush into extremes. The iron hold of the papacy, which had cramped the church for ages, being suddenly relaxed, men had yet to learn what were the true conditions whether of civil or religious liberty. But these considerations were overlooked, and the reformed churches, with one consent, regarded the Anabaptists with horrorand disdain. The correspondence of the Reformers is full of allusions to the subject. They are seldom spoken of but with the severest reprobation, and no distinction is drawn between the sober Christians and the worst fanatics of the party. It is probable, at least, that their faults have been exaggerated even by the best writers. A modern writer on their own side asserts that “it has been proved by irrefragable evidence from state papers, public confessions of faith, and authentic books, that the Spanheims, Heidegger, Hoffmann, and others, have given a fabulous account of the German Baptists, and that the younger Spanheim had taxed them with holding thirteen heresies, of which not a single society of them believed one word; yet later writers quote these historians as devoutly as if all they affirmed were allowed to be true.” — Robinson, History of the Baptists; Marsden, Churches and Sects, 1, 81; Ottii Annal. Anabaptist. (Basil. 1672); Cornelius, Geschichtspellen des Bisthums Munster (Munst. 1853): Hase, Das Reich der Wiedertaufer (Leipz. 2d edit. 1860); Cornelius (Romans Cath.), Geschichte des Munzsterischen Aufruhrs (Leipz. 1860). SEE BAPTISTS; SEE DUNKERS; SEE HOFFMANN; SEE MENNONITES.

Anabaptists

Of these people there were a large number of sects who had nothing in common except the one doctrine of the necessity of rebaptism. Such were —

1. The Adamites, who numbered no more than three hundred, and who ran about naked on the tops of mountains expecting to be caught up into heaven.

2. The Apostolici, who, acting upon the letter of our Saviour's words, mounted on the house-tops and preached to the people. They are said to have derived their name from their leader, Samuel Apostool, who separated from the Waterlandians in 1664.

3. The Taciturni, or Silentes, who observed an inviolable silence as to their religious opinions.

4. The Perfecti, who separated themselves from the world in order to obey the precept not to conform themselves to this world. They held that a smile or the smallest appearance of happiness in the countenance was sufficient to draw down the curse threatened by our Lord in these words, “Woe unto you that laugh now, for ye shall mourn and weep” (Luk 6:25).

5. The Impeccables, who held that after baptism it was impossible to commit sin, and consequently omitted the words “forgive us our trespasses,” etc., from the Lord's Prayer.

6. The Free Brothers, or Libertini, who declared all servitude to be contrary to the spirit of Christianity.

7. The Sabbatarians, who held that Saturday, and not Sunday, should be kept holy.

8. The Clancularii, who held that in public it was a duty to speak of matters of religion as the generality of persons did, but in private to confess one's real opinion.

9. The Manifestarians, who held exactly the contrary doctrine.

10. The Weepers, who endeavored to attain to the power or weeping constantly, believing it to be acceptable to God.

11. The Rejoicers, who held that feastings, revellings, and merriment formed the most acceptable tribute to God.

12. The Indifferents, who took no particular part in religious matters and held all forms equally good.

13. The Sanguinarii, who sought to shed the blood of Catholics and Protestants.

14. The Anti-Marians, who refused all veneration whatever to the Blessed Virgin.

## Anabata[[@Headword:Anabata]]

             a term for a hooded cope usually worn in out-door processions, frequently larger and longer than the closed cope. Anciently the hood was one that could actually be drawn over the head for use, and not the mere flat, ornamental appendage found in the ordinary cope. It is no longer in use in the English Church.

## Anacalypteria[[@Headword:Anacalypteria]]

             in Grecian custom, were festivals which were celebrated on the day in which the bride appeared for the first time without a veil; at which festival she usually received presents from the bride-groom, from parents and friends. The presents themselves were so named likewise.

## Anacampteria[[@Headword:Anacampteria]]

             (from ἀνακάμπτω, to unbend), small buildings which were erected adjacent to ancient Christian churches, designed to serve as little hospitals or inns, where poor persons and travellers might relax themselves on their journey. They are supposed, also, to have served as lodgings for such as fled to take sanctuary in the church.

## Anacea[[@Headword:Anacea]]

             a festival of antiquity held at Athens in honor of the Dioscuri, or Castor and Pollux, who were called Anaces.

## Anaces[[@Headword:Anaces]]

             Castor and Pollux were so called, either from the cessation of the war, ἀνοχή, which they had undertaken to rescue their sister Helen, whom  Theseus had carried off; or from their singular care to preserve the city Aphidnae, which they had reduced to submission, from the ravages of the soldiers. The Greek word ἃνακες literally means kings.

## Anachis[[@Headword:Anachis]]

             one of the four Lares revered by the Egyptians.

## Anachorets or Anchorets[[@Headword:Anachorets or Anchorets]]

             (ἀναχωρέω, to separate, to retire, to withdraw), monks, so called from their retiring from society, and living privately in cells. When the ascetics withdrew to the lonely and remote districts of the Egyptian desert, they assumed particular appellations, expressive of their solitary mode of life: monks, from the Greek μόνος, alone, one who dwells alone; eremites, corrupted into hermits, from ἐρῆμος, a desert; — and anchorets, those who withdraw from society. These terms were afterward employed to define more accurately the various shades of austerity by which these ascetics were distinguished. Thus, monks denoted those who adopted a secluded habit of life, but were still disposed occasionally to hold intercourse with society, and later, as coenobites, to dwell in communities; the hermits were those who withdrew to sequestered places, but who did not deny themselves a fixed place of shelter, or that supply of food which might be obtained from cultivating the ground; the anchorets were most excessive in their austerities, and chose the wildest localities as their retreats. Many of the anchorets voluntarily subjected themselves to the vicissitudes of the weather, without proper habitation or clothing, restricted themselves to coarse and scanty fare, wore chains and iron rings, and even throughout many years maintained painful postures, such as standing on the top of a pillar, SEE STYLITES, thus displaying an earnestness which greater enlightenment might have directed to the good of mankind. Paul (q.v.) the Hermit, and Antony (q.v.), were among the first and most celebrated anchorets. The anchorets were not able always to preserve their solitude unbroken. The fame of their sanctity drew many to visit them; their advice was often sought; and the number of their visitors was much increased by the belief that maladies, particularly mental diseases, were cured by their blessing. Sometimes, also, they returned for a short time to the midst of their fellow-men to deliver warnings, instructions, or encouragements, and were received as if they had been inspired prophets or angels from heaven. The number of anchorets, however, gradually diminished, and the religious life of convents was preferred to that of the hermitage. The Western Church, indeed, at no time abounded in anchorets like the Eastern, and perhaps the reason may in part be found in the difference of climate, which renders a manner of life impossible in most parts of Europe that could be pursued for many years in Egypt or Syria. — Helyot, Ordres Relig. t. i. SEE COENOBITE; SEE MONACHISM; SEE ASCETICISM.

## Anaciethra[[@Headword:Anaciethra]]

             a stone held in great veneration by the women of Megara, because on it Ceres was said by the Greeks to have reposed after her fatigue in the search of Proserpine. It was kept at Athens near the Prytanaeum.

## Anacletus[[@Headword:Anacletus]]

             the pope is commemorated as a martyr in the old Roman martyrology on April 26.

## Anacletus or Cletus[[@Headword:Anacletus or Cletus]]

             bishop of Rome, said to have been elected A.D. 78 or 83, and to have died A.D. 86 or 91. The Roman Church honors him as a martyr, as she does the other popes who lived during this period, upon the ground that those among them who were not actually put to death by the sword did not suffer less for the faith. — Baillet, July 13; Eusebius, lib. 3, cap. 13, 15.

## Anaclitus II, Antipope[[@Headword:Anaclitus II, Antipope]]

             His name was Pietro Leoni, cardinal of Santa Maria beyond the Tiber, and upon the death of Honorius II he was elected, Feb. 14, 1130. A part of the cardinals at the same time seceded and elected Innocent. Anacletus kept Innocent II besieged in the palace of the Lateran, and obtained possession of the city of Rome and the entire papal dominions. He wrote to all the princes of Europe in order to be recognised, but in this he met with no success. He was condemned by the Councils of Rheims and Pisa, rejected by the larger portion of the clergy of the Roman Catholic world, not recognised by any sovereign except Roger of Sicily, to whom he had given his sister in marriage, and the duke of Aquitania; but in Rome he maintained himself, notwithstanding the arms: of the Emperor Lothaire, who protected Innocent. This schism lasted until the death of Anacletus, Jan. 25, 1138. Voltaire calls him, ironically, the Jewish pope, because he descended from a Jewish family which had grown rich at the expense of the church. Anacletus was a disciple of Arnold of Brescia (q.v.), and found implacable enemies in St. Bernard and Arnoul, archdeacon of Seez. — Hoefer, Biog. Generale, 2, 468; Riddle, Hist. of Papacy, 2, 169.

## Anactoron[[@Headword:Anactoron]]

             (ἀνάκτορον, from ἀνάκτωρ, a sovereign), the dwelling of a king or ruler. In classical authors, it is generally a house of a god, especially a temple of the Eleusinian Demeter or of the Dioscuri; also, the innermost recess of a temple, in which oracles were given (Lobeck, Aglaoph. 1, 59, 62). Eusebius (Panegyr. c. 9) applies the word to the church built by Constantine at Antioch; but whether as equivalent to basilica, or with reference to the unusual size and splendor of the church, or with a reminiscence of the classical use of the word, it is difficult to say (Bingham, Christ. Ant. bk. 8, ch. i, § 5).

## Anactotelestae[[@Headword:Anactotelestae]]

             in ancient Greek ceremonies, was a title of the managers in the Corybantian mysteries.

## Anadema[[@Headword:Anadema]]

             (ἀνάδημα, a garland), an ornament of the head with which victors were adorned in the sacred games of the ancients.

## Anadyomene[[@Headword:Anadyomene]]

             an epithet of Venus, meaning emerging out of the waters. Under this title those worshipped her who had escaped drowning. The most celebrated picture of antiquity was that of this goddess by Apelles, for which his favorite mistress, Campaspe, was given him so generously by Alexander.

## Anael[[@Headword:Anael]]

             (Α᾿ναήλ, prob. contracted for Anaziel), the brother of Tobit, and father of Achiacharus (Tob 1:21).

## Anagnidagdas[[@Headword:Anagnidagdas]]

             in Hindu mythology, are progenitors of the Brahmins, who cannot be consumed by fire.

## Anagnostes[[@Headword:Anagnostes]]

             (ἀναγνώστης), reader, the name of a class of officers in the early church. In the Greek, Church they held the first rank in the lower order of officers; in the Roman Church they were next to the sub-deacons. They have sometimes been regarded as an order instituted by the apostles, and by them derived from the Jewish synagogue. Compare Luk 4:16; Act 13:15; Act 13:27; 2 Corinthians 3, There were among the Jews persons who performed the same office as readers among the Christians. There is not, however, any proof of the early appointment of a special minister in the capacity of reader: the office was probably instituted in the third century. Tertullian distinguishes the lector from the episcopus, presbyter, and diaconus; and the church observed a fixed rule respecting the office and duty of these respective ministers. Both in the synagogue and in the early Christian Church, any person who was able to discharge the duty was allowed to hold the office of reader, without reference to age. Boys of twelve, ten, and eight years of age, were frequently employed in this manner. The office was a favorite one with youths in the higher classes of society. Julian, afterward the apostate, in his younger years was reader in a church in Nicomedia. — Bingham, Orig. Ecclesiastes bk. 3, ch. 5.

## Anagogia[[@Headword:Anagogia]]

             a feast held by the people of Eryx, in Sicily, to commemorate, as they alleged, the departure of Venus from them to Libya. They said that the pigeons, which abounded in that country, disappeared at that time, and accompanied the goddess in her journey. After nine days they returned, when the people celebrated another feast, which they termed Catagogia, in honor of the return of the goddess.

## Anagogical[[@Headword:Anagogical]]

             (ἀνάγω, to lead or bring up), in the older writers on interpretation, is one of the four senses of Scripture, viz. the literal, allegorical, anagogical, and tropical. The anagogical sense is when the sacred text is explained with regard to eternal life; for example, the rest of the Sabbath, in the anagogical sense, signifies the repose of everlasting happiness.

## Anah[[@Headword:Anah]]

             (Heb., Anah', עֲנָה, speech or affliction; Sept. Α᾿νά), the name of one or two Horites.

1. The fourth mentioned of the sons of Seir, and head of an Idumaean tribe preceding the arrival of Esau (Gen 36:20; Gen 36:29; 1Ch 1:38), B.C. much ante 1964. It seems most natural to suppose him to be also the one referred to in Gen 36:25, as otherwise his children are not at all enumerated, as are those of all his brothers (Hengstenberg, Genuineness of the Pentateuch, 2, 229), although from Gen 36:2 some have inferred that another person of the same name is there meant. SEE DISHON; SEE AHOLIBAMAH.

2. The second named of the two sons of Zibeon the Hivite, and father of Esau's wife Aholibamah (Gen 36:18; Gen 36:24). B.C. ante 1964. While feeding asses in the desert he discovered “warm springs” (aquca calide), as the original, יְמַים, yemim', is rendered by Jerome, who states that the word had still this signification in the Punic language. Gesenius and most modern critics think this interpretation correct, supported as it is by the fact that warm springs are still found in the region east of the Dead Sea. The Syriac has simply “waters,” which Dr. Lee seems to prefer. Most of the Greek translators retain the original as a proper name, Ι᾿αμείμ, probably not venturing to translate. The Samaritan text, followed by the Targums, has “Emims,” giants. Our version of “mules” is now generally abandoned, but is supported by the Arabic and Veneto-Greek versions. SEE MULE.

In Gen 36:2; Gen 36:14, of the above chap. Anah is called the daughter of Zibeon, evidently by an error of transcription, as the Samaritan and Sept. have son; or (with Winer, Hengstenberg, Tuch, Knobel, and many others) we may here understand it to mean grand-daughter, still referring to Aholibamah (Turner's Compan. to Genesis p. 331). SEE ZIBEON. He had but one son, Dishon (Gen 36:25; 1Ch 1:40-41), who appears to be named because of his affinity with Esau (q.v.) through his sister's marriage. We may further conclude, with Hengstenberg (Pent. 2, 280; Engl. transl. 2, 229), that the Anah mentioned among the sons of Seir in 5,20 in connection with Zibeon is the same person as is here referred to, and is therefore the grandson of Seir. The intention of the genealogy plainly is not so much to give the lineal descent of the Seirites as to enumerate those descendants who, being heads of tribes, came into connection with the Edomites. It would thus appear that Anah, from whom Esau's wife sprang, was the head of a tribe independent of his father, and ranking on an equality with that tribe. Several difficulties occur in regard to the race and name of Anah. By his descent from Seir he is a Horite (Gen 36:20), while in Gen 36:2 he is called a Hivite, and again in the narrative (Gen 26:34) he is called Beeri the Hittite. Hengstenberg's explanation of the first of these difficulties, by supposing that one of the descendants of Seir received the specific epithet Hori (i.e. Troglodyte, or dweller in a cave) as a definite proper name (Pent. 2, 228), is hardly adequate, for others of the same family are similarly named; it is more probable that the word Hivite (הִחַוּי) is a mistake of transcribers for Horite (הִחֹרַי), or rather that all the branches of the Hivites were, in course of time, more particularly called Horites, from their style of habitation in the caves of Matthew Seir. See: HORITE. As the name Beeri signifiesfontanus, i.e. “man of the fountain” (בְּאֵר), this has been thought. to be his designation with reference to the above noticed “warm springs” of Callirrhoe discovered 1ly him; whereas in the genealogy proper he is fitly called by his original name Anah. SEE BEER.

## Anaharath[[@Headword:Anaharath]]

             (Heb., Anacharath', אֲנָחֲרָת, pass, Furst; Sept. Α᾿ναχερέθ, Vulg. Anaharath), a town on or within the border of Issachar, mentioned between Shihon and Rabbith (Jos 19:19). Its site was apparently unknown in the time of Eusebius and Jerome (Onomast. s.v. Α᾿νέρθ, Anerith). It was, perhaps, in the northern part of the tribe, possibly at Meskarah, where there are ruins (Van de Velde, Map).

Anaharath

Tristram suggests (Bible Places, p. 238) that this place is represented by the modern En-Naurah, situated on the southern slope of the range of Jebel ed-Duby, or “Little Hermon” (Robinson, Later Researches, p. 339); a suggestion already made by Lieut. Conder (Tent Work, 2, 334). But it is difficult to run the boundary of Issachar.so as to include this spot, and yet exclude the site of En-dor (if the latter be required by Joshuah 17:11).

## Anahid[[@Headword:Anahid]]

             in Persian mythology, was the name of the female genius Ized, the morning and evening star. The name is derived from the Indian Anahut, which signifies the pulse-beats of the blood in the ears, which the Indian dervise interprets as the pulse-beats of the spheres. Anahid, was originally not a  goddess, but a mortal. Two fallen angels, Harut and Marut, sought to mislead her; but the maiden withstood every tempptation, and therefore she was counted worthy of the honor of becoming a goddess. She was placed among the stars, where her rich locks of hair are scented with amber and musk; and her dress, covering her pearl legs and feet, glimmers in the dazzling brightness of the morning star.

## Anaiah[[@Headword:Anaiah]]

             (Heb., Anayah', עֲנִיָה, answered by Jehovah; Sept. Α᾿νανίας, Α᾿ναϊvα), one of those who stood on the right hand of Ezra while he read the law to the people (Neh 8:4), and probably the same with one of the chief Israelites who joined in the sacred covenant (Neh 10:22). B.C. cir. 410.

## Anaideia[[@Headword:Anaideia]]

             or Impudence, was a divinity among the Athenians.

## Anaiti[[@Headword:Anaiti]]

             is the name of several Oriental female divinities, which are not easily distinguished.

1. In Persian mythology. The Cappadocians, Armenians, Persians, and Medes worshipped a goddess of love under this name, which the Romans and Greeks compared to Venus. She had two temples at Sacasene, in Armenia, which she divided among two Persian daemoris (Omanus and Anandatis), the temples being probably erected for the accommodation of the Persian armies or for trading caravans. In the neighborhood of Bactriana there was a rock supported by walls, erected as a retreat for the armies; and soon there was built a temple with a female priesthood, so that the city of Zela, in Pontus, near-by, was entirely inhabited by these priestesses, which goes to show that every girl living there consecrated herself to the service of the goddess. Strabo relates: “When the maidens had for a time consecrated themselves to the service of the goddess, they were married, and no one considered it a shame to marry them.” The true signification of Anaitis is difficult to determine, as there are only Roman and Grecian accounts of her. However, when we remember the character of the Asiatic natural religion, in which a male and female are always classed together (Vishnu and Bhavani, Baal and Astarte, Isis and Osiris, Venus and Adonis, Attes and Cybele), and when we consider that this temple had two male daemons, we can only find in this worship another form of Asiatic natural religion.

2. A Shemitic goddess of a warlike character, some-n what approaching' the Bellona of classic mythology. She was represented as a nude woman standing on a lion, and sometimes on a crocodile, holding a spear or bow, and wearing a peculiar crown formed of tall feathers. Her worship was  introduced into Egypt probably about the time of Rameses II, after his Syrian victories. SEE HERA.

3. Anaitis is also a feminine form of the great deity Mithra; as introduced into the Median religion when corrupted from Zoroastrianism. In some respects she was analogous to the Babylonian Mylitta (q.v.).

## Anak[[@Headword:Anak]]

             (Heb., Anak', עֲנָק[in Jos 21:11, Anok', עֲנוֹק], long-necked, i.e. a giant; Sept. Ε᾿νάκ), the son of Arba, who founded Kirjath-Arba (afterward Hebron), the progenitor of a race of giants called ANAKIN SEE ANAKIN (Jos 15:13). B.C. ante 1658.

## Anaka[[@Headword:Anaka]]

             is an evil spirit worshipped by several Brazilian nations.

## Anakah[[@Headword:Anakah]]

             SEE FERRET.

## Anakim[[@Headword:Anakim]]

             (Heb., Anakim', עֲנָקִים, Deu 2:10-11; Deu 2:21; Jos 11:21-22; Jos 14:12; Jos 14:15; also called sons of Anak, בְּנֵי עֲנָק, Num 13:33; בְּנֵי הָעֲנָק, Jos 15:14; children of Anak, ילִידֵי הָעֲנָק, Num 13:22; Jos 15:14; sons of the Analkim, בְּנֵי עֲנָקִים, Deu 9:2; Sept , Ε᾿νακὶμ υἱοὶ Ε᾿νάκ, γενεαὶ Ε᾿νάκ, γενεὰ Ε᾿νάκ, γίγαντες; Vulg. Enacim, filii Enakim, flii Enac, stirps Enac; Auth. Vers. “Anakims,” “sons of Anak,” “children of Anak,” “sons of the Anakims”), a nomadic tribe of giants (Num 13:34; Deu 9:2) SEE NEPHILIM descended from a certain Arba (Jos 14:15; Jos 15:13; Jos 21:11), and bearing the name of their immediate progenitor, Anak (Jos 11:21), dwelling in the southern part of Palestine, particularly in the vicinity of Hebron (q.v.), which was called Kirjath-Arba (city of Arba) from their ancestor (Gen 23:2; Jos 15:13). These designations serve to show that we must regard Anak as the name of the race as well as that of an individual, and this is confirmed by what is said of Arba, their progenitor, that he “was a great man among the Anakim” (Jos 14:15). The Anakim appear (see Bochart, Chanaan, 1, 1) to have been a tribe of Cushite wanderers from Babel, and of the same race as the Philistines, the Phoenicians, the Philistim, and the Egyptian shepherd- kings (see Jour. Sac. Lit. July, 1852, p. 303 sq.; Jan. 1853, p. 293 sq.). The supposition of Michaelis (Syntag. Comment. 1, 196; also Lowth, p. 133) that they were a fragment of the aboriginal Troglodytes is opposed to Jos 11:21 (see Faber, Archkeol. p. 44 sq.). They consisted of three tribes, descended from and named after the three sons of Anak-Ahiman, Sesai, and Talmai (Jos 15:14). When the Israelites invaded Canaan, the Anakim were in possession of Hebron, Debir, Anab, and other towns in the country of the south (Jos 11:21). Their formidable stature and warlike appearance struck the Israelites with terror in the time of Moses (Num 13:28; Num 13:33; Deu 9:2); but they were nevertheless dispossessed by Joshua, and utterly driven from the land, except a small remnant that found refuge in the Philistine cities, Gaza, Gath, and Ashdod (Jos 11:22). Their chief city, Hebron, became the possession of Caleb, who is said to have driven out from it the three sons of Anak mentioned above — that is, the three families or tribes of the Anakim (Jos 15:14; Jdg 1:20). The Philistine giants, SEE GOLIATH that David on several occasions encountered (2Sa 21:15-22) seem to have sprung from the remnant of this stock. Josephus says (Ant. 5,2, 3) that their bones were still shown at Hebron, and Benjamin of Tudela tells a story respecting similar relics at Damascus (Itin. p. 56). SEE GIANT. According to Arabic tradition, Oa, king of Bashan, was of this race, and the same dubious authority states that the prophet Shoaib or Jethro was sent by the Lord to instruct the Anakim, having been born among them (D'Herbelot, Bibliotheque Orientale, p. 105). They are thought to be depicted on the Egyptian monuments. SEE TALMAI.

## Anakri[[@Headword:Anakri]]

             in the mythology of the Caribbeans, were sacrifices which those nations made, of fruits and of drink, upon recovery from sickness.

## Analabus[[@Headword:Analabus]]

             (ἀνάλαβος), a Greek term for the monastic girdle or scapular. SEE SCAPULARY.

## Analepsis[[@Headword:Analepsis]]

             (ἀνάληψις), the Greek term for the ascension of Christ.

## Analogion[[@Headword:Analogion]]

             (ἀναλόγιον, or ἀναλογεῖον), a Greek term for a reading-desk, lectern, elevated stall, or pulpit.

## Analogy[[@Headword:Analogy]]

             (ἀναλογία), proportion.

1. As applied to the works of God generally, it leads to the conclusion that since He is the chief of intelligent agents, a part of any system of which He is the author must, in respect of its leading principles, be similar to the whole of that system; and, farther, that the work of an intelligent and moral being must bear in all its lineaments the traces of the character of its author. In accordance with these principles of analogy, it is maintained that the revelation of God in the Holy Scriptures is in all respects agreeable to what we know of God, from the works of nature and the order of the world, and that such agreement amounts to a strong evidence that the book professing to contain this revelation of God's mind and purposes is really and truly indited by Him. The best exposition of this argument is to be found in Bishop Butler's immortal Analogy of Religion to the Constitution and Course of Nature. (best ed. by Crooks, N. Y. 12mo). SEE BUTLER.

2. The analogy of faith is the correspondence of the several parts of divine revelation in one consistent whole. Its use is pointed out by the apostle in his direction (Rom 12:6) that “prophecy” — that is, preaching — be according to “the proportion of faith.” His rule, of course, extends to all interpretation and exposition of Scripture. The parts of Scripture must be explained according to the tenor of the whole; and, in order to his doing this, the reader must understand the design of the whole. If he do not, he will be continually liable to fall into error. Prejudices and leanings of our own will dispose us to interpret particular parts of the word of God according to the analogy of our own system, rather than according to the total sense of the divine word. Almost every sect and school of divinity has fallen into this error. A prerequisite for following the analogy of faith is the simple love of truth for its own sake. This, more than any thing else, will protect the mind of a student of Scripture from destroying the proportions of sacred truth. The course necessary to avoid these errors is well stated by Dr. Campbell, as follows: “In vain do we search the Scriptures for their testimony concern, ing Christ, if, independently of these Scriptures, we have received a testimony from another quarter, and are determined to admit nothing as the testimony of Scripture which will not perfectly quadrate with that formerly received. This was the very source of the blindness of the Jews in our Savior's time.

They searched the Scriptures as much as we do; but, in the disposition they were in, they would never have discovered what that sacred volume testifies of Christ. Why? Because their great rule of interpretation was the analogy of the faith; or, in other words, the system of the Pharisaean scribe, the doctrine then in vogue, and in the profound veneration of which they had been educated. This is that veil by which the understandings of that people were darkened, even in reading the law, and of which the apostle observed that it remained unremoved in his day, and of which we ourselves have occasion to observe that it remains unremoved in ours. Is it not precisely in the same way that the phrase is used by every sect of Christians for the particular system or digest of tenets for which they themselves have the greatest reverence? The Latin Church, and even the Greek, are explicit in their declarations on this article. With each, the analogy of the faith is their own system alone. That different parties of Protestants, though more reserved in their manner of speaking, aim at the same thing, is undeniable; the same, I mean, considered relatively to the speakers; for, absolutely considered, every party means a different thing.” But Chalmers remarks on this, “I think Dr. Campbell sets too little value on the analogy of faith as a principle of interpretation. He seems never to speak of a system of divinity without the lurking imagination that there must be human invention in it, whereas such a system may be as well grounded as Scripture criticism” (Chalmers, Institutes of Theology, 1, 370; and see further at that place).

There has just appeared (1864) a work entitled Analoqy considered as a Guide to Truth, and applied as an Aid to Faith, by J. Buchanan, D.D., professor of theology, New College, Edinburgh. The following notice of it is from the Bibliotheca Sacra, January, 1865: “Archbishop King, and after him Dr. Copleston and Archbishop Whately, define analogy as ‘a resemblance of relations or ratios,' so that there may be an analogy between things that have no direct resemblance at all. Between the seed and the plant, the egg and the bird, there is a resemblance of ‘relations,' although no external likeness. ‘A sweet taste gratifies the palate,' says Dr. Whately, ‘so does a sweet sound gratify the ear, and hence the same word

“sweet” is applied to both, though no flavor can resemble a sound in itself.' This limitation Dr. Buchanan thinks is too narrow. While it is true to a certain extent, it omits the use which we make of analogy in connection with concrete objects and substantive realities. It is liable also, he thinks, to the objection that is founded on a comparatively small part of human knowledge, viz. the sciences of number and quantity. Without attempting a logical definition, the author of this volume seems to apply the term to all cases where a resemblance exists.” — Campbell, Prelim. Dissert. 4, § 13; Home. Introd. 2, 342; Knapp, Theol. Introd. § 5; Ansgus, Bible Handbook, § 304-307; Home, Introd. 2, 243. SEE FAITH.

## Anam or Annam[[@Headword:Anam or Annam]]

             an empire of Farther India. The statements of its extent and population greatly differ. The latter amounts, according to the report of the missionaries, to more than twenty millions, while many geographers give to all Farther India not more than fifteen millions. It is divided into four different realms: Tonkin, Cochin China, Cambodia, and Laos. Most of the inhabitants profess Buddhism, although also the Kami religion, which before the spreading of Buddhism prevailed in all Farther India, still has adherents. Anam is one of the principal missionary fields of the Roman Church. The first misstons were: establisied by Spanisi Dominicans, who came from the Philippine Islands, more than 200 years ago, and they have survived to the present day, in spite of frequent and cruel persecutions. Especially since 1820 the persecution has raged with great intensity, and thousands of Christians have been either put to death or forced into apostasy. In 1858 France and Spain sent a joint expedition against Cochin China, which, in September of that year, conquered the fort and the bay of Turon. The war continued until 1862, when the power of the emperor of Anam was so completely broken that he made overtures for the cessation of hostilities. On June 5, 1862, a treaty of peace was signed, by which the provinces of Saigon, Bienhoa, and Mytho were ceded to France; three ports of Tonkin were opened to commerce; the other provinces of Lower Cochin China not ceded to France were to reserve only such number of troops as the French government should permit; Christianity was, to be tolerated, and the Christians protected in their lives and property throughout the empire. In 1863 the French concluded a special treaty with the king .of Cambodia, by which this whole kingdom was placed ,under the protectorate of France, and liberal stipula:tions were made in favor of Roman Catholic missionaries. The Roman Church had, in 1859, eight vicariates apostolic, viz.:

1. Eastern Tonkin;

2. Middle Tonkin;

3. Western Tonkin;

4. South Tonkin;

5. North Cochin China;

6. Eastern Cochin China;

7. Western Cochin China;

8. Cambodia.

The first two are under the administration of Spanish Dominicans, the others under that of French Lazarists. The number of native converts was estimated in 1854 at about 500,000 or 600,000, but has since considerably decreased, in consequence of the persecution. The number of the native priests amounted to about 300, and there were also numerous congregations of native nuns. In 1859 the letters of several missionaries represented the churches of Tonkin and Cochin China as being almost a complete wreck. — Wetzer and Welte. s. vv. Tunkin and Asien (in vol. 12); Schem, Ecclesiastical Yearbook; Annual American Encyclop. 1862, p. 224; 1863, p. 148. SEE INDIA.

## Anamim[[@Headword:Anamim]]

             (Heb., Anamnim', עֲנָמִים, signif. unknown; Sept. Ε᾿νεμετιείμ v. r. Αἰνεμετιείμ, in Chronicles Α᾿ναμιείμ, Vulg. Anamim), the name of some Egyptian tribe, descended from Mizraim (Gen 10:13; 1Ch 1:11). Some compare the city ANEM SEE ANEM (q.v.) in Palestine (Jos 15:34) as having possibly been settled by an Egyptian colony. Others (as Bochart, Phaleg, 4, 30), on very precarious etymological grounds (Arab. anam, a shepherd; transposed, aman), refer the name to the nomadic custodians of the temple of Jupiter Ammon (but see Michaelis Suppl. 1932 sq.). Still others (as Calmet) regard the Anamim as the Amaniuns or Garamantes in the oasis Phazania on the river Cinyphus (q. d. גֵּר עֲנָמִים) in north-western Africa (Strabo, 17, 835; Ptol. 4, 6; Plin. 5, 4; Mel. 1, 8), but with little probability (see Schulthess, Parad. p. 154). Gesenius (Thes. Heb. p. 1052) calls especial attention to a geographical name, Benemis, found on the Egyptian monuments (Champollion, Gram. 1, 150) as perhaps meaning these people (B being the article); or else he thinks they may be the Blemyes, a people of Upper Egypt (Champollion, L'Egypte sous les Pharaons, 1, 256). Among the old versions, Saadias interprets Alexandrines, the Chaldee paraphrasts (comp. Beck, ad Targ. Chronicles 1, 9 sq.) inhabitants of Mareotis (מריוטאי or מראטאי). (See generally Michaelis, Spicileg. 1, 260 sq.; Vater, Comm. 1, 131.)

## Anammelech[[@Headword:Anammelech]]

             (Heb., Anamme'lek, עֲנִמֶּלֶךְ, Sept. Α᾿νημέλεχ, Vulg. Anamelech) is mentioned, together with Adrammelech, as a god whom the people of Sepharvaim, who colonized Samaria, worshipped by the sacrifice of children by fire (2Ki 17:31). No satisfactory etymology of the name has been discovered. The latter part of the word is the Hebrews for king, but as the former part is not found in that language (unless it be for the Arabic sanam, a statue, Gesenius, Thes. Heb. p. 1052), the whole is probably foreign. Reland (De vet. ling. Persarum, § 9) renders it king of grief (from the Persic); but Hyde (Rel. vet. Persar. p. 131) understands it as referring (from עֲנָאּi. q. שׂן, sheep) to. the Arabian constellation Cepheus, containing the shepherd and the sheep. Benfey (Monatsnamen einiger alter Volker, p. 188) proposes the name of the Persian goddess Ananit or that of the Ized Aniran as containing the first part of the title Anammelech. So Rawlinson (Herodotus, 1, 498), who understands the female power of the sun to be meant, derives it from the name of the Asssyrian goddess Anunit. Other conjectures are still more fanciful. The same obscurity prevails as to the form under which the god was worshipped. The Babylonian Talmud states that his image had the figure of a horse; but Kimechi says that of a pheasant or quail (Carpzov's Apparatus, p. 516). SEE ADRAMMELECH.

## Anan[[@Headword:Anan]]

             (Heb., Anan', עָנָן, cloud; Sept. ᾿Ηνάν v. r. ᾿Ηνάμ, one of the chief Israelites that sealed the sacred covenant on the return from Babylon (Neh 10:26), B.C. cir. 410.

In the apocryphal list of the “temple-servants,” whose descendants returned from the captivity, the same name (Α᾿νάν) occurs (1Es 5:30) in place of the HANAN SEE HANAN (q.v.) of the genuine text (Ezr 2:46).

## Anan (Karaism)[[@Headword:Anan (Karaism)]]

             (Ananias, or Ananus), BEN-DAVID, the celebrated founder of Karaism. The exact date of his birth cannot now be ascertained. All that we know about him is that his uncle Solomon, who was prince or patriarch of the exiled Jews, died childless in A.D. 761 or 762; that Anan was the legitimate successor to the patriarchate; and that he was then old enough to become the prince of the Captivity, so that he was most probably about thirty years of age. He was, however, prevented from obtaining the patriarchate by the brothers R. Jehudai the Blind and R. Dudai, who were at that time the gaonim, or presidents, of the academies (the former at Sora, from 759 to 762; and the latter at Pumbaditha, from 761 to 764), because he rejected the traditions of the fathers and made the Bible the only rule of his faith;  and his younger brother, Chanaizja, or Achunai, was elected in his stead. Anan, however, was not disposed to submit meekly to such a slight, and his partisans encouraged him to appeal to the caliph Abugafar Almansor, against the'decision of the colleges. At first the caliph was disposed to favor his claim, but finally the Rabbinical party succeeded, and Anan was obliged to leave the country.

He retired to Jerusalem, where he built a synagogue, the walls of which were still standing in the time of the First Crusade. With the establishment of the community the schism became formal. The Rabbinical Jews excommunicated Anan with his party; and Anan, on the other hand, declared he wished that all the Rabbinical Jews were in his body; he would then destroy himself, so that they might die with him. The writings of Anan are unfortunately lost, and we are mainly indebted to the statements and allusions in the works of the Arabic historians Makrizi, Masudi, Sharastani, and Abulfeda for our knowledge of his doctrinal system. The ground principles are the unity of God and his justice. Anan absolutely rejected the Talmud, and advised his followers to “search the Scriptures diligently.” He also rejected the calendar introduced by Hillel II, and reinstituted the scriptural beginning of the month, which is when the new moon appears.

The Sabbath was to be kept according to the Scripture, and he was in this respect stricter in his theory than the rabbins. He abrogated the use of phylacteries by explaining Exo 13:9 figuratively, as in Pro 3:3; Pro 6:21. In matters of inheritance he put sons and daughters upon an equality, and declared that a husband has no right to inherit his departed wife's property. Of Christ, as the founder of Christianity, Anan spoke in terms of the highest respect. “The lovers of the truth should know,” thus runs a Hebrew passage in Wolf, Bibl. Hebri 4, 1086,” that Jesus the Nazarene was a great teacher, a just and good man; one who feared God, and who taught nothing as a statute or judgment except the written law of God (תורת האלחים), setting aside all that shall. be proved diverse or contrary to whatsoever Moses (upon whom be peace) wrote in the law.” Anan's followers looked upon him with such adoration and reverence that they ordained a prayer to commemorate his death, which the Karaites offer up for him every Sabbath to the present day, and which is as follows: “Our Lord and God of our fathers, have mercy on our dead and on thy dead, and on the whole dead of all his people, the house of Israel; chiefly and before all, on our rabbi Anan the prince, the man of God, the patriarch of the Captivity, who opened the way of the law, enlightened the eyes of the Karaites, and turned many from sin and transgression, and guided us in the right way.” See Rule, Hist. of the Karaite Jews, p. 103 sq.;  Gratz, Gesch. d. Juden, 5, 174 sq.; Furst, Gesch. des Karderthums, 1, 36 sq.; the זכרונות, in הקראיםאּחלק ראשון סדר תפלית(Vienna, 1854). (B. P.)

## Anan, Ben-Shophet[[@Headword:Anan, Ben-Shophet]]

             a Jewish rabbin, lived about A.D. 260 or 270. Mordecai, in his work upon the Karaites, quoted by Wolf, says that Anan lived about A.M. 3980 (A.D. 220). He wrote Seder Elijahu Rabba, and Seder Elijahu Zuta (printed by Daniello Zanetti,Venice, 1598). See Hoefer, Nouv. Biog. Generale, s.v.

## Ananda[[@Headword:Ananda]]

             (the infinite), in Hindu mythology, is a surname of Parabrama.

## Ananda Vuerdon[[@Headword:Ananda Vuerdon]]

             in Hindu religion, is a festival celebrated in the fall, to participate in which only they are in duty bound who have inherited the usage from their parents, or who have voluntarily taken it upon themselves; for, once begun, it must be repeated yearly. During the festival the participant fasts, and days and nights are spent in prayer, in which time a little food is taken only once. The Brahmins assemble in the house of the participant, and call upon the three great deities Brahma, Vishnu, and Siva — in whose honor the festival is kept — to come down.

## Anandatus[[@Headword:Anandatus]]

             in Old Persian mythology. The Saki were accustomed, after the manner of the Cimmerians, to make raids into far-off countries, and went even as far as Bactriana and Cappadocia. When enjoying a feast at one time, after having returned from such an undertaking, they were surprised by Persian soldiers during the night and slain. In memory of this occurrence a rock was surrounded by a wall, inside of which a temple was built to the Persian deities Anais, Omanus, and Anandatus. Omanus is light, and Anandatus is a revelation, an incarnation of the same.

## Ananden[[@Headword:Ananden]]

             in Hindu mythology, is the monstrous snake supporting the earth. The figures of the Indian priests represent her curled up, with her five heads erect. Vishnu sits upon her as upon a throne, and is said at one time to  have used two of her heads as a pillow, the third as a footstool, and on the fourth and fifth he laid his hands. Now the snake desired to know what he would do if another head should grow. Presently a sixth head grew, and from the body of Vishnu a third hand appeared; then a seventh head, and at the same time a fourth hand; and thus up to a thousand heads, when the snake saw fit to withdraw from further trial of Vishnu's power. Every head of the snake sparkles with precious pearl, in which Vishnu's image is reflected a thousandfold. Ananden was the huge snake which was wound round the Mandar Mountain. In the wars between the good and evil spirits the snake takes an active part.

## Ananelus[[@Headword:Ananelus]]

             (Α᾿νάνηλος, i. q. Hlaananel), a descendant of one of the sacerdotal families still resident in Babylonia, appointed by Herod high-priest (B.C. 37) on his own elevation to royalty (Josephus, Ant. 15:3, 1), but removed — to make room for the youth Aristobulus (ib. 2, 7), upon whose murder he was replaced (ib. 3, 3), B.C. cir. 34.

## Ananga[[@Headword:Ananga]]

             (the bodiless), in Hindu mythology, was the surname of Kamadeva, god of love. The Brazilians have the same name for Ana, an evil spirit.

## Anani[[@Headword:Anani]]

             (Heb., Anani', עֲנָנִי, protected, or perh. a shortened form of the name Anrniah: Sept. Α᾿νανί v. r. ῎Αναν), the last named of the seven sons of Elioenai, a descendant of the royal line of David after the captivity (1Ch 3:24), B.C. cir. 404.

## Anania[[@Headword:Anania]]

             is the name of several Christian saints:

(1) of Damascus (Act 9:10), commemorated in the old Roman martyrology on Jan. 25; in the Byzantine calendar on Oct. 1; in the Armenian on Oct. 15;

(2) a martyr in Persia, commemorated in the old Roman martyrology on April 21;

(3) a martyr commemorated with Azarias and Misare in the old Roman martyrology on Dec. 16; in Bede's on April 23; in the Byzantine calendar on Dec. 17.

## Ananiah[[@Headword:Ananiah]]

             (Heb., Ananyah', עֲנִנְיָה, protected by Jehovah), the name of a man and of a place. SEE ANANIAS.

1. (Sept. Α᾿νανία.) The father of Maaseiah and grandfather of Azariah, which last repaired part of the walls of Jerusalem after the exile (Neh 3:23). B.C. considerably ante 446.

2. (Sept. Α᾿νἰα.) A town in the tribe of Benjamin, mentioned between Nob and Hazor as inhabited after the captivity (Neh 11:32). Schwarz (Palest. p. 13,) regards it as the modern Beit Hanina. three miles north of Jerusalem; a small village, tolerably well built of stone, on a rocky ridge, with many olive-trees (Robinson, Res. 3, 68; comp. Tobler, Topog. von Jerus. 2, 414).

## Ananias[[@Headword:Ananias]]

             (Α᾿νανίας, the Greek form of the name Annaiah, q.v.), the name of several men, principally in the Apocrypha and Josephus. SEE HANANIAH, etc.

1. (Α᾿ννίς v. r. Α᾿ννίας.) One of the persons (or places) whose “sons,” to the number of 101, are said to have returned with Zerubbabel from the captivity (1Es 5:16); but the genuine text (Ezr 2:15-16) has no such name. 2. One of the priests, “sons” of Emmer (i.e. Immer), who renounced his Gentile wife after the riturn from Babylon (1Es 9:21); evidently the HANANI SEE HANANI (q.v.) of the genuine text (Ezr 10:20).

3. An Israelite of the “sons” of Bebai, who did the same (1Es 9:29); evidently the HANANIAH SEE HANANIAH (q.v.) of the true text (Ezr 10:28).

4. One of the priests who stood at the right hand of Ezra while reading the law (1Es 9:43); the ANAIAH SEE ANAIAH (q.v.) of the genuine text (Neh 8:4).

5. One of the Levites who aided Ezra in expounding the law (1Es 9:48); the HANAN SEE HANAN (q.v.) of the true text (Neh 8:7).

6. A person called “Ananias the Great,” the son of “that great Samaias,” the brother of Jonathas, and father of Azarias, of the family of Tobit; who the angel that addressed Tobit assumed to be (Tob 5:12-13). The names are apparently allegorical (see Fritzsche, Handb. in loc.).

7. The son of Gideon and father of Elcia, in the ancestry of Judith (Jdt 8:1).

8. The Greek form (Song of Three Children, ver. 66) of the original name, HANANIAH SEE HANANIAH (q.v.), of Shadrach, — (Dan 1:7). See also in 1Ma 2:59.

9. One of the Jewish ambassadors in Samaria, to whom the decree of Darius in favor of the Jews was addressed (Josephus, Ant. 11, 4, 9).

10. A son of Onins (who built the Jewish temple at Heliopolis), high in favor with the Egyptian queen Cleopatra (Josephus,' Ant. 13, 10, 4), who made a league with Alexander Jannaeus at his instance as general of her army in Palestine (ib. 13, 2).

11. A Christian belonging to the infant church at Jerusalem, who, conspiring with his wife Sapphira to deceive and defraud the brethren, was overtaken by sudden death, and immediately buried (Acts 5, 1 sq.), A.D. 23.

The Christian community at Jerusalem appear to have entered into a solemn agreement that each and all should devote their property to the great work of furthering the Gospel and giving succor to the needy. Accordingly they proceeded to sell their possessions, and brought the proceeds into the common stock of the church. Thus Barnabas (Act 4:36-37) “having land, sold it, and brought the money, and laid it at the apostles' feet.” The apostles, then, had the general disposal, if they had not also the immediate distribution, of the common funds. The contributions, therefore, were designed for the sacred purposes of religion. — As all the members of the Jerusalem Church had thus agreed to hold their property in common for the furtherance of the holy work in which they were engaged, if any one of them withheld a part, and offered the remainder as the whole, he committed two offenses — he defrauded the church, and was guilty of falsehood; and as his act related, not to secular, but to religious affairs, and had an injurious bearing, both as an example and as a positive transgression against the Gospel while it was yet struggling into existence, Ananias lied, not unto man, but unto God, and was guilty of a sin of the deepest dye. Had Ananias chosen to keep his property for his own worldly purposes, he was at liberty, as Peter intimates, so to do; but he had, in fact, alienated it to pious purposes, and it was therefore no longer his own. Yet he wished to deal with it in part as if it were so, showing, at the same time, that he was conscious of his misdeed, by presenting the residue to the common treasury as if it had been his entire property. He wished to satisfy his selfish cravings, and at the same time to enjoy the reputation of being purely disinterested, like the rest of the church.

That the death of these evil-doers was miraculous seems to be implied in the record of the transaction, and has been the general opinion of the church. That this incident was no mere physical consequence of Peter's severity of tone, as some of the German writers have maintained (Ammon, Krit. Journ. d. theol. Lit. 1, 249), distinctly appears by the direct sentence of a similar death pronounced: by the same. apostle upon| his wife Sapphira a few hours after. SEE SAPPHIRA. It is, of course, possible that Ananias's death may have been an act of divine justice unlooked for by the apostle, as there is no mention of such an intended result in his speech; but in the case of the wife, such an idea is out of the question. Niemeyer (Characteristik der Bibel, 1, 574) has well stated the case as regards the blame which some have endeavored to cast on Peter in this matter (Wolfenb. Frnagm. p. 256) when he says that not man, but God, is thus animadverted on: the apostle is but the organ and announcer of the divine justice, which was pleased by this act of deserved severity to protect the morality of the infant church, and strengthen its power for good. The early Christian writers were divided as to the condition of Ananias and Sapphira in the other world. Origen, in his treatise on Matthew, maintains that, being purified by the punishment they underwent, they were saved by their faith in Jesus. Others, among whom are Augustine and Basil, argue that the severity of their punishment on earth showed how great their criminality had been, and left no hope for them hereafter.

See, generally, Bibl. — hermen. Unters. p. 375 sq.'; Hohmann, in Augusti's Theol. Blatt. 2, 129 sq.; Neander, Planting, 1, 31 sq.; Vita Ep'phan. in his Op. 2, 351; Wetstein, 2, 483; comp. Schmidt's Allgem. Biblioth. d. theol. Lit. 1, 212 sq.; also Medley, Sernons, p. 363; Bulkley, Disc. 4, 277; Mede, Works, 1, 150; Simeoni, Works, 14, 310; Durand, Sermons, p. 223. Special treatises are those of Walch, De Sepultura Anan. et Sapphir. (Jen. 1755); Meerheim, Ananix et Sapph. saerilegium (Wittenb. 1791); Ernesti, Hist. Ananice (Lips. 1679-1680); Franck, De crinine Ananice et Sapph. (Argent. 1751).

12. A Christian of Damascus (Act 9:10; Act 22:12), held in high repute, to whom the Lord appeared in a vision, and bade him proceed to “the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus; for, behold, he prayeth.” Ananias had difficulty in giving credence to the message, remembering how much evil Paul had done to the saints at Jerusalem, and knowing that he had come to Damascus with authority to lay waste the Church of Christ there. Receiving, however, an assurance that the persecutor had been converted, and called to the work of preaching the Gospel to the Gentiles, Ananias went to Paul, and, putting his hands on him, bade him, receive his sight, when immediately there fell from his eyes as it had been scales; and, recovering the sight which he had lost when the Lord appeared to him on his way to Damascus, Paul, the new convert, arose, and was baptized, and preached Jesus Christ (see Walch, Dissert. in Act. Apost. 2, 78 sq.), A.D. 30.

Tradition (Menolog. Graecor. 1, 79 sq.) represents Ananias as the first that published the Gospel in Damascus, over which place he was subsequently made bishop; but having roused, by his zeal, the hatred of the Jews, he was seized by them, scourged, and finally stoned to death in his own church.

13. A son of Nebedaeus (Josephus, Ant. 20, 5, 2), was made high-priest in the time of the procurator Tiberius Alexander, about A.D. 48, by Herod, king of Chalcis, who for this purpose removed Joseph, son of Camydus, from the high-priesthood (Josephus, Ant. 20, 1, 3). He held the office also under the procurator Cumanus, who succeeded Tiberius Alexander, A.D. 52. Being implicated in the quarrels of the Jews and Samaritans, Ananias was, at the instance of the latter (who, being dissatisfied with the conduct of Cumanus, appealed to Ummidius Quadratus, president of Syria), sent in bonds to Rome, together with his associate Jonathan and a certain Ananus (Josephus, War, 2, 12, 6), to answer for his conduct before Claudius Caesar (Josephus, Ant. 20, 6, 2). The emperor decided in favor of the accused party. Ananias appearsto have returned with credit, and to have remained in his priesthood until Agrippa gave his office to Ismael, the son of Phabi (Josephus, Ant. 20, 8, 8), who succeeded (Wieseler, Chronol. Synopsis, p. 187 sq.) a short time before the departure of the' procurator Felix (Joe oephus, Ant. 20, 8, 5), and occupied the. station also under his successor Festus (Josephus, Ant. 20, 6, 3). Ananias, after retiring from his high-priesthood, “increased in glory every day” (Josephus, Ant. 20, 9, 2), and obtained favor with the citizens, and with Albinus, the Roman procurator, by a lavish use of the great wealth he had hoarded. His prosperity met with a dark and painful termination. The assassins (sicarii) who played so fearful a part in the Jewish war, set fire to his house in the commencement of it, and compelled him to seek refuge by concealment; but, being discovered in an aqueduct, he was captured and slain, together with his brother Hezekiah (Josephus, War, 2, 17; 9), A.D. 67.

It was this Ananias before whom Paul was brought, in the procuratorship of Felix (Acts 23), A.D. 55. The noble declaration of the apostle, “I have lived in all good conscience before God until this day,” so displeased him that he commanded the attendant to smite him on the face. Indignant at so unprovoked an insult, the apostle replied, “God shall smite thee, thou whited wall” — a threat which the previous details serve to prove wants not evidence of having taken effect. Paul, however, immediately restrained his anger, and allowed that he owed respect to the office which Ananias bore. After this hearing Paul was sent to Caesarea, whither Ananias repaired in order to lay a formal charge against him before Felix, who postponed the matter, detaining the apostle meanwhile, and placing him under the supervision of a Roman centurion (Acts 24). Paul's statement, “I wist not (οὐκ ἤδειν), brethren, that he was the highpriest” (Act 23:5), has occasioned considerable difficulty (see Cramer, De Paulo in Synedrio verbafaciente, Jen. 1735; Brunsmann, An Paulus vere ignorarit Ananiam esse summum sacerdotem, in his Hendecad. Diss. Hafn. 1691, p. 44 sq.), since he could scarcely have been ignorant of so public a fact, and one indicated by the very circumstances of the occasion; but it seems simply to signify that the apostle had at the moment overlooked the official honor due to his partisan judge (see Kuinol, Comment. in loc.). SEE PAUL.

14. An eminent priest, son of Masambalus,, slain by Simon during the final siege of Jerusalem (Josephus, War, 5,13, 1).

## Ananiel[[@Headword:Ananiel]]

             (Α᾿νανιήλ, i. q. Hananel, q.v.), the son of Aduel, father of Tobiel, and grandfather of Tobit (Tob 1:1).

## Ananke[[@Headword:Ananke]]

             (ἀνάγκη, necessity), in Greek mythology, was a personification of this idea in the Orphian theory of creation. Ananke was a loved one of the Creator, and gave birth to Moera (destiny). The Parcae are also called her daughters. She is a powerful goddess, against whom the deities themselves do not battle. Upon Acrocorinthus there was a temple of Ananke and of Bia (power), which no one was permitted to enter.

## Ananus[[@Headword:Ananus]]

             (῎Ανανος, prob. a Greek form of Hanan, q.v.), the name of several men in Josephus.

1. The senior of that name, whose five sons all enjoyed the office of high- priest (Josephus, Ant. 20, 9, 1), an office that he himself filled with the greatest fidelity (War, 4:3, 7). He is probably the same as Ananus, the son of Seth, who was appointed highpriest by Cyrenius (Ant. 23, 2, 1), and removed by Valerius Gratus (ib. 2). He is apparently the ANNAS SEE ANNAS (q.v.) mentioned in the Gospels.

2. Son of the preceding, high-priest three months, A.D. 62, by appointment of Agrippa (Josephus, Ant. 20, 9, 1). He was a man extremely bold and enterprising, of the sect of the Sadducees; who, thinking it a favorable opportunity, after the death of Festus, governor of Judaea, and before the arrival of Albinus, his successor, assembled the Sanhedrim, and therein procured the condemnation of James, the brother (or relative) of Christ, who is often called the bishop of Jerusalem, and of some others, whom they stigmatized as guilty of impiety, and delivered to be stoned. This was extremely displeasing to all considerate men in Jerusalem, and they sent privately to King Agrippa, who had just arrived in Judaea, entreating that he would prevent Ananus from taking such proceedings in future. He was, in consequence, deprived of his office. He was exceedingly active in opposing the Zealots (Josephus, Life, 38; War, 4, 3, 9-14), and, in consequence, was put to death at Jerusalem at the beginning of the Jewish wars, A.D. 67 (ib. 4, 5, 2).

3. Son of Bamadus, the most barbarous of all the guards of Simon the tyrant during the final siege of Jerusalem (Josephus, War, 5,13, 1). He was from Emmaus, and deserted to the Romans before the capture of the city (ib. 6, 4, 2).

4. A governor (of the Temple), sent by Quadratus as a prisoner to Rome, along with the high-priest Ananias (Josephus, Ant. 20, 6, 2); called in the parallel passage (War, 2, 12, 6) the son of this Ananias. He was perhaps the same elsewhere (War, 2, 19, 5) called the son of Jonathan (comp. War, 2, 12, 5).

## Ananya[[@Headword:Ananya]]

             (the proud), in Hindu mythology, was a title of the god of love, Kamadeva.

## Anaphah[[@Headword:Anaphah]]

             SEE HERON.

## Anaphora[[@Headword:Anaphora]]

             (ἀναφορά, raising up), in the Greek Church Liturgy, is that part of the service which includes the consecration of the elements. The book containing the service is also called Anaphora. The term answers to the canon missce of the Roman Liturgy. — Palmer, Orig. Liturg, 1, 20.

Anaphora

(ἀναφορά, used in the Sept., Psa 50:21, meaning “that which goeth up on the altar;” comp. Heb 7:27; 1Pe 2:5).

1. In the sense of “lifting up” anaphora came to be applied to the celebration of the holy eucharist, whether from the “lifting up”, of the heart which is required in that service, or from the “oblation” which takes place in it — probably the latter.

In the liturgical diction of the Copts, which has borrowed much from the Greeks, the word anaphora is used instead of liturgy to designate the whole of the eucharistic service and the book which contains it; but more commonly its use is restricted to that more solemn part of the eucharistic office which includes the consecration, oblation, communion, and thanksgiving. It begins with the Sursum corda, or rather with the benediction which precedes it, and extends to the end of the office, thus corresponding with the preface and canon of Western rituals.

The general structure of the anaphorae of Oriental liturgies is thus exhibited by Neale (Eastern Church, 1, 463):

The Great Eucharistic Prayer

1. The Preface. (Sursum eorda.)

2. The Piayer of the Triumphal Hymn. (Preface.)

3. The Triumphal Hymn. (Sanctus.)

4. Commemoration of our Lord's Life.

5. Commemoration of Institution.  The Consecration

6. Words of Institution of the Bread.

7. Words of Institution of the Wine.

8. Oblation of the Body and Blood.

9. Introductory Prayer for the Descent of the Holy Ghost.

10. Prayer for the Change of Elements.

The Great Intercessory Prayer

11. General Intercession for Quick and Dead.

12. Prayer before the Lord's Prayer.

13. The Lord's' Prayer.

14. The Embolismus.

The Communion

15. The Prayer of Inclination.

16. Elevation of Host.

17. The Fraction.

18. The Confession.

19. The Communion.

20. The Antidoron, and Prayers of Thanksgiving.

Different parts are variously developed in different liturgies, and even the order is not always preserved. In the existing Nestorian liturgies the general intercession is placed before the invocation of the Holy Ghost, and other minor variations are found.

It is in the anaphorae that the characteristics are found which distinguish different liturgies of the same family. In the introductory or proanaphoral portion of the liturgies there is much less variety. Thus, when the liturgy of Gregory Theologus or of Cyril is used, the proanaphoral portion is taken from that of St. Basil. The Ethiopian Church has twelve liturgies, which have the introductory portion in common. The numerous Syro-Jacobite liturgies all take the introductory portion from that of St. James; the three Nestorian from that of the apostles. SEE CANON; SEE COMMUNION.

2. The word is sometimes used in liturgical writings as equivalent to the chalice-veil, and has found its way in this sense, corrupted in form (nuphir), into the Syrian liturgies (Renaudot, Lit. Orient. 2, 61).

## Anar (Or Onar)[[@Headword:Anar (Or Onar)]]

             in Norse mythology, was the second of the three husbands of the giant daughter Not (night), by whom she gave birth to the goddess Jord (earth). The word signifies work, in which, probably, a faint idea of creation work may be found.

## Anargyres, Festival Of The[[@Headword:Anargyres, Festival Of The]]

             (from ἀ, not, and ἄργυρος, money), celebrated by the Greek Church Nov. 1 in honor of two saints named Cosmus and Damianus, who were brothers, and both physicians. The Greeks called them Anargyres because they practiced medicine out of pure charity, without claiming any reward for their services. A legend mentions a miraculous fountain at Athens, near a chapel consecrated to these two saints. The fountain never flows but on their festival, as soon as the priest has begun to say mass, and in the evening it is dried up again.

## Anastase, Olivier De Saint[[@Headword:Anastase, Olivier De Saint]]

             a friar of the Order of Carmelites, was born at the commencement of the 17th century, and died at Brussels in 1674. His family name was De Crock. He wrote, Le Jardin Spirituel des Carmes, etc. (Antwerp, 1659-61): — Le Combat Spirituel d'Amour entre la Mere de Dieu et les Serviteurs de l'Ordre du Mont-Carmel, avec Egal Avantage des deux Cotes (ibid. 1661): — Apologues Moraux, traduits de Saint Cyrille, et Enrichis de Petites Pieces de Poesies et de Conclusions (ibid. 1669): — Pleias Mystica, Calculata ad Meridianum Desolati (Belgii, eod.). See Hoefer, Nouv. Biog. Generale, s.v.

## Anastasi, Giovanni[[@Headword:Anastasi, Giovanni]]

             an Italian historical painter, was born at Sinigaglia in 1654. In the Church of Santa Lucia in Montalbodo there are three of his works. Lanzi says there are many of his works in the Church della Croce at Sinigaglia. His manner was easy, though not refined.

## Anastasia[[@Headword:Anastasia]]

             a martyr of the fourth century, of Roman descent, instructed in the principles of Christianity by Chrysogonus. Her father, being a pagan, gave her in marriage to a man of his own faith named Publius, who informed against her as a Christian. By command of Florus, governor of Illyricum, she was put to the torture; but, her faith remaining unshaken, he ordered her to be burnt, which sentence was executed December 25, A.D. 304, about one month after the martyrdom of Chrysogonus, her instructor. The Greeks commemorate her as a saint on Dec. 22: the Latins, Dec. 25. — Baillet, under Dec. 25.

Anastasia

is the name of several Christian saints:

(1) a martyr of the time of Nero, said to have been a pupil of St. Peter and St. Paul, commemorated April 15;

(2) the martyr under Diocletian whose nativity is celebrated in Roman lists on Dec. 25, and in the Byzantine calendar (as φαμακολυτρία, or dissolver of spells) on Dec. 22 (Neale, Eastern Church, introd. p. 786);

(3) a special martyr (ὁσιομάρτυς) of Rome commemorated in the Byzantine calendar on Oct. 29;

(4) the daughter of an eminent Greek family of Constantinople. Her beauty attracted the attention of the emperor Justinian, but she resisted his dishonorable proposals, and retired to Alexandria, where she lived as a monk for twenty-eight years, her sex remaining unknown until her death, in A.D. 597. She is commemorated March 10.

## Anastasis[[@Headword:Anastasis]]

             SEE RESURRECTION.

## Anastasius[[@Headword:Anastasius]]

             is the name of several saints in various calendars, of some of whom we have given details elsewhere:

(1) the monk, a martyr in Persia, commemorated in all the old martyrologies on Jan. 23; (2) saint, April 1 (Bede); (3) the pope, April 27 (old Roman and Bede), or Oct. 28 (Armenian); (4) saint, May 2 (Bede); (5) the Cornicularius, martyr, Aug. 21 (old Roman);  (6) Aug. 26 (Jerome); (7) bishop, Oct. 13 (Bede and Jerome).

Anastasius

is further the name of several other early Christian celebrities: (1) saint and martyr, who succeeded St. Anastasius in the patriarchate of Antioch, and was cruelly tortured and burned to death by the Jews, whom he had labored to convert (see Baillet, April 31); (2) a Spanish priest and monk, martyred by the Saracens at Cordova in 853 for having publicly refuted the errors of the Koran (see Baillet, June 14, vol. 2).

Anastasius

patriarch OF CONSTANTINOPLE, was promoted by the influence of the emperor Leo Isaurus after the abdication or deposition of Germanus. According to one account, force was employed by the emperor to intimidate those who opposed the election; and when the populace, headed by some nuns, rioted against the new patriarch for removing an image of Christ from the palace, the ringleaders were executed. Anastasius favored the iconoclasts, which led to his excommunication by Gregory III. He was very complaisant to Artabasdus when he seized the throne; for which he was most ignominiously punished on the return to power of Constantius.  He was, however, allowed, in mockery, to retain his see, and died in 753. By some chronologies he was made patriarch in 728.

Anastasius

a Persian martyr who was baptized at Jerusalem. After his baptism he retired into the monastery of Anastasius, and thence imbibing the superstitious desire of martyrdom, he journeyed to Caesarea, When there, he was brought before the governor Barzabanes, who endeavored, first by bribes, and afterward by tortures, to induce him to forsake the faith; failing in his attempts, he sent him into Persia, where he was first strangled, and then beheaded by order of Chosroes, January 22, 628, the day on which he is commemorated as a saint both in the East and West. — Baillet, Vies des Saints, Jan. 22; Landon, Eccl. Dict. s.v.

Anastasius

(Bibliothecarius), librarian of the Vatican, and abbot of St. Maria Trans- Tiberim at Rome, a celebrated and learned writer of the ninth century. The dates of his birth and death are unknown. He was on terms of intimacy with the learned men of his age, especially with Photius and Hincmar. He was present in 869 at the eighth council of Constantinople, where Photius was condemned. He translated the Acts of the Council from Greek into Latin. He wrote a Historia Ecclesiastica (Paris, ed. by Fabrotti. 1649, fol.); but the most important of his writings is a History of the Popes, under the title De Vitis Romanorum pontificum, a Petro Apostolo ad Nicolaunz I, adjectis vitis Hadriani II et Stephani IV (Romae, 1718-1735, 4 vols. fol., and several other editions). — Cave, Hist. Lit. ann. 870; Hoefer, Nouv. Biog. Generale, 2, 479.

Anastasius

abbot of the monastery OF ST. EUTHYMIUS, in Palestine, about 740. In the year 749 St. John Damascenus wrote against his error on the subject of the Trisagion, which he referred to the Son alone. The treatise against the Jews given by Canisius in his Antiquitates (III, 1, 123, and contained in vol. 13 of the Bibl. Patrum) is attributed to this writer, but erroneously, since the writer speaks of a space of eight hundred years having elapsed since the destruction of Jerusalem. Ceillier, however, who attributes the work to this Anastasius, makes him to have lived in the 9th century. See Cave, Hist. Lit. 1, 628.

## Anastasius A Presbyter Of Antioch[[@Headword:Anastasius A Presbyter Of Antioch]]

             was celebrated in ecclesiastical history as the confidential friend and counsellor of Nestorius, whom he accompanied on his elevation to the archiepiscopal seat of Constantinople. Here, in a sermon preached by him, Anastasius uttered the words that destroyed the peace of the Church for so many years — “Let no one call Mary Θεοτόκος. She is but a human being. It is impossible for God to be born of a human being.” Nestorius, by supporting and defending Anastasius, adopted the language as his own. In A.D. 430 Anastasius endeavored to bring about an accommodation between Cyril and Nestorius. After the deposition of Nestorius he still maintained his cause, and animated his party at Constantinople. Tillemont identifies him with the Anastasius who, in 434, wrote to Helladius, bishop of Tarsus, when he and the Oriental bishops were refusing to recognise Proclus as bishop of Constantinople, bearing witness to his orthodoxy, and urging them to receive him into communion.

## Anastasius Anti-pope[[@Headword:Anastasius Anti-pope]]

             elected about 855 in opposition to Benedict III. Emperor Louis, at the request of the people and clergy of Rome, induced him to resign.

## Anastasius Apocrisiarius[[@Headword:Anastasius Apocrisiarius]]

             of Rome, suffered much for the faith from the Monothelites in the 7th century under Constans II. He wrote an epistle to Theodosius, a priest of Gangra, on the death of St. Maximus. in which he cites fragments from the writings of Hippolytus, bishop of Porto. It is contained in the collections of Anastasius and the works of St. Maximus.

## Anastasius Bishop Of Ancyra[[@Headword:Anastasius Bishop Of Ancyra]]

             was one of the metropolitans to whom the emperor Leo writes concerning the death of Proterius (A.D. 458). His answer is extant (Labbe, Concil. [ed. Coleti], 4, 1291 sq.). He was also present at the Council of Constantinople in 459.

## Anastasius Bishop Of Nicea (1)[[@Headword:Anastasius Bishop Of Nicea (1)]]

             was present at the Council of Chalcedon, A.D. 451. Not having arrived, he was represented in the earlier sessions by two presbyters, but later he appeared and subscribed in person. At the thirteenth session he was charged by Eunomius of Nicomedia with invading his metropolitan rights over the churches of Bithynia; and the decision was given against him. The bishop of Nicsea was henceforth to retain the title without exercising the jurisdiction of a metropolitan.

## Anastasius Bishop Of Nicea (2)[[@Headword:Anastasius Bishop Of Nicea (2)]]

             was present at the Synod of Constantinople, A.D. 518, and signed the letter to the patriarch John concerning Severus. His name also appears attached to the letter of the synodῥ of 520 to Hormisdas, on the appointment of Epiphanius. He took part, also, in the proceedings of the Council of Constantinople, A.D. 536. To this Anastasius is probably to be ascribed the Commentary on the Psalms (in MSS. Bibl. Coisl. p. 389).

## Anastasius Cassinensis[[@Headword:Anastasius Cassinensis]]

             a friar of Monte-Casino, lived in the last half of the 8th century. He was librarian of pope Stephen III. He is often confounded with Anastasius the  librarian, who, lived near the close of the 9th century. He is supposed to be the author of Historia de Translatione Partis Reliquiarum Sancti Benedicti et Sororis ejus Scholastice, the MS. of which is in the library of Monte-Casino. See Hoefer, Nouv. Biog. Generale, s.v.

## Anastasius I[[@Headword:Anastasius I]]

             Pope, a native of Rome, succeeded Siricus about the year 398. He was a contemporary of St. Jerome, who speaks highly of his probity and apostolic zeal. He condemned the doctrine of Origen, and excommunicated Rufinus, who, in a controversy with Jerome, had been the advocate of Origen. Anastasius is said to have acknowledged that he did not understand the controversy. Rufinus wrote an apology, which is found in Constant's collection of the “Epistles of the Popes.” Anastasius died in 402, and was succeeded by Innocent I. — Riddle, Hist. of Papacy, 1, 150; Baillet, under April 27.

## Anastasius II[[@Headword:Anastasius II]]

             Pope, a native of Rome, succeeded Gelasius I in 496. He endeavored to put an end to the schism then existing between the see of Constantinople and that of Rome about the question of precedence. Two letters written by him on the occasion to the Emperor Anastasius are still extant. He also wrote a congratulatory letter to Clovis, king of the Franks, on his conversion to Christianity. He endeavored to revoke the condemnation of Acacius (q.v,), and thus brought upon himself the hatred of the Roman clergy (Baronius, sub anno 497). He died A.D. 498. — Riddle, Hist. of Papacy, 1, 192; Baronius, Annal. A.D. 496.

## Anastasius III[[@Headword:Anastasius III]]

             Pope, likewise a Roman, succeeded Sergius III in 911, and died the following year.

## Anastasius IV[[@Headword:Anastasius IV]]

             Cardinal Conrad, bishop of Sabina, was elected pope in 1153, after the death of Eugenius III. Rome was then in a very disturbed state, owing to the movements of Arnold of Brescia and his followers. Anastasius died in 1154, and was succeeded by Adrian IV. He wrote a work on the Trinity.

## Anastasius Of Cluny[[@Headword:Anastasius Of Cluny]]

             a monk and hermit, was born of a noble family at Venice. Being anxious to devote himself entirely to the service of God, he left his country and retired to Mont-Saint-Michel, where he embraced the monastic life; this was somewhat before the middle of the 11th century. Finding, however, that the abbot of his monastery was guilty of simony, he left it, and betook himself to an island in the sea, where he led a hermit's life. His fame reached the ears of Hugo, abbot of Cluny, who visited him in his solitude and induced him to return with him to Cluny, where he remained seven years, an example of all good to the brethren, diligently perusing the Greek and Latin fathers, and laying the foundation of his future admirable exhortations. Gregory VII directed the abbot of Cluny to send him into Spain to preach to the infidels, a work to which he applied himself with alacrity and zeal, but with little fruit, and he soon returned to Cluny. Afterwards he began to sigh for his hermit life, and obtained permission to retire into the Pyrenees, where he abode in solitude three years instructing the people. He died on his return to Cluny, October 16, about the year 1086, at a place now called Doydes, in the diocese of Rieux. A small work of Anastasius. containing his faith on the subject of the eucharist is extant. it was written to William, abbot of Corneilles, who demanded his opinion of the subject on the occasion of the speculations of Berenger.

## Anastasius Of Palestine[[@Headword:Anastasius Of Palestine]]

             lived during the last half of the 11th century. He was the author of Tractatus de Jejunio Gloriosissimce Deiparce quodque Servandum sit ut Legitinmum, a work originally written in Greek, but translated by Cotelerius into Latin, in Vetera Monumenta Ecclesim Grcecce, 3, 432. He also wrote Περὶ τῶν ἑπτὰ ἑβδομάδων νηστείων, which remains in MS. at the Imperial Library of Vienna. See Hoefer, Nouv. Biog. Generale, s.v.

## Anastasius Sinaita[[@Headword:Anastasius Sinaita]]

             a monk of Matthew Sinai, born, it is supposed, about 600, though the date is undecided. He is said to have traveled much in Egypt and Syria, defending the faith against the Acephalists, Severians, and Theodosians. In his “Odegos,” or “Guide to the Right Path,” he speaks of John who was the Theodosian patriarch of Alexandria from 677 to 686; he was consequently alive about that period, but when he died is not known. He is honored as a saint in the Greek Church. His principal work, the Odegos just mentioned, has been attributed by some writers to the patriarch Anastasius, who died in 598; but the fact just mentioned, viz., that John of Alexandria, who was patriarch from 677 to 686, is spoken of in it, will prove the impossibility of this. This work was published by Gretser, at Ingolstadt, in 1606. Some of the MSS. do not, however, contain the Exposition of the Faith, which is contained in Gretser's edition at the beginning, and differ in many other particulars. The complete works of Anastasius Sinaita have been published by Migne, in Patrologia Graect, tom. 89 (Paris, 1860).

## Anastasius St., patriarch of Antioch[[@Headword:Anastasius St., patriarch of Antioch]]

             was raised to that throne in 559. The Emperor Justinian, who favored the errors of the Aphthartodocetce (who held that our Lord before his resurrection was, as to his flesh, incorruptible and incapable of suffering), did all in his power to induce Anastasius to support them also, but he persisted in opposing them. Justin II banished him from Antioch, which he did not revisit until 593, after twenty-three years of exile. He died in 598 or 599, amid the heaviest afflictions. Gregory the Great wrote often to him to console him, and to congratulate him on his return. In the second council of Nicaea, a letter of Anastasius was read, in which he drew the distinction between the worship due to God, and that which we render to men and angels, viz., that we serve God alone. His remains may be found in Bib. Max. Patr. tom. 9, and in Combefis, Nov. Auct. tom. 1. He is often confounded with Anastasius Sinaita (q.v.). — Landon, Eccl. Dict. 1, 336.

## Anastasius The Bohemian[[@Headword:Anastasius The Bohemian]]

             a Capuchin friar of the 17th century, lived at Prague. In 1669 he published an interesting book, entitled Radius Paupertatis, with several plates engraved by the author. See Hoefer, Nouv. Biog. Gen., s.v.

## Anastasius The Sinaite[[@Headword:Anastasius The Sinaite]]

             the younger (saint and martyr), succeeded Anastasius the elder in the see of Antioch in 599. He labored with great zeal for the conversion of the Jews, who revolted and killed him, Dec. 21, 608. He is supposed to be the author of a Greek translation of the work of Gregory the Great De Cura Pastorali, as well as of a treatise in Greek upon faith. A Latin translation of this last is found in the Bibliotheca Patrum. See Hoefer, Nouv. Biog. Generale, v.

Anastasius The Sinaite

the third of the name, patriarch of Antioch, was appointed to this see in 629 by the emperor Heraclius. He declared himself opposed to the Council of Chalcedon, and showed himself a partisan of the heretical doctrines of the Jacobites. He died in 649. He is probably the author of a Greek work on Heresies, which is found in MS. in the Imperial Library of Vienna. See Hoefer, Nouv. Biog. Generale, s.v.

## Anastasius, Martin[[@Headword:Anastasius, Martin]]

             a learned Benedictine of Monte-Casino who took the habit of his order July 22, 1595. He wrote, among other works, the following, De Monogamica B. Annoe Parentis Deiparce (Enipont. 1659): Vita di Santa Rosalia V. Palermitana: — Concordia IV Evangelistarum: — De Censuris Ecclesiasticis (all still in MS.). — Landon, Eccles. Dict. s.v.

## Anastasius, St. surnamed Astric[[@Headword:Anastasius, St. surnamed Astric]]

             the apostle of Hungary, born in 954, died Sept. 10, 1044. He entered the Benedictine order at Rouen, France. Subsequently he went to Bohemia with Adalbert, bishop of Prague, by whom he was made abbot of Braunau. When Adalbert had to flee from Bohemia, Astric left with him. He found an asylum at the court of Duke Stephen of Hungary, who, in the year 1000, put him at the head of the Benedictine abbey of St. Martin. Stephen having divided his duchy into ten bishoprics, that of Colocza was accorded to Astric, who henceforth assumed the name Anastasius. The duke then sent him to Rome to obtain from the pope, Sylvester II, the sanction of the ecclesiastical organization of Hungary, and for him (Stephen) the title of king. Anastasius was successful in this mission; he brought back for Stephen, with the royal crown and the double cross, the right to regulate the affairs of the Hungarian Church. Being proclaimed king by the nation, Stephen was consecrated and crowned by Anastasius. The latter was, during three years, provisional metropolitan of Hungary, the archbishop of Strigonia being, by a temporary loss of sight, prevented from discharging the duties of his office. While provisional metropolitan, Anastasius was present at the assembly of Frankfort, and blessed the marriage of the king with Gisella, sister of the Emperor Henry. When the archbishop of Strigonia recovered his sight, Anastasius retired into his diocese, when he devoted himself until his death to the propagation of the Christian faith. — Oesterreichisches biographisches Lexicon (Vienna, 1851); Hoefer, Biog. Generale, 2, 480.

## Anastasy, Bratanowsky[[@Headword:Anastasy, Bratanowsky]]

             one of the most famous pulpit orators of Russia, was born in 1761, in the neighborhood of Kiev. He studied at the theological school in Perejaslav, became in 1790 a monk, was appointed in 1797 bishop of White Russia, in 1801 archbishop, and in 1805 member of the Holy Synod. He died in 1816, archbishop of Astrachan. He published a collection of religious discourses, in four vols. (St. Petersburg, 1796; Moscow, 1799-1807): — Tractatus de Concionum Dispositionibus Formandis (Moscow, 1806). (B.P.)

## Anastatus[[@Headword:Anastatus]]

             in Grecian ceremonies, was a sort of cake baked at Athens on the occasion of the Arrhephorias.

## Anat (Or Anatu)[[@Headword:Anat (Or Anatu)]]

             the feminine Sacti of the Assyrian deity Oannes. She was the wife of Anu, and the impersonation of passive. reproductive matter. Her chief title was “the Lady of Death and Life.” Under the name of Anaitis she was  worshipped by the Egyptians, in which case she was regarded as a feminine form or wife of the god Reseph.

## Anath[[@Headword:Anath]]

             (Heb., Anath', עֲנָת, an answer, i.e. to prayer; Sept. Α᾿νάθ), the father of Shamgar, one of the judges of Israel (Jdg 3:31; Jdg 5:6). B.C. ante 1429.

## Anathema[[@Headword:Anathema]]

             (ἀνάθεμα), literally any thing laid up or suspended (from ἀνατίθημι, to lay up), and hence any thing laid up in a temple set apart as sacred (2Ma 9:16). In this general sense the form employed is ἀνάθημα, a word of not unfrequent occurrence in Greek classic authors, and found once in the N.T., Luk 21:5. The form ἀνάθεμα, as well as its meaning, appears to be peculiar to the Hellenistic dialect (Valekenaer, Schol. 1, 593). The distinction has probably arisen from the special use made of the word by the Greek Jews. In the Sept. ἀνάθεμα is the ordinary rendering of the Hebrew word חֵרֶם, che'rem (although in some instances it varies between the two forms, as in Lev 27:28-29), and in order to ascertain its meaning it will be necessary to inquire into the signification of this word. The Alexandrine writers preferred the short penultimate in this and other kindred words (e.g. ἐπίθεμα, σύνθεμα); but occasionally both forms occur in the MSS., as in Jdg 16:19; 2Ma 13:15; Luk 21:5 : no distinction therefore existed originally in the meaninzs of the words, as had been supposed by many early writers. The Hebrew חֵרֶם, cherem, is derived from a verb signifying primarily to shut up, and hence to (1) consecrate or devote, and (2) exterminate. Any object so devoted to the Lord was irredeemable: if an inanimate object, it was to be given to the priests (Num 18:14); if a living creature, or even a man, it was to be slain (Lev 27:28-29); hence the idea of extermination as connected with devoting. Generally speaking, a vow of this description was taken only with respect to the idolatrous nations who were marked out for destruction by the special decree of Jehovah, as in Num 21:2; Jos 6:17; but occasionally the vow was made indefinitely, and involved the death of the innocent, as is illustrated in the case of Jephthah's daughter (Jdg 11:31), according to many, and certainly in that of Jonathan (1Sa 14:24), who was only saved by the interposition of the people. The breach of such a vow on the part of any one directly or indirectly participating in it was punished with death (Jos 7:25). In addition to these cases of spontaneous devotion on the part of individuals, the verb חָרִם, charam', is frequently applied to the extermination of idolatrous nations: in such cases the, idea of a vow appears to be dropped, and the word assumes a purely secondary sense (Sept. ἐξολοθρεύω); or, if the original meaning is still to be retained, it may be in the sense of Jehovah (Isa 34:2) shutting up, i.e. placing under a ban, and so necessitating. the destruction of them, in order to prevent all contact. The extermination being the result of a positive command (Exo 22:20), the idea of a vow is excluded, although doubtless the instances already referred to (Num 21:2.; Jos 6:17) show. how a vow was occasionally superadded to the command. — It may be further noticed that the degree to which the work of destruction was carried out varied. Thus it applied to the destruction of

(1) men alone (Deu 20:13);

(2) men, women, and children (Deu 2:34);

(3) virgins excepted (Num 31:17; Jdg 21:11);

(4). all living creatures (Deu 20:16; 1Sa 15:3);

the spoil in the former cases were reserved for the use of the army (Deu 2:35; Deu 20:14; Jos 22:8), instead of being given over to the priesthood, as was the case in the recorded vow of Joshua (Jos 6:19). SEE VOW.

I. We thus find that the cherem was a person or thing consecrated or devoted irrevocably to God, and that it differed from any thing merely vowed or sanctified to the Lord in this respect, that the latter could be re'deemed (Lev 27:1-27), while the former was irreclaimable (Lev 27:21; Lev 27:28); hence, in reference to living creatures, the devoted thing, whether man or beast, must be put to death (Lev 27:29). The prominent idea, therefore, which the word conveyed was that of a person or thing devoted to destruction, or accursed. Thus the cities of the Canaanites were anathematized (Num 21:2-3), and, after their complete destruction, the name of the place was called Hormah (חָרְמָה; Sept. ἀνάθεμα). Thus, again, the city of Jericho was made an anathema to the Lord (Jos 6:17); that is, every living thing in it (except Rahab and her family) was devoted to death; that which could be destroyed by fire was burnt, and all that could not be thus consumed (as gold and silver):was forever alienated from man and devoted to the use of the sanctuary (Jos 6:24). The prominence thus given to the idea of a thing accursed led naturally to the use of the word in cases where there was no reference whatever to consecration to the service of God, as in Deu 7:26, where an idol is called חֵרֶם, or ἀνάθεμα, and the Israelites are warned against idolatry lest they should be anathema like it. In these instances the term denotes the object of the curse, but it is sometimes used to designate the curse itself (e.g. Deu 20:17, Sept.; comp. Act 23:14), and it is in this latter sense that the English word is generally employed.

In this sense, also, the Jews of later times use the Hebrew term, though with a somewhat different meaning as to the curse intended. The חֵרֶם, cherem, of the rabbins signifies excommunication or exclusion from the Jewish Church. The more recent rabbinical writers reckon three kinds or degrees of excommunication, all of which are occasionally designated by this generic term (Elias Levita, in Sepher Tisbi).

1. The first of these, נִדּוּי, nidau'i, separation, is merely in temporary separation or suspension from ecclesiastical privileges, involving, however, various civil inconveniences, particularly seclusion from society to the distance of four cubits. The person thus excommunicated was not debarred entering the temple, but instead of going in on the right hand, as was customary, he was obliged to enter on the left, the usual way of departure: if he died while in this condition there was no mourning for him, but a stone was thrown on his coffin to indicate that he was separated from the people and had deserved stoning. Buxtorf (Lex. Talm. col. 1304) enumerates twenty-four causes of this kind of excommunication: it lasted thirty days, and was pronounced without a curse. If the individual did not repent at the expiration of the term (which, however, according to Buxtorf, was extended in such cases to sixty or ninety days), the second kind of excommunication was resorted to.

2 This was called simply and more properly חֵרֶם, cherem, curse. It could only be pronounced by an assembly of at least ten persons, and was always accompanied with curses. The formula employed is given at length by Buxtorf (Lex. col. 828). A person thus excommunicated was cut off from all religious and social privileges: it was unlawful either to eat or drink with him (comp. 1Co 5:11). The curse could be dissolved, however, by three common persons, or by one person of dignity.

3. If the excommunicated person still continued impenitent, a yet more severe sentence was, according to the rabbins, pronounced against him, which was termed שִׁמִּתָּא, sham'-mata',' imprecation (Elias Levita,'in Tisbi). It is described: as a complete excision from the Church and the giving up of the individual to the judgment of God and to final perdition. There is, however, reason to believe that these three grades are of recent origin. The Talmudists frequently use the term by which the first and last are designated interchangeably, and some rabbinical writers (whom Lightfoot has followed in his force Hebr. et Talmi ad 1Co 5:5) consider ,the last to be a lower grade than the second; yet it is probable that the classification rests on the fact that the sentence was more or less severe according to the circumstances of the case; and though we cannot expect to find the three grades distinctly marked in the writings in the N.T., we may not improbably consider the phrase “put out of the synagogue,” ἀποσυνάγαγον ποιεῖν, Joh 16:2 (comp. joh 9:22; 12:42), as referring to a lighter censure than is intended by one or more of the three terms used in Luk 6:22, where perhaps different grades are intimated. The phrase “deliver over to Satan” (1Co 5:5; 1Ti 1:20) has been by many commentators understood to refer to the most severe kind of excommunication. Even admitting the allusion, however, there is a very important difference between the Jewish censure and the formula employed by the apostle. In the Jewish sense it would signify the delivering over of the transgressor to final perdition, while the apostle expressly limits his sentence to the “destruction of the flesh” (i.e. the depraved nature), and resorts to it in order “that the spirit may be saved in the day of the Lord Jesus,” SEE ACCURSED.

II. But, whatever diversity of opinion there may be as to the degrees of excommunication, it is on all hands admitted that the term חֵרֶם, with which we are more particularly concerned as the equivalent of the Greek ἀνάθεμα, properly denotes, in its rabbinical use, an excommunication accompanied with the most severe curses and denunciations of evil. We are therefore prepared to find that the anathema of the N.T. always implies execration; but it yet remains to be ascertained whether it is ever used to designate a judicial act of excommunication. That there is frequently no such reference is very clear: in some instances the individual denounces the anathema on himself, unless certain conditions are fulfilled. The Inoun and its corresponding verb are thus used in Act 23:12; Act 23:14; Act 23:21, and the verb occurs with a similar meaning in Mat 26:74; Mar 14:71. The phrase “to call Jesus anathema” (1Co 12:3) refers not to a judicial sentence pronounced by the Jewish authorities, but to the act of any private individual who execrated him and pronounced him accursed. That this was a common practice among the Jews appears from the rabbinical writings. The term, as it is used in reference to any who should preach another gospel, “Let him be anathema” (Gal 1:8-9), has the same meaning as let him be accounted execrable and accursed. In none of these instances do we find any reason to think that the word was employed to designate specifically and technically excommunication either from the Jewish or the Christian Church. There remain only two passages in which the word occurs in the N.T., both presenting considerable difficulty to the translator.

(a.) With regard to the first of these (Rom 9:3), Grotius and others understand the phrase “accursed from Christ,” ἀνἀθεμα εϊvναι ἀπὸ τοῦ Χριστοῦ, to signify excommunication from the Christian Church, while most of the fathers, together with Tholuck, Ruckert, and a great number of modern interpreters, explain the term as referring to the Jewish practice of excommunication. On the other hand, Deyling, Olshausen, De Wette, and many more, adopt the more general meaning of accursed. The great difficulty is to ascertain the extent of the evil which Paul expresses his willingness to undergo; Chrysostom, Calvin, and many others understand it to include final separation, not, indeed, from the love, but from the presence of Christ; others limit it to a violent death; and others, again, explain it as meaning the same kind of curse as that under which they might be delivered by repentance and the reception of the Gospel (Deylingii Observatt. Sacrae, pt. 2, p. 495 and sq.). It would occupy too much space to refer to other interpretations of the passage, or to pursue the investigation of it further. There seems, however, little reason to suppose that a judicial act of the Christian Church is intended, and we may remark that much of the difficulty which commentators have felt seems to have arisen from their not keeping in mind that the apostle does not speak of his wish as, a possible thing, and their consequently pursuing to all its results what should be regarded simply as an expression of the most intense desire (ηὐχόμην῟ηὐχόμην ἄν, I could wish, i.e. were such a thing proper or available, see Winer, Idioms, p. 222). Some have even thought (taking the verb as a historical Imperfect) that the apostle was simply referring to his former detestation of Christ, when yet unconverted (see Bloomfield, Recensao Synopt. in loc.), and Tregelles proposes (Account of Gr. Text of N.T. p. 219) to remove the difficulty altogether in this way, by enclosing the clause in question in a parenthesis. See Woltii Curae, in loc.; Poll synopsis, in loc.; Trautermann, Illustratio (Jen. 1758); Meth. Quart. Rev. 1863, p. 420 sq. SEE BAN.

(b.) The phrase ANATHEMA MARAN-ATHA SEE ANATHEMA MARAN-ATHA , ἀνάθεμα μαρὰν ἀθά (1Co 16:22), has been considered by many to be equivalent to the שִׁמִּתָּא, shammata, of the rabbins, the third and most severe form of excommunication. This opinion is derived from the supposed etymological identity of the Syriac phrase itself, maran-atha (q.v.), מָרָן אֲתָא, “the Lord cometh,” with the Hebrew word which is considered by these commentators to be derived from אֲתָה שֵׁם, shem atha, “the Name (i.e. Jehovah) cometh.” This explanation, however, can rank no higher than a plausible conjecture, since it is supported by no historical evidence. The Hebrew term is never found thus divided, nor is it ever thus explained by Jewish writers, who, on the contrary, give etymologies different from this (Buxtorf, Lex. col. 2466). It is, moreover, very uncertain whether this third kind of excommunication was in use in the time of Paul; and the phrase which he employs is not found in any rabbinical writer (Lightfoot, Horae Hebr. et Talm. on 1Co 16:22). The literal meaning of the words is clear, but it is not easy to understand why the Syriac phrase is here employed, or what is its meaning in connection with anathema. Lightfoot supposes that the apostle uses it to signify that he pronounced this anathema against the Jews. However this may be, the supposition that the anathema, whatever be its precise object, is intended to designate excommunication from the Christian Church, as Grotius and Augusti understand it, appears to rest on very slight grounds: it seems preferable to regard it, with Lightfoot, Olshausen, and most other commentators, as simply an expression of detestation. Though, however, we find little or no evidence of the use of the word anathema in the N, T. as the technical term for excommunication, it is certain that'it obtained this meaning in the early ages of the Church; for it is thus employed in the apostolic canons, in the canons of various councils, by Chrysostom, Theodoret, and other Greek fathers (Suiceri Thesaurus Eccl. s. vv. ἀνάθεμα and ἀφορισμός). SEE EXCOMMUNICATION.

III. Anathema, in ecclesiastical usage, is the cutting off any person from the communion or privileges of a society. The anathema differed from simple ex communication in being attended with curses and execrations. It signifies not only to cut off the living from the Church, but the dead from salvation. It was practiced in the early Church against notorious offenders. The form has been preserved: the following was pronounced by Synesius against one Andronicus: “Let no Church of God be open to Andronicus and his accomplices, but let every sacred temple and church be shut against them. I admonish both private men and magistrates to receive them neither under their roof nor to their table; and priests, more especially, that they neither converse with them living nor attend their funerals when dead.” When any one was thus anathematized, notice was given to the neighboring churches, and occasionally to the churches over the world, that all might confirm and ratify this act of discipline by refusing to admit such a one into their communion. The form of denouncing anathemas against heresies and heretics is very ancient. But as zeal about opinions increased, and Christians began to set a higher value on trifles than on the weightier matters of the law, it became acommon practice to add anathemas to every point in which men differed from each other. At the Council of Trent a whole body of divinity was put into canons, and an anathema affixed to each. How fearful an instrument of power the anathema was in the hands of popes in the Middle Ages is attested by history. Popes still continue to hurl anathemas against heretics, which are little regarded. — Bingham, Orig. Eccles, bk. 16, ch. 2, § 16. SEE INTERDICT.

Treatises on this subject are the following: Dirr, )De anathemate (Alta. 1662); Baldwin, De anathematismis (Viteb. 1620); Bose, in Winckler's Tenpe sacr. p. 231 sq.; Fecht, De precibus contra alios (Rost. 1708); Pipping, De imprecationibus (Lips. 1721); Pisanski, Vindiciae Psalmorum ob execrationes (Regiom. 1779); Poncarius, De imprecationibus in impios, in the Bibl.'Lubec. p. 565 sq. SEE IMPRECATION.

## Anathemata[[@Headword:Anathemata]]

             (from ἀνατίθημι, to lay up), the general name applied in the ancient Christian Church to all kinds of ornaments in churches, whether in the structure itself or in the vessels and utensils belonging to it. The name was so applied because these things were set apart from a common use to the service of God. In this sense anathenzata is used in Luk 21:5 for the gifts and ornaments of the temple. Accordingly, in early times, all ornaments belonging to the church, as well as whatever contributed to the beauty and splendor of the fabric itself, were reckoned among the anathemata of the Church. But the word is sometimes used in a more restricted sense to denote those gifts particularly which were hung upon pillars in the church as memorials of some great mercy which men had received from God. Hence Jerome speaks of men's gifts hanging in the church upon golden cords, or being set in golden sockets or sconces. From this custom of presenting gifts to churches, there appears to have arisen, about the middle of the 5th century, a peculiar practice noticed by Theodoret, that when any one obtained the benefit of a signal cure from God in any member of his body, as his eyes, hands, feet, or other part, he brought what was called his ectypoma, or figure, of the part in silver or gold, to be hung up in the church to God as a memorial of his favor. In a restricted sense, the term anathemata is used to designate the covering of the altar.

## Anathoth[[@Headword:Anathoth]]

             (Heb., A nathoth', עֲנָתוֹת, answers, i.e. to prayers; Sept. Α᾿ναθώθ), the name of one city and of two men.

1. One of the towns belonging to the priests in the tribe of Benjamin, and as such a city of refuge (Jos 21:18). it is omitted from the list in Jos 18:1-28, but included “suburbs” (1Ch 6:60 [45]). Hither, to his “fields,” Abiathar was banished by Solomon after the failure of his attempt to put Adonijah on the throne (1Ki 2:26). This was the native place of Abiezer, one of David's 30 captains (2Sa 23:27; 1Ch 11:28; 1Ch 27:12), and of Jehu, another of the mighty men (1Ch 12:3). The “men” (אֲנָשִׁים, not בָּנִים, as in most of the other cases; compare, however, Netophah, Michmash, etc.) of Anathoth returned from the captivity with Zerubbabel (Ezr 2:23; Neh 7:27; 1Es 5:18). It is chiefly memorable, however, as the birthplace and usual residence of the prophet Jeremiah (Jer 1:1; Jer 11:21-23; Jer 29:27; Jer 32:7-9), whose name it seems to have borne in the time of Jerome, “Anathth of Jeremiah” (Onomast. s.v.). The same writer (Comment. in Jer 1:1-19; Jer 1:1-19) places Anathoth three Roman miles north of Jerusalem, which correspond with the twenty stadia assigned by Josephus (Ant. 10, 7, 3). In the Talmud (Yoma, 10) it is called Anath (עֲנָת). (For other notices, see Reland's Paloest. p. 561 sq.) Anathoth lay on or near the great road from the north to Jerusalem (Isa 10:30). The traditional site at Kuriet el-Enab does not fulfill these conditions, being 10 miles distant from the city, and nearer west than north. Dr. Robinson (Researches, 2, 109) appears to have discovered this place in the present village of Anata, at the distance of an hour and a quarter from Jerusalem (Tobler, Topogr. 5, Jerus. 2, 394). It is seated on a broad ridge of hills, and commands an extensive view of the eastern slope of the mountainous tract of Benjamin, including also the valley of the Jordan, and the northern part of the Dead Sea (see Hackett's Illustr. of Script. p. 191). It seems to have been once a walled town and a place of strength. Portions of the wall still remain, built of large hewn stones, and apparently ancient, as are also the foundations of some of the houses. It is now a small and very poor village; yet the cultivation of the priests survives in tilled fields of grain, with figs and olives. From the vicinity a favorite kind of building-stone is carried to Jerusalem. Troops of donkeys are employed in this service, a hewn stone being slung on each side; the larger stones are transported on camels (Raumer's Paldistina, p. 169; Thomson's Land and Book, 2, 548).

Its inhabitants were sometimes called ANATHOTHITES SEE ANATHOTHITES (Annethothi', עִנְּתֹתִי, “Anethothite,” 2Sa 23:27; or Anthothi', עִנְתֹתִי, “Antothite,” 1Ch 11:28;

“Anetothite,” 27:12). SEE ANTOTHITE.

2. The eighth named of the nine sons of Becher, the son of Benjamin (1Ch 7:8). B.C. post 1856.

3. One of the chief Israelites that sealed the covenant on the return from Babylon (Neh 10:19), B.C. cir. 410.

## Anatocism[[@Headword:Anatocism]]

             (from ἀνά, upon, and τόκος, usury), a term applied to usurious contracts of such a nature that they bound the borrowers to pay interest upon the interest, or compound interest. Such contracts were condemned both by the canon and the civil law.

## Anatolia, St[[@Headword:Anatolia, St]]

             was a Roman virgin, espoused to a young Roman named Aurelian; but when her sister Victoria had taken the resolution to forsake her suitor and embrace the virgin state, Anatolia determined to do so likewise. The emperor Decius permitted their lovers to use any means to force their consent to their marriage, but in vain, and they were in the end put to  death. The festival of Anatolia is marked in the Roman Church on July 9. See Baillet, July 9;

## Anatolius[[@Headword:Anatolius]]

             bishop of Laodicea, in Syria, was born at Alexandria, in Egypt, about 230. He excelled, according to Jerome, in arithmetic, geometry, astronomy, physics, logic, and rhetoric. About 264 he traveled into Syria and Palestine; and while at Caesarea, Theoctenus, bishop of that see, made him his coadjutor, meaning that he should have succeeded him; but as he passed through Laodicea, on his way to the council of Antioch in 269, he was retained to be bishop of that see. He signalized his episcopate by his constant endeavors to destroy heresy and idolatry, and to cause virtue to flourish. He seems to have lived until the time of Diocletian, and to have died in peace. The Roman Martyrology marks his festival on the 3d of July. He left a Treatise on Arithmetic, in ten books, and one on Easter, Canon Paschalis, a fragment of which is given by Eusebius. A Latin translation of the entire Canon Paschalis, published by AEgidius Bucher (Amsterd. 1634; reprinted in Gallandii Bibl. Patr. t. 3), has been shown by Ideler (Handbuch der Chronologie, 2, 266 sq.) to be spurious. — Eusebius, Hist. Eccl. 7, 32.

## Anatolius Of Constantinople[[@Headword:Anatolius Of Constantinople]]

             who died in A.D. 458, marks an era in Greek ecclesiastical poetry. He left those who were satisfied to imitate the classical writers, and struck out the new path of harmonious prose. His life-history began in a time of conflict. He had been apocrisiarius, or legate, from the archheretic Dioscorus to the emperor's court. At the death of Flavian, in consequence of the violence received in the “Robbers' Council” at Ephesus (449), he was, by the influence of his pontiff, raised to the vacant throne of Constantinople. To Anatolius also was due the decree passed at the Council of Chalcedon (451) that Constantinople should hold the second place among patriarchal sees. He governed his Church eight years in peace. His compositions are few and short, but they are usually very spirited. Of his hymns we mention, Ζοφερᾶς τοικυμίας, “Fierce was the wild billow:” — Τὴν ἡμέραν διελθών, “The day is past and over,” an evening hymn, greatly liked in the Greek isles: — Τῷ βασιλεῖ καὶ δεσπότῃ, “The Lord and King of all things,” for St. Stephen's Day: — Μέγα καὶ παράδοξον θαῦμα, “A great and mighty wonder,” a Christmas hymn. See Neale, Hymns\sof the Eastern Church, p. 55 sq.; Miller, Singers and Songs of the Church, p. 9; Lichtenberger, Encyclopedie des Sciences Religieuses, s.v. (B. P.)

## Anaxagoras[[@Headword:Anaxagoras]]

             an eminent Greek philosopher, was born at Clazomenae, in Ionia, about B.C. 500. Inheriting wealth, he was able to give his time wholly to study. When twenty years old he went to Athens, where among his pupils were Pericles, Euripides, and Socrates. Accounts differ somewhat as to the nature of the persecution which drove him from Athens. It seems, however, to have been superstitious. He was condemned to death, but by the eloquence of Pericles the sentence was commuted into banishment for life. He retired to Lampsacus, on the Hellespont, where he died at the age of seventy-two. It is not easy to ascertain what were the opinions of Anaxagoras in philosophy. Fragments merely of his works have been preserved, and even these are contradictory. But we are certain that he had a deeper knowledge of physical laws than any of his predecessors or contemporaries. His great contribution to ancient philosophy, however, was his doctrine as to the origin of all things. He held that all matter  existed originally in the condition of atoms; that these atoms, infinitely numerous and infinitely divisible, had existed from all eternity; and that order was first produced out of this infinite chaos of minutia through the influence and operation of an eternal intelligence (νοῦς). He also maintained that all bodies were simply aggregations of these atoms, and that a bar of gold or iron or copper was composed of inconceivably minute particles of the same material; but he did not hold that objects had taken their shape through accident or blind fate, but through the agency of the eternal mind, which he described as infinite, self-potent, and unmixed with anything else. He declares that it “is the most pure and subtle of all things, and has all knowledge about all things and infinite power.” His theory is thus only one step from pure theism. He makes the work of the Eternal commence with Providence, not with creation. The fragments of Anaxagoras have been collected by Schaubach (Leips. 1827) and by Schorn (Bonn, 1829). See also Mullach, Fragmenta Philos. Groec. 1, 243- 252.

## Anaya y Maldonado, Don Diego[[@Headword:Anaya y Maldonado, Don Diego]]

             a Spanish prelate, was born at Salamanca about 1360. He was bishop of Salamanca when he was sent as ambassador to the Council of Constance with Martin Fernandez of Cordova. Appointed bishop of Salamanca in 1401, Anaya founded there a college designed to afford gratuitous instruction, and to this he consecrated all his fortune. This college, the first of the kind in Europe, was known by the name of San Bartolomd el Viejo. This generous act was imitated by other prelates. Anaya died in 1440. See Hoefer, Nouv. Biog. Generale, s.v.

## Anazarba, Councils Of[[@Headword:Anazarba, Councils Of]]

             (Concilium Anazarbicum).

I. Held in A.D. 431, to confirm the deposition of St. Cyril and those who believed with him.

II. Held in 433 or 435. In this council many bishops, following the example of Theodoret, put themselves in communion with John of Antioch.

## Anbeheh[[@Headword:Anbeheh]]

             in Hindu mythology, is the boundless ocean, which arose of itself.

## Anbert[[@Headword:Anbert]]

             in Hindu mythology, is the fruit of eternal life from the tree of Parajeti, which grows on the Meru Mountain.

## Ancellon, Charles[[@Headword:Ancellon, Charles]]

             a French Protestant lawyer, and writer in behalf of political liberty, son of David, was born, at Metz, January 28 or 29, 1659. He began his studies there, but prosecuted them at. Hanau, and afterwards at Marburg, Geneva, and Paris. After the revocation of the edict of Nantes he represented his co-religionists in their efforts to obtain redress from the government. He retired, to Berlin, where he was treated with marked favor, and died there,  July 5, 1715. He is the author of a number of historical and political works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Ancestor-worship[[@Headword:Ancestor-worship]]

             a form of idolatry very cornmon among the Chinese, and frequently practiced by others. Many of the South-Sea Islanders worship their deceased ancestors, but it is difficult to ascertain how much of divinity they ascribed to them. The Sintoists of Japan, the Armenians, and many of the ancient heathens observed this form of worship. Both Cicero and Pliny say that this was the ancient mode of rewarding those who had done good while on earth. The whole system of Greek and Roman mythology is tinctured with the deification of men of renown. Even the veneration which the early Christians entertained for the martyrs degenerated at length into a superstitious idolatry, which not only besought their intercessory prayers, but venerated their relics. “In the Armenian cemetery, which occupies several hundred acres on a hill that overlooks the Bosphorus, whole Armenian families, of two or three generations together, are often to be seen sitting round the tombs and holding visionary communications with their deceased friends. According to their belief, the souls of the dead pass into a place called Gayank, which is not a purgatory, for they suffer neither pain nor pleasure, but retain a perfect consciousness of the past. From this state they may be delivered by the alms and prayers of the living, which the pious Armenians give liberally for their friends” (Conder, View of all Religions). For the modes of ancestor-worship among the Chinese, SEE CHINA.

## Anchieta, Jose De[[@Headword:Anchieta, Jose De]]

             a Jesuit, born in 1533 at Teneriffe, was from 1554 to 1558 missionary in Brazil, where he distinguished himself more than any other member of his order. He is often called the Apostle of Brazil. He had an extraordinary influence over the Indians, who, under his guidance, aided in establishing the city of Rio, and in expelling the French from the country. He is the author of a grammar of the Brazilian Indians, which is still regarded as a classic work on that subject (see Ausland, 1835, p. 650 sq.). Although a large number of miracles were reported of him, he has not yet been canonized. He died June 19, 1597. A Latin biography of him was published by Beretarius in Cologne, 1617.

## Anchieta, Miguel[[@Headword:Anchieta, Miguel]]

             a Spanish sculptor, was born at Pampeluna in the early part of the 16th century. He studied at Florence, and acquired, according to Bermudez, the reputation of one of the best sculptors of his time. He made the beautiful stalls of the choir of the Cathedral at Pampeluna, which are considered the finest in Spain. There are one hundred of them. He also executed other  beautiful pieces of work for the altars of Santa Maria at Tafella, and the great altar of the Cathedral at Burgos.

## Anchor[[@Headword:Anchor]]

             (ἄγκυρα), the instrument fastened in the bottom of the sea to hold a vessel firm during a storm (Act 27:29-30; Act 27:40); from which passage it appears that the vessels of Roman commerce had several anchors, and that they were attached to the stern as well as prow of the boat (see Conybeare and Howson, St. Paul, 2, 335). The anchors used by the Romans were for the most part made of iron, and their form resembled that of the modern anchor. The anchor as here represented, and as commonly used, was called bidens, because it had two teeth or flukes. Sometimes it had one only. The following expressions were used for the three principal processes in managing the anchor: Ancoram solvere, ἄγκυραν χαλᾶν, “to loose the anchor;” Ancoram jacere, βάλλειν, ῥίπτειν, “to cast anchor;” Ancoram tollere, αἴρειν, ἀναιρεῖσθαι, ἀνάσπασθαι, “to weigh anchor.” The anchor usually lay on the deck, and was attached to a cable (funis), which passed through a hole in the prow, termed oculus. In the heroic times of Greece we find large stones, called εὐναί (sleepers), used instead of anchors (Hom. Iliad, 1, 436). See SHIP.

In Heb 6:19, the word anchor is used metaphorically for a spiritual support in times of trial or doubt; a figure common to modern languages. SEE HOPE.

Anchor

(as a symbol). By the early Christians we find the anchor used sometimes with reference to the stormy ocean of human life, but more often to the tempests and the fierce blasts of persecution which threatened to ingulf-the ship of the Church. Thus the anchor is one of the most ancient of emblems; and we find it engraved on rings, and depicted on monuments and on the walls of cemeteries in the Catacombs, as a type of the hope by which the Church stood firm in the midst of the storms which surrounded it. In this, as in other cases, Christianity adopted a symbol from paganism, with merely the change of application.

The symbols on sepulchral tablets often contain allusions to the name of the deceased. An anchor upon tituli bearing names derived from Spes, has been found a number of times. (De' Rossi, De Monum. etc. p. 18; Mai, Collect. Vatican. p. 449). In some cases, above the transverse bar of the anchor stands the letter E, probably the abbreviation of the word Elpis. Further, we find the anchor associated with the fish, the symbol of the Saviour. It is clear that the union of the two symbols expresses “hope in Jesus Christ” — a formula common on Christian tablets.

The transverse bar below the ring gives the upper part of the anchor the appearance of a crux ansata [see Cross]; and perhaps this form may have had as much influence in determining the choice of this symbol by the Christians as the words of Paul. The anchor appears, as is natural, very frequently upon the tombs of martyrs (see Lupi, Severoe Epitaph. p. 136 sq.; Boldetti. Osservaz. p. 366, 370).

## Anchoress[[@Headword:Anchoress]]

             a female anchoret.

## Anchorets[[@Headword:Anchorets]]

             SEE ANACHORETS.

## Ancient of Days[[@Headword:Ancient of Days]]

             (Chald. עִתִּיק יוֹמִין, Sept. παλαιὸς ἡμιρῶν, Vulg. antiquus dierum), an expression applied to Jehovah thrice in a vision of Daniel (ch. 7, 9, 13, 22), apparently much in the same sense as Eternal. SEE JEHOVAH. The expression, viewed by itself, is somewhat peculiar; but it is doubtless employed by way of contrast to the successive monarchies which appeared one after another rising before the eye of the prophet. These all proved to be ephemeral existences, partaking of the corruption and evanescence of earth; and so, when the supreme Lord and Governor of all appeared to pronounce their doom, and set up his own everlasting kingdom, He is not unnaturally symbolized as the Ancient of Days — one who was not like those new formations, the offspring of a particular time, but who had all time, in a manner, in his possession — one whose days were past reckoning. SEE DANIEL (BOOK OF).

## Ancile[[@Headword:Ancile]]

             in Roman mythology, was the name of a small oval shield, which was cut on the side, and was said to have fallen from heaven under Numa's reign. The nymph Egeria and the Muses had made the welfare of the city of  Rome dependent upon the preservation of this shield; therefore it was placed for safety in a temple on the Palatian or Capitolinian Mountain. Mamurius Veturius was ordered to make eleven other shields similar to the first one, in order that the true shield might not be discerned. These twelve shields were carried once a year through the city by priests called Salii at Rome in the month of March, in honor of the descent of the original from heaven. The ceremonies consisted of sacrifices to the gods, singing, and dancing, participated in by a chorus of girls, dressed like the Salii, and called Salise. Though the feast and procession were held properly in March, yet the ancilia were moved whenever a just war was declared by order of the Senate against any state or people.

## Ancillee Dei[[@Headword:Ancillee Dei]]

             (Lat. handmaidens of God), a name sometimes given to deaconesses (q.v.) in the early Church, and also to nuns (q.v.) at a later period.

## Ancillon, David[[@Headword:Ancillon, David]]

             was born March 17, 1617, at Metz, where his father was an eminent lawyer. After studying at the Jesuits' College in Metz, he went to Geneva in 1633, to complete his studies in philosophy and theology, and in 1641 was licensed to preach by the Protestant Synod of Charenton, and appointed minister of Meaux, where he remained till 1653, when he returned to Metz; and here he continued to officiate with great reputation till the revocation of the Edict of Nantes in 1685, when he retired to Frankfort, and afterward to Berlin, where he was received with great favor by the Elector of Brandenburg. He died Sept. 3, 1692. Among his writings are, Traite de Tradition (Sedan, 1657, 4to); Vie de Farel (Amst. 1691, 12mo), etc.. Perhaps, however, the most favorable impression of his varied learning is to be obtained from the work entitled “Melanges Critiques de Litterature, recueilli des Conversations de feu M. Ancillon.” published at Basle in 1698 by his son Charles, who was a man of literary distinction (see Haag, La France Protestante, 1, 80; Bayle, Dict. s.v.).

## Ancillon, Jean Pierre Frederic[[@Headword:Ancillon, Jean Pierre Frederic]]

             a descendant of David Ancillon, was born at Berlin on the 30th of April, 1766. He studied theology, and on his return from the university he was appointed teacher at the military academy of Berlin, and preacher at the French church of the same town. He began his literary career by a work entitled “Melanges de Litterature et de Philosophie (Berlin, 1801, 2 vols. 8vo); and a few years after he was elected a member of the Academy of Sciences of Berlin, and was, at the same time, appointed its historiographer. His preaching at Berlin attracted the attention of the king, and he was drawn into political life. In 1806 he was appointed instructor of the Crown Prince of Prussia, and was further distinguished by the title of Councillor of State. In 1825 he was made Minister of Foreign Affairs, in which office he died, April 10, 1837. — Biog. Dict. Soc. Useful Knowledge; Haag, La France Protestante, 1, 90.

## Ancina, Giovanni (Giuvenale)[[@Headword:Ancina, Giovanni (Giuvenale)]]

             a learned Italian prelate, was born at Fossano in 1545. He studied the sciences first at Montpellier, then at the University of Mondovi, newly founded by Emmanuel Philibert, duke of Savoy. He devoted himself to poetry with success, studied medicine at Padua, then became priest, and afterwards bishop of Saluzzo. He died Aug. 31, 1604. At the age of twenty he published a work in heroic verse, entitled De Academia Subalpina Libri Duo (Montereale, Leon. Torrentinus, 1565). He also wrote, Odas Quatuor Seren. Sabaudice Principibus, et Carolo Emmanueli eorum Patri Odae Tres (ibid. eod.): — Tempio Armonico (Rome, 1599) — a collection of spiritual poems, Decades Divinarum Contemplationum (ed. by P. Lombardo): — a Cantico, in one hundred stanzas, addressed to pope Pius V. See Hoefer, Nouv. Biog. Generale, s.v.

## Ancker, Hans[[@Headword:Ancker, Hans]]

             a copper-plate engraver, probably resided at Zwolle, Holland, and flourished during the early part of the 15th century. The largest two of his plates are Christ on the Mount of Olives and a Gothic Altar. The rest are all from the New Test. or from subjects connected with the Romish Church.

## Ancona, Andrea Lilio Di[[@Headword:Ancona, Andrea Lilio Di]]

             an Italian painter, was born at Nella Marca, and flourished about 1595. In a chapel of the Chiesa Nuova, at Rome, he represented Michael Driving the Evil Spirits from Heaven. He also executed a fine fresco painting in the Church of Santa Maria Maggiore, representing Our Saviour Washing the Feet of the Disciples. He was employed in the Roman churches and convents by Clement VIII.

## Anculi And Anculae[[@Headword:Anculi And Anculae]]

             in Roman mythology, were the protecting deities of the slaves at Rome.

## Ancyra[[@Headword:Ancyra]]

             a city in Galatia (see Smith's Dict. of Class. Geog. s.v.), where three councils were held:

I. In 314, attended by twelve or eighteen bishops; the subject of apostates was discussed, and twenty-five canons framed.

II. Semi-Arian, in 358, on the second formula of Sirmium (q.v.).

III. In 375, when Hypsius, bishop of Parnassus, was deposed. — Smith, Tables of Church Hist.

## Ancyra, Councils Of[[@Headword:Ancyra, Councils Of]]

             (Concilium Ancyranum). Ancyra was an episcopal see in the diocese of Asia and province of Phrygia Pacatiana, first under the metropolitan of Laodicea, and afterwards under Hierapolis. Pliny speaks of this city as one of the first of Phrygia. Several Church councils were held there.

I. Held about Easter, 314. Eighteen bishops only were present, among whom were Vitalis of Antioch and Marcellus of Ancyra (well known in the history of St. Athanasius), Lupus of Tarsus and Amphion of Epiphania. Twenty-four (some say twenty-five) canons were drawn up, chiefly relating to the case of those who had relapsed during the persecution of Maximin.

1. Orders that priests who, after their fall, have sincerely repented shall be permitted to retain their rank, but excluded from all exercise of their office.

2. Orders the same concerning deacons.

3. Orders that those who have been forcibly made to sacrifice shall be admitted to communion; and that laymen should not by such violence be incapacitated from receiving holy orders.

6. Orders that those who have been induced to sacrifice by threats, etc., shall, upon repentance, be received as hearers from the time of holding this synod to the great day (Easter): after this, as prostrators for three years, and for two years more as communicants without offering. In case of sickness and danger they might be received under limitation.

8. Orders that those who have sacrificed two or three times, even under violence, shall fulfil a penance of six years.

9. Enjoins a penance of ten years upon those who have led away their brethren.

10. Allows those persons who, at the time of their being made deacons, declared their intention to marry, to do so, and to remain in the ministry; those who did not so declare their purpose, hut were ordained professing continence, to be deposed if they afterwards married.

12. Allows the ordination of those who sacrificed before baptism.

13. Forbids the chorepiscopi to ordain priests or deacons without the permission of the bishop in writing.

14. Deprives those of the clergy who obstinately, through superstition, refuse to touch meat, and vegetables cooked with meat.

15. Enacts that Church property unlawfully sold by priests during a vacancy in the bishopric shall be reclaimed.

18. Excommunicates those who, having been appointed bishops, and refused by the persons in the parish to which they have been appointed, wish to invade other parishes.

20. Enjoins seven years' penance for adultery.

24. Enjoins five years of penance to those who use soothsaying and follow the customs of the Gentiles. See Labbe, Concil. 1, 1456, 1480.

II. Held in 358, by certain Semi-Arian bishops headed by Basil of Ancyra and George of Laodicea. They condemned the grosser blasphemies of the Arians. The pure Arians taught that the Son of God is but a mere creature, but the semi-Arians believed him to be more than a created being, and even like to the Father, but not of the same substance with him, nor equal to him. The Eusebians favored this latter notion, and drew up a long exposition of the faith, which they presented to the bishops; in which, by establishing that the Son is of like substance with the father, they cunningly implied that he is not of the same substance with him, and anathematized the term consubstantial. The Semi-Arians sent a deputation to Constantius, and obtained the suppression of the second confession or formulary of Sirmium, made in 357. See Labbe, Concil. 2, 789; Sozomen, 4, 13; Epiphanius, Hoer; 72.

III. Another synod of Semi-Arians was held at Ancyra in 375, at which Hypsius, bishop of Parnassus, was deposed.

## Ancyra, The Seven Virgins Of[[@Headword:Ancyra, The Seven Virgins Of]]

             are commemorated by the Armenian Church on June 20 as fellow martyrs with Theodotion, or Theodorus, of Salatia, the first bishop of Ancyra of whom we have any account (Neale, Eastern Church, introd. p. 800).

## And Chaldee[[@Headword:And Chaldee]]

             One of the most mooted points which have vexed scholars is the question as to the relation of the Peshito to the Sept. and Chaldee version.

I. Relation to the Septuagint. — A good deal has been written concerning this question, pro and con. To the former side belong Gesenius, Credner, Havernick, and Bleek; to the latter, Hirzel and Herbst. Without adducing the arguments used on both sides, it must be admitted that an influence of the Sept. upon the Peshito cannot be denied, and to this supposition we are led by a comparison of the one with the other. To make our assertion good, we will present the following passages from different books, and the reader can draw his own inferences. We commence with the book of Gen 2:2. Sept. τῆ ἕκτῃ Syr. שתיתיא. From the ant. Talmundic Notices on the Septuagint, s.v. SEPTUAGINT in this Cyclopaedia, it will be seen that the Sept. changed here purposely “seventh” into “sixth.” If the Peshito version were made only from the original Hebrew, there was no reason why the השביעיof the Hebrew should h be translated as if it read הששי, like the reading of the Samuel, Samuel vers., and Syr., which all followed the Sept;.

2:4. ארוֹ ושמים— Sept. τὸν οὐρανὸν καὶ τὴν; Syr. שמיא וארעַא.

23. מאיש-Sept. ἐκ τοῦ ἀνδρὸς αὐτῖς; Syr. דמן גברה.

24. והיו-Sept. καὶ ἔσονται οἱ δύο; Syr. תריהון ונהוון.

3:2. מפרי עוֹ-Sept. ἀπὸ παντὸς ξύλου; Syr. also has כל.

7. עלה— Sept. φύλλα; Syr. טרפא.

9. ויאמר-Sept. καὶ ειπεν Α᾿δάμ; Syr. also supplies אד.

11. ויאמר-Sept. καὶ ειπεν αὐτῷ ὁ θεός; Syr. לה מריא ואמר.

16. אלאּהאשה— Sept. καὶ τῇ γυναικί; Syr. ולאנתתא.

4:8. אחיו-Sept. διέλθωμεν εἰς τὸ πέδιον; Syr. להקלתא נרדאּ.

10. ויאמר-Sept. καὶ ειπε κύριος; Syr. מריא ואמר לה.

צעקים— Sept. βοᾶ'/; Syr. גלא.

15. לכן–Sept. οὐχ οὔτως; Syr. לאהכנא.

17. כשם-Sept. ἐπι τῷ ὀνόματι; Syr. עלשם.

25. אתאּאשתו-Sept. Εὔαν τὴν γυναῖκα αὐτοῦ; Syr. לחוא אנתתה.

ותלד-Sept. καὶ συλλαβοῦσα ἔτεκεν; Syr. ובטנת וילדת.

5:23. ויהי-Sept. καὶ ἐγενοντο; Syr. והוו(id. ver. 31).

29. ממעשנו-Sept. ἀπὸ τῶν ἐργῶν ἡμῶν; Syr. עבדין מן.

מן-Sept. καὶ ἀπό; Syr. ומן.  6:20. מכל-Sept. and Syr. ומכל.

7:2. שנים— Sept. δὐο δύο; Syr. תרין תרין.

3. גם— Sept. and Syr. וגם.

8. וכל-Sept. and Syr. ומכל.

20. ההרים-Sept. τὰ ὄρη ὑψηλά; Syr. טורא רמא.

8:7. ויצא יצוא ושוב-Sept. καὶ ἐξελθὼν οὐκ ἀνέστρεψε; Syr. ונפק מפק ולא הפ.ִ

17. כל-Sept. and Syr. וכל(id. ver. 19).

22. וקר-Sept. and Syr. קר.

וקיוֹ-Sept. alnd Syr. קיוֹ.

9:2.בכל-Sept. καὶ ἐπι πάντα; Syr. ועלכל.

5. מיד איש-Sept. ἐκ χειρός; Syr. ומן אידא.

7. שרצו— Sept. καὶ πληρώσατε; Syr. ואולדו.

10. בבהמה-Sept. καὶ ἀπὸ κτηνῶν; Syr. ועם בעירא.

11:27. את נחור-Sept. καὶ τὸν Ναχώρ; Syr. ולנחור.

12:3. ומקלל-ִSept. καὶ τοὺς καταρωμένους σε; Syr. ומליטני.ִ

7. ויאמר— Sept. καὶ ειπεν αὐτῷ; Syr. ואמר לה.

13. נא— Sept. and Syr. omit (id. 13:8).

13:7. ישב— Sept. κατóκουν; Syr. יתבין.

14:1. אריו-ִSept. and Syr. ואריו.ִ

ותרעל-Sept. Θαργάλ; Syr. תרעיל.

2. שנאב— Sept. and Syr. ושנאב.

5. בהם, in Ham-Sept. ἃμα αὐτοῖς; Syr. דבהין.

6. בהררם-Sept. ἐν τοῖς ὄρεσι; Syr. דבטורי.

7. שדה, the country-Sept. τοὺς ἄρχοντας; Syr. רישנא.

10. סדם עמרה-Sept. Σοδόμων καὶ βασιλεὺς Γομόῤῥας; Syr. דסדום ומלכא דעמורא.

14:20. ביד—ִ Sept. ὑποχειρίους σου; Syr. באידי.ִ

15:5. ויאמר-Sept. καὶ ειπεν αὐτῷ; Syr. ואמר לה.

6. והאמן-Sept. καὶ ἐπίστευσεν ῎Αβραμ; Syr. אבר והימין.

16:2. נא— Sept. and Syr. omit.

6. ביד—ִ Sept. ἐν ταῖς χερσί σου; Syr. באידיכי.

15. ילדה— Sept. ἔτεκεν αὐτῳ; Syr. דאתילד לה.

17:16. מלכי-Sept. καὶ βασιλεῖς; Syr. ומלכא.

19. אלהים-Sept. ὁ θεὸς πρὸς Α᾿βραάμ; Syr. לאברהם.

לזרעו-Sept. καὶ τῷ σπέρματι αὐτοῦ; Syr. ולזרעה.

18:5. אחר— Sept. καὶ μετὰ τοῦτο; Syr. ובתר כן.

17. מאברהם-Sept. ἀπὸ Α᾿βραὰμ τοῦ παιδός μον; Syr. עבדי אברה מן.

20. כי רבה— Sept. πεπληθύνται πρός με; Syr. עלתקדמי.

29. לא אעשה-Sept. οὐ μὴ ἀπολέσω; ‘.Syr. אחבלאן לא.

19:3. אפה-Sept. ἔπεψεν αὐτοῖς; Syr. אפא להון.

7. ויאמר-Sept. ειπε δὲ πρὸς αὐτούς; Syr. להון ואמר.

12. מן המקום-Sept. ἐκ τοῦ τόπου τούτου; Syr. אתֹרא הנא מן.

20:15. אבימל—ִ Sept. Α᾿βιμέλεχ τῷ Α᾿βραάμ; Syr. לאברה.

21:8. יצחק-Sept. Ι᾿σαάκ ὁ υἱὸς αὐτοῦ; Syr. לסחקועה בראּ.  10. עם(2.)-Sept. and Syr. omit.

13. לגוי— Sept. εἰς ἔθνος μέγα; Syr. לעמא רבא.

14. שם-Sept. καὶ ἐπέθηκεν; Syr. וסם.

33. ויטע-Sept. καὶ ἐφύτευσεν Α᾿βραάμ; Syr. אברה ונצב.

22:13. אחר— Sept. εις; Syr. חד.

16. את יחיד-ִSept. τοῦ ἀγαπητοῦ δὲ ἐμέ; Syr. ליחידי ִמני.

23:14. לו-Sept. and Syr. omit.

19. על פני-Sept. ὅ ἔστιν ἀπέναντι; Syr. דכדם.

24:21. מחריש-Sept. καὶ παρεσιώπα; Syr. ומתבקא.

25. גם מקום-Sept. καὶ τόπος; Syr. וא אתרה.

31. ויאמר— Sept. και ειπεν αὐτῷ; Syr. ואמר לה.

33. ויאמר דבר-Sept. καὶ ειπεν, Λάλησον; Syr. ואמרין לה אמר.

38. לבני-Sept. τῷ υἱῷ μου ἐκεῖθεν; Syr. תמן לברי מן.

40. ישלח-Sept. αὐτὸς ἐξαποστελεῖ; Syr, הו נחרד.

54. שלחני-Sept. ἐκπέμψατέ με ἵνα ἀπέλθω; Syr. שדרוני אזל.

55. ויאמר אחיה— Sept. ειπαν δὲ οἱ ἀδελφοὶ αὐτῆς;

Syr. ואמרו לה אחין. אחר-Sept. καὶ μετὰ ταῦτα; Syr. והידין.

60. רבקה-Sept. ῾Ρεβέκκαν την ἀδελφὴν αὐτῶν; Syr. לרבקא חתהוו.

25:5. ליצּחק-Sept. Ι᾿σαὰκ τῷ υἱῷ αὐτοῦ; Syr. ברה ליסחק.

8. ושבע- Sept. καί πλήρης ἡμερῶν; Syr. יומתה ושבע.

Without enlarging our collation, it must be seen at once that the agreement between the Sept. and the Syriac version cannot be merely accidental, and the most skeptic must admit that the Sept. has been made use of by the Syriac translators. Is this inference correct, we may go a step farther and  say what holds good for the one must also be good for the other; or, in other words, the Syriac translator made use of the Sept. for the other books too. And, indeed, Gesenius has produced a number of examples from the book of Isaiah to show that the Sept. was followed even in free and arbitrary interpretations (comp. his Commentar iber den Jesaia, 1, 82 sq.); and, in like manner, Credner, who has minutely examined the minor prophets in his De Prophetarumn Minorum Versioanis Syriacae quam Peschito vocant Indole, thinks that the Sept. was employed there. A similar result will be achieved in comparing the book:of Jeremiah. Thus,

2:25. נואש-Sept. ἀνδριοῦμαι; Syr. אתחיל: both derive it from איש, instead of from יאש (comp. also 18:12).

34. כיעלכל אֵלֶה-Sept. ἐπὶ πάσῃ δρυϊv; Syr. כל אילן תחית: both probably reading אֵלָה.

3:2. כִעֲרָבַי-Sept. κορώνη; Syr. נעבא, reading כָעֹרֵב.

8. משבח— Sept. κατοικία; Syr. עמורתא, deriving from ישב.

8:21. השברתי-Sept. and Syr. omit.

15:6. נלאיתי הנחם-Sept. καὶ οὐκέτι ἀνήσω αὐτούς; Syr. ותוב לא אשבוק להון: both reading הִנַּחֵfor הַנָּחֵם

17:16. יום אָנוּשׁ-Sept. ἡμέραν ἀνθρώπον; Syr. דברנשא יומא: both reading אֶנוֹשׁ.

18:14. מצור שָׂדִי-Sept. ἀπὸ πέτρας μαστοί; Syr. טור תדיא מן: both reading שָׁדִי.

48:2. גם מדמן תדמי-Sept. καὶ παῦσιν παύσιν παύσεται; Syr. אפן משתק אן השתקין: both regarded מדמןnot as a proper noun, but as an Aramaic infinitive of דָמִם.

1:21. ואל יושבי פקוד חִרב. In the Masoretictext tlie Athnach under פקודindicates that it belongs to יושבי. The Sept. connects פקודwith חרב, also reading חֶרֶבἐκδίκησον μάχαιρα; in like manner the Syr. connects and translates אתתעירי חרבא.  It would be useless to adduce more examples for our supposition, since we do not write a dissertation, but for a cyclopaedia which, so far as the point in question is concerned, has treated that subject in such a full way as neither the introductions to the Old Test. nor cyclopaedias and dictionaries of the Bible have done before, if they ever touched this point fully.

There is yet another matter which we should not pass over, and to which, as it, seems little, attention has been paid. We mean the titles of the Syriac psalms, which are found neither in the Hebrew nor in the editions of the Sept. The titles are partly historical, partly dogmatical; the former speak of David or the Jewish people, the latter of Christ and his Church. Now the question arises, if the Syriac translators really perused the Sept., as our supposition is, how is it that the titles found in the Syriac psalms are not to be met with in the Sept.? But the question is easily answered, when we consider the fact that these titles are not only found in the commentary of Eusebius, but also in the Codex Alexandrinus. From the latter they were reprinted in Walton's Polyglot (vol. 6 pt. 6 p. 137 sq.), and again by Grabe, in the fourth volume of his edition of the Sept. A comparison of the titles as found in the Alex. Codex with those in the Peshito shows that the dogmatical part of these titles are a later addition, otherwise we could not account for the omission in the Greek, if really the latter had copied the Peshito. Deducting these additions, the titles otherwise agree with each other. Thus the title of Psalms 2 reads: προφητεία περὶ Χριστοῦ καὶ κλήσεως ἐθνῶν; Syr. רמז נביותא מטל שחה דמשיחא מטל קריתא דאממאPsalms 3, προφητεία γενησομένων ἀγαθῶν τῷ Δαυίδ; Syr. על טבתא דעתידן אמיר לדויד: Psalms 4 προφητεία τῷ Δαυὶδ περὶ ὡν πέπονθεν; Syr. לדויד מטל הלין דשח.

II. Relation to the Chaldee. — That there is a tolerable likeness between the Syriac and Chaldee in many places cannot be denied. Gesenius has produced a number of examples from. Isaiah to show that the Targum was used there (Comment. 1, 83 sq.). Credner is of the same opinion in regard to the minor prophets (De Prophetarum, etc., p. 107). Havernick and Herbst are of an opposite opinion, and yet the original traces of a use of a Targum are too distinct to be denied, as the following examples in Genesis must show:

We could thus go on with the other books of the Pentateuch, but our examples are sufficient to show that the priority belongs to the Chaldee of Onkelos, and not to the Peshito. Our supposition being correct, the assertions of those must fall to the ground who would put Onkelos in the 2nd or 3rd century. On the contrary, we believe that the Targum of Onkelos belongs to the time of Christ — provided the Syriac version of the Pentateuch belongs to the 1st century of the Christian era — and thus the notices concerning Onkelos which we find in the Talmud are confirmed anew. Our examples from the book of Genesis leaving it beyond a shadow of doubt as to the dependence of the Syriac version upon the Chaldee, the Chaldee of the book of Proverbs will prove this more fully. Thus we read:

We will not increase the quotations, but let the student examine passages like 1:6, 8, 10, 13, 15, 18, 21-23, 25, 30, 33; 2:1, 4, 10, 14, 17, 21; 3:2, 4, 6-8, 12, 15, 19, 21, 25, 29; 4:2,3,10, 11, 14, 18, 21-23, 25-27; 5:2, 4, 5, 7, 8, 10, 13, 16, 18, 21, 23; 6:1, 2, 4-6, 13, 15, 16, 17, 19, 26, 28, 34; 7:2- 4,10, 16-18, 23-25; 8:4, 8, 10, 12, 13, 20, 23, 26, 32; 9:4, 5, 11, 14; 10:3- 5, 7, 9, 16, 22, 30, 31; 11:7, 13, 14, 18, 21, 22, 26, 27, etc. — altogether more than 300 passages where he will find a striking similarity between these two versions.

Besides this similarity, there are a great many passages in which the Chaldee and Syriac deviate from the Hebrew, and the inner connection of both versions with each other can no longer be doubted. Thus Pro 1:7, the Hebrew reads, יראת יהוה ראשית דעח— i.e., “The fear of God is the beginning of wisdom;” but the Chaldee reads, ריש חכמתא דחלתא דיי— i.e. “The beginning of wisdom is the fear of God;” and so also the Syr. ריש חקמתא דחלתא דמריא: or 16:4, יהוה למענהו כל פעל— “The Lord has made all things fot himself;” the Chaldee paraphrases, דאלהא לאילין דמשתמעין ליה כלהון עובדין— i.e. “All works of God are for those who obey him;” and thus also the Syr. דמשתמעין לה כלהון עבדוהי דמריא לאילין. Without increasing the number of such passages, we will adduce some in which both versions entirely give up the Masoretic text and follow another reading: thus Pro 1:24, for ותמאנוthe Chaldee reads ולא תאמינו, for the translation is הימנתון  ולא, and so also the Syriac, הימנתון ולא:5,9, the Chaldee reads הונ instead of הוד,ִ for the translation is חיל,ִ and so in the Syriac, חיל:ִ 9,-11, for כיבי: the Chaldee reads כיבה, for the translation is מטול דבה, and in the Syriac מטל דבה. These examples, which could be increased greatly (comp. 3:27; 5:4, 9, 19, 21; 7:2,23 3; 9:11; 10:4; 11:26; 12:4, 19, 21, 28; 13:15, 19; 14:14; 15:4; 19:19, 23; 20:4, 14, 20; 21:4, 30; 22:11, 16; 24:5, 22; 25:20,27; 26:5,7, 10; 28:5, 11; 29:18, 21; 30:31; 31:6), leave no doubt that the Chaldee and Syriac stand in a relation of dependence to each other.

But in speaking of a relation of these versions, it must not be understood as if they relate to each other as the original and copy, but this relation consists in that the author of the one version, in preparing the same, followed mostly the other without giving up his independence entirely. This we can see from the eighty-two passages in which the Chaldee follows the Masoretic text, while the Syriac deviates from it, as 2:16; 3:30; 4:3,11, 22, 25, 32; 7:7, 8, 10,22; 8:7,11,35; 9:12, 18; 10:10, 12, 19, 24, 26; 11:9, 10, 16, 19, 24, 29; 12:17, 23; 13:1,10,23; 14:7,17, 22,23, 33,35; 15:10,14,16, 17, 22, 30; 16:7, 26; 17:4, 9, 15; 18:1, 3, 6, 15; 19:1, 4, 22, 29; 21:14; 22:3, 19; 23:2, 6, 30, 34; 24:10, 26, 32, 33; 25:4,11, 10, 13, 21, 22; 26:2, 11-13, 17-19, 26; 30:15, 19; or from those passages in which the Syriac agrees with, the Masoretic text against the Chaldee, as.6:35; 7:15; 8:29; 10:29; 11:4; 14:24; 15:32; 16:5, 17:5, 16; 18:17; 19:2, 13; 23:28; 24:9, 14; 25:9; 28:1; 31:3.

To these examples from the book of Proverbs we could also add a number from other books. Future investigations based upon these must show the tenability or otherwise of our assertion. See also Schohnfelder, Onkelos und Peshito (Muinchen, 1869); Maya haum, Ueber die Sprache des Taryunm zuden Sprilchen u 2nd dessen Verhdltniss zulm Syrer, inm Merx, Archiv für wissenschftliche Erforschulg des Alten Testaments, 2, 66 sq.; Dathe, Opuscula, p. 106 sq.; Fralnkl Studien iib eri die Septuagiutat und Peschito u Jeremiah, in Frankel-Gratz, Moatsschift, 1872, p.444 sq. (B.P.)

## Andala, Ruard[[@Headword:Andala, Ruard]]

             a Dutch theologian, was born near Boolsward in Frisia, in 1665. He studied at Franecker, where he died as professor of theology, Sept. 12, 1727. He was a great adherent of the Cartesian svstem of philosophy. He wrote, Epist. Apolog. adversus Ulr. Huberun et II. Witzium in qua prazter alia Demonstratur Necessitas Ratibnis, seu Manifestationis Dei Naturalis (Franecker, 1681): — Existentia Dei nonmodo a Posteriori, sed et a Priori Demonstrata (ibid. 1705): — Exerdtt. Acad. in Philosophiam Primam et Naturalem in quibus Philosophia Cartesii Explicatur, Confirmatur, et Vindicatur (ibid. 1709 ): — Syntagma Theologico-physico-methaphysicum (ibid. 1711): — Vindicice Veritatis quam Ecclesice Reformatce Profitentur de Dependentia Actionum a Deo (ibid. 1713): — Summa Theologize Supernaturalis (ibid. 1716): — Exegesis Illustrium Locorum S. S, acced. Clavis Apocalyptica (ibid. 1720): — Dissertt. in Precipua Zacharice. Dicta (ibid. eod.): — Verklaaring van de Openbaringe van Joannes (Leeuwarden, 1726). See Jdcher, Allgemeines Gelehrten-Lexikon, s.v.; Vriemoet, Series Profjssorum Franequeranorum; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Andate (Or Andraste)[[@Headword:Andate (Or Andraste)]]

             in British mythology, was a goddess of victory whom the ancient Britons are said to have worshipped. In the country of the Trinobantes (County of Essex) a large temple was built of unhewn trees for her worship, surrounded by spacious woods. The prisoners of war were taken there and slain.

## Andelot, Council Of[[@Headword:Andelot, Council Of]]

             (Concilium Andelaense), near Langres, was summoned by Guntram, king of Orleans (at a meeting to ratify a compact, also made at Andelot,  between himself and Childebert, November 28 or 29, 587), for March 1, 588, but nothing further is recorded of it, and possibly it was never held at all (Greg. Turon. Hist. Fr. 9, 20; Mansi, 9, 967-970).

## Andeol de Lodeve[[@Headword:Andeol de Lodeve]]

             (ANDEOLUS LICTAVIENSIS), a Capuchin monk of Lyons (where he died in 1653), was a missionary apostolic, and signalized himself by his zeal against the Calvinists, Anabaptists, and other heretics. He is the author of, Summa Doctrina Christianea quam Docet Ecclesia C.atholico-Romana, cum Breiario Errorum et Hceresium quas Docet Ecclesia Prcetensa Reformata Calvinistarum (Lyons, 1633): — Collatio Amnica inter duos Gallos, quorum unus est Catholicus, alter Calvinista, circa Fidei Materias Controversas (ibid. 1637): — Interrogationes Justce ac Rationalibiles, quas Catholici Faciunt Calvini Sectariis, ad eos ab Erroribus Liberandos, et a Morte LEterna Revocandos (Tournon, 1638): — Adoratio Veri Dei, in qua Ostenditur quod Calvinistes Gravissime Errant, dum Christum Dicunt non esse Adorandum in Sacramento Altaris, neque Colendas esse Imagines (ibid. 1639): — Monita Arnica Sectariis Calvinistice Religionis (Lyons, 1640). See Jocher, Allgemeines Gelehrten-Lexikon, supplement vol., s.v.; Bernhard. a Bononia, Bibl. Capuccinorum; Landon, Eccles. Dict. s.v. (B. P.)

## Andeolus (Or Andiolus)[[@Headword:Andeolus (Or Andiolus)]]

             saint and martyr (vulgarly called St. Anduch or Andeux), preached the Gospel at Carpentras and other places in Viennese Gaul. The emperor Severus, on his journey to England in 208, condemned him to death, and caused him to have his head split open by a wooden sword at Bergoiate, near the Rhone. See Baillet, May 1.

## Ander[[@Headword:Ander]]

             in Zendic mythology, was the second of the wicked Darvands. He was considered by them to be the same deity as the Indra of the Vedas, but of an opposite or evil character.

## Anderiot (Or Handeriot), Francois[[@Headword:Anderiot (Or Handeriot), Francois]]

             a Parisian engraver, was born in 1665, and practiced both in France and Italy, especially in Rome. The most important of his works are, a Magdalene, a Madonna, and a Bambino, after Guidoe: — the Holy  Family, with a Rose, after Raphael: — two Annunciations, after Albano: — the Good Samaritan, after Poussin: — the Crowning with Thorns, after Domenichino: — and the same after A. Caracci.

## Anderloni, Faustino[[@Headword:Anderloni, Faustino]]

             an Italian engraver, was born at Brescia. In 1786 and 1794 heexecuted portraits of the distinguished Herder, Carlo Porta, and Schiller; afterwards he executed a beautiful plate of the Dying Magdalene, by Correggio: — the Repose in Egypt, by N. Poussin: — and Mater Amabilis, by Sassoferrato.

## Anderloni, Pietro[[@Headword:Anderloni, Pietro]]

             a distinguished Italian engraver, brother of the preceding, was born in 1784. He studied under his brother and also F. Palazzi. He was in the school of Longhi nine years. He assisted that master in the production of many of his admirable works, among which was Ezekiel's Vision, after Raphael. He visited Rome in 1824, for the second time, to make drawings of the Heliodorus and Attila of Raphael. His principal works are, Moses Defending the Daughters of Midian, after N. Poussin: — The Adoration of the Shepherds, after Titian: — a Holy Family: — Heliodorus: — Flight of Attila: — St. John.

## Anderson (or Andreae), Lars (or Laurent)[[@Headword:Anderson (or Andreae), Lars (or Laurent)]]

             chancellor of Gustavus Vasa, born in Sweden in 1480. He was at first a priest at Strengnas, and became subsequently archdeacon at Upsal. On his return from a journey to Rome he passed through Wittenberg, and became convinced of the truth of Luther's doctrines. Arriving in Sweden, he was made chancellor by Gustavus Vasa, who readily seconded all his efforts for promoting the Reformation in Sweden. At the request of the king, Anderson, together with Olaus Petri, translated the Bible into Swedish. The Reformation was established by the Diet of Westeras in 1527. Anderson was high in office and favor until 1540, when he was charged with having failed to disclose a conspiracy against the king of which he had knowledge, and he was sentenced to death. He was, however, let off for a sum of money, and retired to Strengnais, where he died, April 29,1552. — Hoefer, Biog. Generale, 2, 520.

## Anderson, Abraham, D.D[[@Headword:Anderson, Abraham, D.D]]

             an Associate minister, was born near Newville, Cumberland Co., Pa., Dec. 7, 1789. He served as a soldier in the war of 1812-13, and on his return in the latter year he entered Jefferson College, where he studied four years, and graduated in 1817. He then began the study of theology, first under the direction of Dr. John Anderson for five months, then under the general direction of the presbytery for three years, at the same time pursuing a medical course under Dr. Letherman. In 1818 he was chosen professor of languages in Jefferson College, and retained the position until 1821. In October of that year he was licensed, and, after itinerating about two months in Pennsylvania and Ohio, he was sent by the synod into the Southern States, where he was soon settled as pastor at Steele Creek and Bethany, N.C. In 1831 he came North on account of his health, and preached at Hebron, N. Y., for some time; but returning to Carolina in 1832, he found himself in an embarrassing position on account of the slavery agitation then going on, and was accordingly settled as pastor at  Hebron in the summer of 1833. In 1847 he was elected professor in the theological seminary of the Associate Church at Canonsburg, Pa., and professor extraordinary of Hebrew in Jefferson College, which positions, in connection with the collegiate charge of the congregation at Miller's Run, he held until the close of life. He died May 9, 1855. He published a few pamphlets. See Sprague, Annals of the Amer. Pulpit, IX, 3, 107. Anderson, Alexander, A.M., a minister of the Free Church of Scotland, was converted in 1850. He lived five years after; and they were five years of such holy zeal, such heavenly piety, such earnest love for Christ, that, young as he was when taken from the world, he has left a trail of light in the Church militant through which he passed to heaven. See Christian Observer, March, 1859.

## Anderson, Alexander, LL.D[[@Headword:Anderson, Alexander, LL.D]]

             a Scotch Baptist minister and educator, was born at Peterhead, Aberdeen County, in September 1808. He studied at St. Andrew's University, was ordained pastor at Boyndie in 1830, joined the Free Church party in 1843, in 1845 was settled over a church in Old Aberdeen, but in 1847 resigned his charge on account of a change of views on the subject of baptism, and took charge of the Chanonry House School, in Aberdeen, to which he joined the pastoral care of a Baptist congregation in George Street Hall, which eventually united with that in Crown Terrace. He died at Aboyne, October 25, 1884. See (Lond.) Baptist Hand-book, 1886, page 101.

## Anderson, Christopher[[@Headword:Anderson, Christopher]]

             an English Baptist minister, born at Edinburgh, Feb. 19, 1782, and educated at the Baptist College, Bristol. In 1806 he commenced his labors as a city missionary in Edinburgh at his own expense; and in ten years a church was established, of which he remained pastor until his death. He was one of the principal founders of the Edinburgh Bible Society (1809) and of the Gaelic School Society (1811). He died Feb. 18, 1852. Besides fugitive essays on missions, etc. he wrote “The Design of the Domestic Constitution ‘ (Lond. 8vo): Historical Sketches of the Ancient Irish (Edinb. 1828, 12mo) — Annals of the English Bible (Lond. 1845, 2 vols. 8vo). — Jamieson. Relig. Biog. p. 16

## Anderson, David, D.D[[@Headword:Anderson, David, D.D]]

             an English prelate, was born in London, February 10, 1814. He studied at Edinburgh Academy, and graduated from Exeter Hall, Oxford, in 1836. In 1841 he was made vice-principal of St. Bee's College, Cumberland; in 1848 incumbent of All-Saints' Church, Derby; in 1849 was consecrated the first bishop of St. Rupert's Land, but resigned that see on being appointed vicar of Clifton in 1864; in 1866 he was made chancellor of St. Paul's Cathedral, and died in London, November 5, 1885. He was the author of, Notes on the Flood: — Net in the Bay: — five Charges, and some Ordination Sermons.

## Anderson, George M[[@Headword:Anderson, George M]]

             a Methodist Episcopal minister, was born in Chesterfield County, Va., Aug. 20, 1799, of pious parents, who early instructed him in religion. He experienced conversion when about fourteen, and in 1818 united with the Virginia Conference, wherein he served the Church faithfully until 1825, when he superannuated, which relation he held until his decease, Dec. 7, 1833. Mr. Anderson was zealous, acceptable, and successful. See Minutes of Annual Conferences, 1834, p. 278.

## Anderson, Henry[[@Headword:Anderson, Henry]]

             an English Methodist preacher, father of the Rev. John Anderson, was born at East Sutton, Yorkshire, in 1766. He early participated in the frivolity and dissipation characteristic of the neighborhood, and it was not until his twentieth year that he was converted under Methodist preaching. He entered the Wesleyan ministry in 1791, and labored incessantly until 1832, when the Conference granted him a supernumerary relation. He resided for some years in Gainsborough. In 1840 he removed to Hull, where he died, Jan. 31, 1843. Mr. Anderson was a studious, pious, and affectionate man. See Wesleyan Meth. Mag. 1847, p. 521; Minutes of British Conference, 1843.

## Anderson, Isaac, D.D[[@Headword:Anderson, Isaac, D.D]]

             a Presbyterian minister, was born in Rockbridge County, Va., March 26, 1780. At the age of twenty he united with the Presbyterian Church; and in. 1802 was licensed to preach by the Union Presbytery, and was ordained  and installed pastor of Washington Church, Knox Co., Tenn., where he labored successfully for nine years. In 1811 he accepted a call to the New Providence Church, Maryville, Tenn., where he performed the principal part of the labors of his life. He died Jan. 28, 1857. He was a man of commanding power, of glowing zeal, and untiring and successful industry. See Sprague, Annals of the Amer. Pulpit, 4, 55.

## Anderson, J. Rush, M.D[[@Headword:Anderson, J. Rush, M.D]]

             a Methodist Episcopal minister, was born in Montgomery County, Pa., in 1824. He was led to Christ at the age of thirteen; was remarkable from early childhood for his piety; graduated at Jefferson Medical College, Philadelphia; and in 1844 entered the Philadelphia Conference, in which he labored with diligence and success until his death, Nov. 8,1863. Dr. Anderson was genial in spirit, honest, frank, decided, faithful, able, and more zealous than physically strong. See Minutes of Annual Conferences, 1864, p. 26.

## Anderson, James (1)[[@Headword:Anderson, James (1)]]

             a Presbyterian minister, was born in Scotland, Nov. 17, 1678, and was ordained by the Irvine Presbytery Nov. 17, 1708, with a view to his settlement in Virginia, America. He sailed March 6, 1709, and arrived in the Rappahannock April 22; but the state of things not warranting his stay, he came northward, and was received by the Presbytery on Sept. 20, and settled at Newcastle. In 1714 he was directed to supply the people of Kent County monthly on a Sabbath, and also to spend a Sabbath at Cedar Creek, in Sussex. In 1717 he was called to labor in New York city. Public worship was held in the City Hall. Troubles arose, and the Synod in 1726 pronounced his conduct unjustifiable, and wrote to the ministers in Boston not to countenance him. He was called, Sept. 24, 1726, to Donegal, on the Susquehanna, and accepted. In September, 1729, he gave every fifth Sabbath to the people on the Swatara, and joined the congregation of Derry. The Presbytery of Donegal held its first meeting on Oct. 11, 1732, and Anderson was one of the four members. In 1738 the Presbytery sent Anderson to wait on the Virginia government and solicit its favor in behalf of their interest there. He performed his mission satisfactorily. Mr. Anderson died July 16, 1740. He was a man; high in esteem for circumspection, diligence, and faithfulness as a Christian minister. See Webster, Hist. of the Presb. Church in Amer. (1857); Sprague, Annals of the Amer. Pulpit, 3, 19.

## Anderson, James (2)[[@Headword:Anderson, James (2)]]

             an English Wesleyan minister, was born in 1767. He entered the itinerancy in 1789; labored in Scotland, the Isle of Man, as well as on several circuits in England; became a supernumerary in Liverpool in 1828; and died April 13, 1840. See Minutes of British Conference, 1840.

## Anderson, James (3), D.D[[@Headword:Anderson, James (3), D.D]]

             a Presbyterian minister, was born in Washington County, Pa., in 1802. His academical training was received in Warren County, O., and he graduated at the Washington College, Pa., in 1826. His first year in theological study was under the Rev. John Anderson, D.D., and his second year was spent in the Western Theological Seminary. He was licensed to preach in 1828, and travelled and labored as a financial agent for the seminary, and also for a time as a missionary for the American Tract Society in Ohio, Virginia, and Kentucky. In 1831 he settled as pastor of the churches of Rushville and New Baltimore, Fairfield Co., O. In the fall of 1850 the Presbytery of Zanesville elected Mr. Anderson as principal of the Miller Academy at Washington, Guernsey Co. In 1852 he resigned this position, and removed to Utica, where he became the stated supply of the churches of Mount Pleasant and Bladensburg. In 1854 Mr. Anderson removed to Lexington, O., serving the Church there. Next he went to the Belleville, Bloomfield, and Ontario churches, serving them for a brief time. In 1864 Mr. Anderson closed his labors in Ohio, and removed to Iowa, made himself a home, organized the West Union and Bethel churches, and resuscitated the South Wales Church. He died Jan. 21, 1871, at Stelapolis, Ia. See Presbyterian, Feb. 11 and June 3, 1871.

## Anderson, John (1), D.D[[@Headword:Anderson, John (1), D.D]]

             an Associate minister, was born in England, near the Scotch border, about 1748. After completing the usual course of studies, he was licensed by the Associate or Secession Church of Scotland, but on account of a weak voice and hesitates manner his pulpit services were not acceptable. He came to America in 1783, arriving in Philadelphia some time in August. He spent several years in preaching in various sections of this country, and in 1788 he crossed the Alleghany Mountains and preached to congregations in Beaver County, Pa. He was ordained in Philadelphia Oct. 31, 1788, preached awhile in Eastern Pennsylvania, and in 1789 returned to the scene of his former labors. He was settled as pastor over the congregations of Mill Creek and Harman's Creek, Beaver Co,, in 1792. He was chosen professor of theology for the Associate Church during the same year. “A small two story log building was erected on the farm on which he lived for the accommodation of his theological students. A library was also collected, consisting of about a thousand volumes of rare and valuable works, most of which were donations from the brethren of the Associate  Church in Scotland. In his office of professor he continued until the spring of 1819, when, owing to the infirmities of age, he resigned.” He still attended to the duties of the pastoral office until his death, which occurred April 6, 1830. The number of students under his care was usually five or six, and perhaps never exceeded ten. His chief employment as a professor was in reading Marck's Medulla Theologice. These he enlarged on each repetition of them until they became so voluminous that, although he read each day of the week except Monday and Saturday from the middle of the day till from three to five o'clock during the four months of the session, he was not able, with his last class, to finish the whole system during the four years of their attendance. Among his publications are, Essays on Various Subjects relative to the Present State of Religion (Glasgow, 1782): — A Discourse on the Divine Ordinance of Singing Praise (Phila. 1793): — The Scripture Doctrine of the Appropriation, etc. (eod.): Vindicice Cantus Dominici (1800): Precious Truth (1806): — and a Series of Dialogues on Church Communion (Pittsburgh, 1820). See Sprague, Annals of the Amer. Pulpit, IX, 3, 17.

## Anderson, John (2)[[@Headword:Anderson, John (2)]]

             an eloquent Wesleyan minister of England, was born at Gibraltar, Spain, where his father was garrisoned, Jan. 28, 1791. He entered the Methodist Society in 1808, the ministry in 1812; travelled many of the prominent circuits, such as Reading (1819 ), Manchester (1821), London, West (1824), City Road (1827), Leeds (1830 ), Manchester (1833), Leeds, West (1835), and Liverpool, North; and died in Liverpool, after severe suffering, April 11, 1840. Anderson was one of the eminent men of the Methodism of his time, to the principles of which he was most firmly attached. He preferred the charges against Dr. S.Warren in 1834, and his name was prominent in that celebrated case. He was tender and ardent in his friend-' ships, fervent in his piety, and zealously devoted to the duties of his calling. Few men of his time exceeded him in the eloquence and power of his pulpit and platform efforts. A speech he delivered at Leeds in 1830 on the abolition of slavery was pronounced by lord (then Mr.) Brougham as the most eloquent and masterly he had ever heard on that subject. He is the subject of the third sketch in Everett's 2d vol. of Wesleyan Takings. He published a Sermon, on the death of Adam Clarke (Leeds, 1832). See Minutes of British Conference, 1840; Wesleyan Meth. Mag. 1846, p. 417, 521; West, Sketches of Wesleyan Preachers, p. 322-335.

## Anderson, John (3)[[@Headword:Anderson, John (3)]]

             an English Congregational minister, was born at Burnham Market, Norfolk, Feb. 22, 1797, and was trained “in the nurture and admonition of the Lord.” He was admitted into fellowship with the Church in 1816, and became much engaged in preaching in the neighboring villages. Mr. Anderson entered Hoxton College in 1817. In 1821 he commenced preaching at Market Rasen, Lincolnshire, and in 1824 was ordained first pastor of the Church in that place. In 1826 he accepted a call from the Church at Dorchester. In 1840 he removed to Caistor, Lincolnshire, and in 1852 to Wymondham, in his native county, Where he labored until his death, Sept. 5, 1866. See (Lond.) Cong. Year-book, 1867, p. 268.

## Anderson, John (4)[[@Headword:Anderson, John (4)]]

             a Methodist Episcopal minister, was born in Frederick County, Md., Dec. 24, 1803. He removed early in life to Pennsylvania, was converted in 1829, and in 1834 entered the Baltimore Conference. In 1839 he was transferred to the Missouri Conference. Upon the adhesion of the Missouri Conference to the Church South, he declined to accompany it, but labored, under the direction of the bishops, in Illinois until the Conference was reorganized. In 1854 he was retransferred to the Baltimore Conference, and upon its division in 1857 be became a member of the East Baltimore Conference, and continued such until his decease, Sept. 10, 1867. As a preacher, Mr. Anderson was clear, earnest, and successful; as a man, cheerful, and a favorite among the masses. See Minutes of Annual Conferences, 1868, p. 28.

## Anderson, John A[[@Headword:Anderson, John A]]

             an English Congregational minister, was born in the parish of Clatt, Aberdeenshire, May 20, 1833. He was brought to a decision for Christ in his nineteenth year. He attended for one session at King's College, Aberdeen, and then entered the Theological Hall. Here he continued four years, attending also the classes at Edinburgh University. In 1858 Mr. Anderson was ordained over the Church in Kilsyth, where he labored for a year or more with great earnestness and success, and then, becoming suddenly ill, was called, Oct. 9,1859, to his reward. See (Lond.) Cong. Year-book, 1860, p. 175.

## Anderson, John Henry[[@Headword:Anderson, John Henry]]

             son of the Rev. John Anderson, now of the British Conference, and grandson of the Rev. Henry Anderson (died 1843), was born at Oakham, Rutland, England, July 4, 1841. He spent six years at Kingswood School. He was accepted for the ministry in 1861. In consequence of failing health, he undertook a voyage to the Mauritius. He became worse in the southern seas. died Jan. 2, 1880, and his body was committed to the deep. His imagination was vigorous, and his discourses were marked by freshness of thought and originality of style, while they were richly evangelical. In the pastorate he was faithful and sympathetic. He labored on some of the most important circuits of the Wesleyan Methodist Connection. See Minutes of British Conference, 1880.

## Anderson, John, D.D[[@Headword:Anderson, John, D.D]]

             an eminent Presbyterian minister, born in Guilford, N.C., April 10, 1767. Licensed to preach in 1791. He itinerated in Kentucky, Tennessee, and Ohio until 1801, when he became pastor at Upper Buffalo, Washington Co.. Pa., where he remained till 1833. He was made D.D. by Washington College, 1821. He died Jan. 5,1835. Many ministers of eminence studied in Dr. Anderson's house. Sprague, Annals, 3, 588.

## Anderson, Joseph R[[@Headword:Anderson, Joseph R]]

             a Protestant Episcopal clergyman of the Diocese of Michigan, was assistant minister in 1864 of St. John's Church, Detroit, Mich.; in 1865 was rector of St. Luke's Church, Kalamazoo, Mich.; in 1870 was rector of Zion Church, Pontiac, in which pastorate he remained until his death. He died May 26, 1874, aged thirty-six years. See Prot. Episc. Almanac, 1875, p. 145.

## Anderson, Patrick[[@Headword:Anderson, Patrick]]

             an English Congregational minister, was born at Peterhead, Aberdeenshire, Scotland, in April, 1806. He was blessed with a loving, cheerful, and pious home. He received the elements of a good education in his native town, and in 1820 removed to Aberdeen, and received an academical training at Marischal College. On leaving in 1824, having taken his degree of A.M., he  resolved to devote himself to the ministry, and proceeded, after spending a session at the University of Edinburgh, to London, where in 1825 he became a student at Homerton College. After completing his curriculum, he spent a few years at Rudgeley, Staffordshire, supplying the vacant pulpit of the Congregational Church. Mr. Anderson was ordained in April, 1838, to the pastorate of the Congregational Church of New Lanark, on the banks of the Clyde. Here he lived and labored till his death, July 11, 1868. See (Lond.) Cong. Year-book, 1869, p. 237.

## Anderson, Peyton[[@Headword:Anderson, Peyton]]

             a Methodist preacher of Virginia, born 1795, entered the Virginia Conference at nineteen, and preached in the principal cities and stations until his death in 1823, aged twenty-eight. Mr. Anderson was a teacher previous to his ministry, and, being well-educated, modest, faithful, and circumspect, and greatly devoted to his calling, his promise of future usefulness to the church was rapidly maturing, when he died. — Minutes of Conferences, 1824.

## Anderson, Robert[[@Headword:Anderson, Robert]]

             a Congregational minister, was born in 1817, in England probably. “In the year 1849 he and other fellow-laborers accompanied Dr. Lang in the ‘Clifton' to Australia.” On arriving at Melbourne, Mr. Anderson was informed of the call for help in a ministerial line at Van Diemen's Land, whither he at once proceeded. For a time be was engaged in supplying the pulpit at Collins Street Chapel, Hobart Town; and afterwards engaged as a colonial missionary in the Richmond district. In June, 1852, he removed to Victoria, and became pastor of Kyneton, where he remained till his death, June 18,1855. Many are the trophies which he won for Christ. See (Lond.) Cong. Year-book, 1856, p. 208.

## Anderson, Rufus Sr[[@Headword:Anderson, Rufus Sr]]

             a Congregational minister, was born at Londonderry, N. H., March 5,1765. His preparation for college was made under Rev. Dr. Morrison, and in 1791 he graduated at Dartmouth College. His theological studies were prosecuted under Rev. Joseph M'Keen, his brother-in-law, the first president of Bowdoin College. After candidating for some time, he was ordained pastor of the Second Church in North Yarmouth, Me., Oct. 22, 1794. For nearly ten years he remained in this charge, when his inadequate, support and impaired health compelled him to ask for a dismission. His next pastorate began in Wenham, Mass., June 10, 1805, and he continued to preach until the latter part of 1813. He died at Wenham Feb. 11, 1814. . Although he had collected materials for a History of Missions, he did not complete his work. He was considered a very able minister. See Sprague, Annals of the Amer. Pulpit, 2, 361.

## Anderson, Rufus, Jr., D.D., Ll.D[[@Headword:Anderson, Rufus, Jr., D.D., Ll.D]]

             a Congregational minister, son of the preceding, was born at North Yarmouth, Me., Aug. 17, 1796. He graduated at Bowdain College in 1818, and at Andover Theological Seminary in 1822. During the next two years he was an assistant of the secretary of the American Board of Commissioners for Foreign Missions; and from 1824 to 1832 held the office of assistant secretary. From 1832 to 1866 he was foreign secretary of the same organization. During this period of service he twice visited the Levant-in 1828-29 and in 1845; in 1854-55 he visited India, Syria, and Turkey, and in 1863 the Hawaiian Islands. He was a fellow of the American Oriental Society. He died at Roxbury, Mass., May 30, 1880. Besides the many sermons, tracts, and papers which he published, as secretary of the American Board, he issued other works of. value, among which may be mentioned the first Christian Almanac (1818): — Peloponnesus and the Greek Islands (1828): — Irish Missions in the Early Ages (1839): The Work of Missions Progressive (1840): — Bartimeus, the Blind Preacher of Manai (1851) — Missions in the Levant (1860): — The Hawaiian Islands (1864): — Synopsis of Lectures on Missions (1869), delivered at Andover Theological Seminary: — Foreign Missions; their Relations and Claims (1869): — History of the Sandwich Islands Mission (1870): — History of the Missions of the Amer. Board of Con. for Foreign Missions to the Oriental Churches (1872, 2 vols.): — History of the India Mission (1874). See Cong. Year-book, 1881, p. 16.

## Anderson, Samuel[[@Headword:Anderson, Samuel]]

             a Methodist Episcopal minister, was born in Norway, May 3, 1824. He, emigrated to Chicago, Ill., in 1849; soon after was powerfully converted, and in 1853 began his itinerant career in connection with the Wisconsin Conference. His physical constitution was never strong, and undue exertion in protracted meetings in his last mission, Primrose, caused his death, March 16, 1860. Mr. Anderson was a scholar, speaking four languages readily. As a preacher, he was logical, eloquent, pathetic. He possessed a vast amount of theological lore, and a burning zeal for the salvation of his countrymen. He did gigantic work in Wisconsin and Minnesota for the Church. See Minutes of Annual Conferences, 1860, p. 266; Simpson, Cyclop. of Methodism, s.v.

## Anderson, Samuel James Pierce, D.D[[@Headword:Anderson, Samuel James Pierce, D.D]]

             a Presbyterian minister, was born in Virginia, and spent the early part of his ministerial life as pastor of the Presbyterian Church in Norfolk, Va. After resigning this charge, he went to St. Louis, Mo., where he was successful in building up a strong Church, which remains as a memorial of his labors. He died near St. Louis in 1873. See Presbyterian Sept. 29, 1873. (W. P. S.)

## Anderson, Thomas (1)[[@Headword:Anderson, Thomas (1)]]

             a Presbyterian minister, was born in Cumberland County, Pa., Jan. 1, 1791. At the age of eighteen he became a member of the Presbyterian Church, Neshannock, Mercer Co., Pa. His early life was one of great trial. He studied Latin and Greek partly at home, partly at Greersburg Academy, sometimes teaching, sometimes laboring with his hands, until he was fitted for college. He graduated at Washington College, Pa., 1820. After graduating, he removed to the town of Mercer, and took charge of the academy in that place. He taught for five years, paid off his college debts, and pursued his theological studies under the directions of Mr. Tait. He was licensed to preach by the Presbytery of Erie, Dec. 28, 1825; began his ministerial labors regularly at Concord, Venango Co., Pa., May 7, 1826; was ordained by the Presbytery of Erie Sept. 19 of the same year, and installed as pastor. At the division of the Presbytery in 1838, Mr. Anderson adhered to the New School. In 1843 he removed to Huntington, Ind., where he organized a Church in November of that year. He was released from this charge Jan. 9, 1848, and died Dec. 22, 1853. See Hist. of Presbyterianism in Erie.

## Anderson, Thomas (2)[[@Headword:Anderson, Thomas (2)]]

             an English Congregational minister, was born in London, May 10,1799. At the age of eleven he was left an orphan, and went to live with an uncle at Bath. He was converted at the age of fifteen. In 1816 Mr. Anderson entered Cheshunt College, and in 1819 he was engaged in supplying Zion Chapel, Dover, and other places in the connection. He was ordained in 1821 at Ebley, and his first charge was at Kidderminster, from which place he removed to Zion Chapel. At the close of fifteen years labor in this place, feeble health compelled his resignation. His death occurred. Nov. 30, 1875. See (Lond.) Cong. Yearbook, 1877, p. 341.

## Anderson, Thomas D., D.D[[@Headword:Anderson, Thomas D., D.D]]

             a Baptist minister, was born in Philadelphia, Pennsylvania, June 30, 1819. He removed in early life to Washington, his father holding an office under the government. In 1838 he graduated from the. University of Pennsylvania, and in 1841 from the Newton Theological Institution. In 1842 he was ordained pastor of the First Baptist Church at Salem, Massachusetts, in 1848 he became pastor of the First Baptist Church at Roxbury, and in 1862 of the First Baptist Church in New York city. He achieved distinction and success in the difficult field in which he was called to labor. During nearly all his ministry he was officially connected with the American Baptist Missionary Society, the American Baptist Home Missionary Society, and, while in New York, with the American Tract Society. For four years he acted as president of the Rutgers Female  College, in New York city. Other important positions in benevolent and educational institutions he also filled. In the summer of 1878 he resigned his charge in New York, and not long after became pastor of the South Church, in Boston, where he died. December 19, 1883. Dr. Anderson published only a few occasional discourses. See Cathcart, Baptist Encyclop. s.v. (J.C.S.)

## Anderson, Walter, D.D[[@Headword:Anderson, Walter, D.D]]

             a Scotch clergyman, was fortify years minister of Chirnside, and died June 2, 1800. He published, The History of France (176983, 5 vols. 4to): — and The Philosophy of Ancient Greece Investigated (Edinb. 1791). See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Fasti Scotic. 1, 426.

## Anderson, William (2)[[@Headword:Anderson, William (2)]]

             a minister in the Methodist Episcopal Church, South, was born in Madison County, Va., Jan. 4, 1803. He grew up in ignorance and sin; experienced conversion in his sixteenth year; received license to preach in 1823; was for several years a member of the Virginia Conference, and became a member of the Georgia Conference on its organization. Subsequently he superannuated, and, after suffering for years with paralysis, died in 1859. Mr. Anderson was richly endowed with native intellect, and employed it vigorously in expounding the doctrines of the Cross. His pure and upright example was a vast power for good. See Minutes of Annual Conferences of the M. E. Church, South, 1859, p. 146.

## Anderson, William (3)[[@Headword:Anderson, William (3)]]

             a minister in the Free Methodist Church, was born at Enniskillen, Ireland, March 30, 1825. He was brought to Canada East when three years of age; was converted at the age of thirteen; went to Illinois in August, 1865, and united soon after with the Free Methodist Church in St. Charles, and the following year was received into the Illinois Annual Conference. He died at Belvidere, Boone Co., II1., Aug. 4, 1868. See Minutes of Annual Conferences of the F. M. Church, 1868, p. 54.

## Anderson, William B[[@Headword:Anderson, William B]]

             a Methodist Episcopal minister, was born in Livingston, Ill., Sept. 5, 1837. He experienced conversion in his ninth year; was appointed class-leader when but sixteen; received license to exhort two years later, to preach in his twentieth year, and in 1858 entered the Illinois Conference. He fell at his post in Havana, Ill., March 23, 1868. Mr. Anderson was a successful: preacher. About five hundred conversions witness the genuineness of his call to preach. See Minutes of Annual Conferences, 1868, p. 211.

## Anderson, William C.D.D[[@Headword:Anderson, William C.D.D]]

             a Presbyterian minister, was a member of the Presbytery of New Albany. For some years he was president of Miami University, O., and was afterwards pastor of the First Presbyterian Church, San Francisco, Cal. His health being frail, he lived in retirement in Germantown, near Philadelphia. He died at Junction City, Kan., Aug. 28, 1870. See Presbyterian, Sept. 3, 1870.

## Anderson, William R[[@Headword:Anderson, William R]]

             a Methodist Episcopal minister, was born in Ross County, O., June 21, 1810. He was converted in his fourteenth year; received license to preach in 1836, and entered the travelling connection of the Ohio Conference, in which he labored faithfully until his death, Feb. 25, 1846. Mr. Anderson was deeply and fervently pious. His abilities were above the average. See Minutes of Annual Conferences, 1846, p. 75.

## Anderson,William (1)[[@Headword:Anderson,William (1)]]

             was an English Congregational missionary to South Africa for more than half a century. He arrived at the Cape of Good Hope in September, 1800, with the late Rev. James Read of the Kat River Settlement. Mr. Anderson commenced the Griqua Mission in 1801, and formed the station in Griqua Town in 1804. He remained in this position for sixteen years, and then (1820) removed to the Caledon Institution. Subsequently he was removed to Pacaltsdorp, where he continued to labor honorably and successfully for thirty years. His age at death is not known, but he must have verged on eighty years. See (Lond.) Cong. Year-book, 1854, p. 217.

## Andeshan[[@Headword:Andeshan]]

             in Chaldeo-Persian religious worship, was the name of the first sacrificial high-priest, whom Nimrod appointed to the service of his fire-worship. It is said to have been he who, upon Nimrod's command, threw Abraham into the fiery oven when the latter sought to convert the king from his idolatry to the true worship. But the fire did not consume the holy man, and this miracle converted even the heart of the hardened priest.

## Andeux (Or Andiolus), St[[@Headword:Andeux (Or Andiolus), St]]

             SEE ANDEOLUS.

## Andhatasmira[[@Headword:Andhatasmira]]

             in Hindu mythology, is one of the twenty-one subdivisions of the Nark, or hell of the Hindus. of which the dark god Jema is manager, who sees all the deeds of men through a glass.

## Andhrimner[[@Headword:Andhrimner]]

             in Norse mythology, is the cook who prepares the boar in Walhalla for Einheriar. His cooking-vessel is called Eldhrimner, and is so large that all the gods can be plenteously supplied by it in one meal. The boar possesses the characteristic that every evening, after he has been devoured, he comes to life again from the remaining bones, so that on the following day he may be killed and eaten again.

## Andlangur[[@Headword:Andlangur]]

             (the far-reaching), in Norse mythology, is the name of a heaven which is higher than the heaven of the Asas, and lies south of it. In to this heaven the deities will go at the end of the world.

## Andochius (Or Andocius)[[@Headword:Andochius (Or Andocius)]]

             saint and martyr, was a priest and disciple of St. Polycarp of Smyrna, and was sent by him to preach the Gospel to the Gauls. When in the country about Autun, he was denounced to the governor of the province as having been taken in the performance of his priestly functions at Sedeloc, or Sanlieu. By order of the governor he was flogged, beaten to death with- clubs, and thrown into the fire. This happened under Marcus Aurelius. His festival is kept on Sept. 24. See Baillet, Sept. 24.

## Andover Theological Seminary[[@Headword:Andover Theological Seminary]]

             SEE SEMINARIES, THEOLOGICAL.

## Andraca[[@Headword:Andraca]]

             or Thomas de Jesus, brother of the last, and monk of the Augustine monastery at Coimbra. He laid the foundation in 1578 of the Discalceats. He followed King Don Sebastian into Africa, and was taken prisoner at the battle of Alcacer, August 4, 1578, and thrown by the infidels into a dungeon. where no other light penetrated but that which came to him through the cracks in the door. Here he wrote, in Portuguese, The Labors of Jesus, which obtained great celebrity, and has been translated into Spanish. Italian, and French. He died April 17. 1582, in the place of his confinement, where, in spite of the ransom sent by his sister, the Countess of Linhares, he preferred to remain, that he might comfort, during the remainder of his days, the Christian captives imprisoned with him. Father Alexis de Meneses has written his Life, which is appended to “The Labors of Jesus,” printed in 1631. — Landon, Eccles. Dict. 1, 350.

## Andrada, Alfonso de[[@Headword:Andrada, Alfonso de]]

             a Spanish Jesuit, was born at Toledo in 1590. He was a member of the college of St. Bernard at Toledo, and taught philosophy at the Athenaeum of that place. He was sent on a mission to the Indies, and found time to write more than thirty volumes, of which Nicholas Antonio gave the titles, and of Which the greater part have been published. He died at Madrid in 1658. We notice some of his works, as follows: ElBuen Soldado Catlico, y  sus Obligaciones (Madrid, 1642): — El Estudiunte Pesfecto, y sus Obligaciones (ibid. 1643 ): — Itinerario Historial que debe guardsar al Hombre para Camninar al Cielo (ibid. 1648, 1657): — Idea del Pesfecto Prelado, y Vida del Cardenal Arzobispo de Toledo, Don Baltazar de Moscoso y Sandoval (ibid. 1658): — Varones Ilustres de Campatia de Jesus (ibid. 1672). See Hoefer, Nouv. Biog. Generale, s.v.

## Andrada, Antonio d[[@Headword:Andrada, Antonio d]]

             a Portuguese Jesuit and missionary, born at Villa de Oleiros about 1580, died August 20, 1633. He entered the order of Jesuits at Coimbra in 1596, and was, in 1601, sent as missionary to India. Having been appointed superior of the missions of Mongolia, he learned that in Thibet certain vestiges of Christianity, or some form of religious worship similar to that of the Roman Catholic Church, was to be found. He accordingly concluded to visit that, until then, almost entirely unknown country. He successfully accomplished the hazardous journey, and reached Caparanga, a city which was the residence of the military chief of Thibet. It is said that he was well received by the grandees and the court, and that he was allowed to preach and to erect a temple to the Virgin Mary. He returned to Mongolia in order to associate with himself other missionaries. With these he went a second time to Thibet, where he again met with a favorable reception. Subsequently he was elected provincial of the residence of Goa, where he remained until his death. Andrada published an account of his first journey to Thibet under the title Novo Descobrimento do Grao Catayo, ou dos Reynos de Thibet (Lisb. 1626, 4to) — (New Discovery of the Great Cathay, or the Kingdoms of Thibet). This work was translated into many other languages — into French in 1629. — Hoefer, Biog. Generale, 2, 546.

## Andrada, Diego Lopez de[[@Headword:Andrada, Diego Lopez de]]

             a celebrated Portuguese preacher, was born in June, 1565, at Azambria, in the district of Santerem. He entered the Augustine order, and distinguished himself as a preacher in the principal cities of Spain and Portugal. Philip IV appointed him archbishop of Otranto, in the vice-realm of Naples. He died in June, 1635. The works of Andrada, consisting of sermons, homilies, discourses, and theological treatises, were published in three volumes by Gregorio Rodriguez (Madrid, 1656). See Hoefer, Nouv. Biog. Generale, s.v.

## Andrada, Diogo Payvad[[@Headword:Andrada, Diogo Payvad]]

             a Portuguese theologian, was born at Coimbra in 1528, and became grand treasurer of King John. He distinguished himself at the Council of Trent, concerning which he wrote Questionum Orthodoxarum libri x, against Chemnitz Examen ‘Conc. Trid. (Venice, 1564, 4to); also Defensio Fidei Trident. lib. vi (Lisb. 1578, 4to); De Conciliorum Auctoritate: and several volumes of sermons. He died in 1575. — Alegambe, Bibl. Script. Soc. Jesu; Hoefer, Nouv. Biog. Generale, 1, 533.

## Andrada, Francisco Rades[[@Headword:Andrada, Francisco Rades]]

             a Spanish priest of the Order of Calatrava, lived at the end of the 16th century, and wrote a Chronicle of the Orders of St. Jago, Calatrava, and Alcantara (Toledo, 1572).

## Andre De Saint-Nicolas[[@Headword:Andre De Saint-Nicolas]]

             a French Carmelite friar, was born at fIemiremont, in Lorraine, about 1650, and died at Besangon in 1713. He wrote, De Lapide Sepulchrali, Antiquis Burgundo-Sequanormn Conzitibus, Vesuntione, in Sancti Joannis Evangeliste Basilica recens Posito (Besaln-on, 1693): — Lettres en Forme de Dissertation sur la Pretendue DIcouuerte de la Ville d'Antre en Franzche-Comte (Dijon, Micard, 1698). The author here combats the opinion of Dunod upon the situation of the ancient city of Avenches, near Lake Antre and Moirons. Several other MSS. of this friar are preserved in the Library of Besancon. See Hoefer, Nouv. Biog. Generale, s.v.

## Andre, John George[[@Headword:Andre, John George]]

             a Methodist Episcopal minister, was born at Michlen, duchy of Nassau, Germany, Aug. 22, 1828. He emigrated to New Orleans in 1846, and in the following spring settled in Louisville, Ky. In 1848 he was converted; in 1850 received license to preach; and six years later entered the travelling  connection of the South-west German Conference, and in it continued faithful until 1863, when hemorrhage of the lungs compelled him to retire. He died Aug. 19, 1872. See Minutes of Annual Conferences, 1872, p. 81.

## Andre, Yves Marie[[@Headword:Andre, Yves Marie]]

             a French Jesuit, was born May 22, 1675, at Chateaulin, in Lower Brittany, and settled at Caen, where he was professor regius of mathematics from 1726 to 1759. He died Feb. 26, 1764. He is chiefly known by Essai sur la Beau, of which a new edition was given in the collection of his works in 1766 (5 vols. 12mo). His Trait sur l'Homme is highly esteemed.

## Andrea[[@Headword:Andrea]]

             priest and canon OF BERGAMO, lived near the close of the 9th century. He wrote a History from the time of the entry of the Lombards into Italy down to the death of the emperor Louis II, about A.D. 874. This History was published by Muratori in vol. 1 of his Antiquitates Italica. See Hoefer, Nouv. Biog. Generale, s.v.

Andrea

monk OF VALLOMBROSA, and priest of San Fedele di Strami, in the diocese of Arezzo, was at Parma in 1061; then at Cadolo, and simoniacal bishop of this see; and was elected pope in opposition to Alexander II. Andrea'was strongly opposed in this election, and was banished by the clergy. He died in 1106. He wrote, Sancti Arialdi Vita (inserted in Puricelli's De Sanctis Martyribus, etc. [Milan, 1657]): — Epistole ad Lyrum, Presbyterum  Mediolanensem: — Vita Sancti Johannis Gualberti (in vol. 3 of the Acta Sanct.). See Hoefer, Nouv. Biog. Generale, s.v.

## Andrea Of Anellino, St[[@Headword:Andrea Of Anellino, St]]

             an Italian ecclesiastic, was born at Castro Nuovo, in the kingdom of Naples, in 1521. He practiced the profession of advocate in the ecclesiastical court of Naples, which he left in order to consecrate himself entirely to the Brotherhood of the Theatines. The reforms which he introduced into this order raised a strong opposition against him, in the midst of which he died, exhausted by fatigue and old age, in 1608. He was canonized in 1712 by Clement XI. Naples and Sicily chose him as one of their patrons. His religious works were printed in five vols, (Naples, 1733- 34), and his Letters in two vols. (ibid. 1732). See Hoefer, Nouv. Biog. Generale, s.v.

## Andrea Pisano[[@Headword:Andrea Pisano]]

             a distinguished Italian sculptor and architect, was born at Pisa in 1270, and studied under Nicola and Giovanni Pisano. Andrea was employed at the Duomo of Pisa as one of the assistants, under Giovanni, and after this he was employed to execute some small figures in marble for the Church of  Santa Maria al Ponte at Pisa. His success in these works led to his being invited to Florence to assist in completing the facade of the Cathedral of Santa Maria del Fiore. He executed two marble statues of St. Peter and St. Paul, which were placed in the facade. As an architect, he designed the Castle of Scarferia, the Arsenal at Venice, and the Church of San Giovanni. He died in 1345.

## Andrea, Antonio[[@Headword:Andrea, Antonio]]

             an Arragonese, a Franciscan friar, and a disciple of Scotus, flourished about the beginning of the 14th century. He wrote, among other works, a treatise on the Principles of Gilbert de la Porree (Venice, 1512, 1517).

## Andrea, Giovanni Antonio[[@Headword:Andrea, Giovanni Antonio]]

             bishop of Aleria, in Corsica, was born at Vigevano in 1417, and was the friend of the celebrated cardinal Nicolas Cusa, who advanced him to the post of secretary to the apostolic library, or librarian at the Vatican. He was particularly instrumental in introducing the art of printing into Italy and fixing it at Rome. He died in 1475, or, according to Trithemius, in 1493. He is known to the literary world not so much for his original compositions as by the care he bestowed in superintending many valuable works when the invention of printing was introduced at Rome by those celebrated printers Conrad Sweynheym and Arnold Pannartz. The works he superintended were, in 1468-9, Epistole Ciceronis ad Familiares, Hieronymi Epistole, and editions of Julius Caesar, Livy, Virgil, Lucan, Aulus Gellius, Apuleius: and in 1470-1, Lactantius, Cicero's Orations, Cyprian, Ovid's Metam., Pliniy, Quintifian, etc.

## Andrea, Giovanni d[[@Headword:Andrea, Giovanni d]]

             a famous Italian canonist of the 14th century, was born at Mugello, near Florence, and went to Bologna and studied. under Guy de Baif. In the year 1330 he was professor at Padua, but was soon recalled to Bologna, where be acquired the.highest reputation. He died of the plague at Bologna in the year 1348. Among his best works were his Gloss upon the Sixth Book of the Decretils (Rome, 1476, and five editions afterwards at Pavia, Basle, and Venice) and Glosses upon the Clementines (Strasburg, 1471). He enlarged the Speculum of Durant in 1347.

## Andrea, Jakob[[@Headword:Andrea, Jakob]]

             a celebrated Lutheran theologian, born at Waiblingen, in Wurtemberg, March 25, 1528. In 1543 he took the degree of B.A. in the University of Tubingen, and in 1553 that of doctor in theology. In 1546 he became deacon in Stuttgart; and when the Spanish troops took the town, he alone, of all the Protestant pastors, remained. In 1555 and 1556 he labored successfully in planting the Reformation in Oettingen and Baden. In 1557 he attended the diets of Frankfort and Ratisbon, and was one of the secretaries at the Conference of Worms. In 1557 he published his work De Coena Domini, and in the year following he published a reply to the work of Staphylus (who had gone over to the Roman Church) against Luther, in which that writer had made a collection of the various opinions of all the different Protestant sects, and attributed them to Luther as the origin of all. In 1562 he was made professor of theology and chancellor of the University of Tubingen. He went, in 1563, to Strasburg, where Zanchius had leen propounding the doctrine that the elect cannot fall from grace, sin as they will, and persuaded Zanchius to sign a confession of faith which he drew up. See ZANCHIUS. During the next eight years he traveled largely in Germany and Bohemia, consolidating the Reformation. In 1571 he combatted the notion of Flaccius Illyricus that sin is a substance. But the most important labor of his life was his share in the preparation of the Formula Concordice, composed by a meeting of divines at Torgau, 1576, and revised in April, 1577. at the monastery of Berg, by Andrea, Chemnitz, and Selnekker. This Liber Bergensis was accepted by Augustus, elector of Saxony, who caused his clergy to sign it, and invited those of other German states to sign also. Many refused. The book, previously revised by Musculus, Cornerus, and Chytraeus, with a preface by Andrea, was printed in 1579. (See Francke, Libri Symbolici, part 3, Prolegom.; and SEE FORMULA CONCORDIE.) It is thoroughly polemical, on the Lutheran side, against the Calvinistic view of the sacraments. An account of the controversies caused by the Formula is given by Mosheim (Ch. Hist. cent. 16, sec. 3, pt. 2, ch. 1). Andrei labored earnestly to gain general assent to the Formula; for five years he traveled widely, conferring with princes, magistrates, and pastors. In 1583 and 1584 he labored at a voluminous work oi the ubiquity of Christ. In 1586 he disputed with Beza-at the colloquy of Montbelliard, and died at Tubingen Jan. 7. 1590. He wrote more than one hundred and fifty different works, chiefly polemical — Mosheim, Ch. Hist. cent. 16, pt. 2, ch. 1, § 38-40; Niedner's Zeitschrift, 1853, Heft in; Herzog, Real-Encyklopadie, s.v.

## Andrea, Samuel[[@Headword:Andrea, Samuel]]

             a Reformed theologian of Germany, was born in 1640 at Dantzic. He studied at Heidelberg and Groningen, and in 1665 was appointed professor of Greek and philosophy at Herborn. In 1674 he was called to Marburg, where he died, Jan. 6, 1699. His numerous writings are given by Jocher and Adelung, as well as in Niedner's Hessische Gelehrtengeschichte, 1, 44 sq. See also Tholuck, Akademisches Leben des 17ten Jahrhunderts, 2, 293; Allgenmeine deutsche Biographie, s.v. (B. P.)

## Andreani, Andrea[[@Headword:Andreani, Andrea]]

             a Mantuan painter and engraver, was born, according to Brulliot, in 1560; by others he is supposed to have been born in 1540. He is little known as a painter. The following are a few of his principal works: Pharaoh's Host Destroyed in the Red Sea and. the Adoration of the Magi, after Parmigiano (1585): — the Virgin and Child, with St. John presenting a bird and a female saint holding a lily, after Giacomo Ligozzi: — Christ Curing the Leper and Christ Curing the Paralytic, after Franco de Nauto da Sabaudia: — and The Triumph of the Church.

## Andreas Cretensis[[@Headword:Andreas Cretensis]]

             (Andrew of Crete), so called because he was archbishop of that island. Born at Damascus about 635, he embraced the monastic state at Jerusalem, for which reason he is sometimes styled Hierosolymitanus. He was a vehement antagonist of the Monothelites, was ordained deacon at Constantinople, and shortly after was made archbishop of Crete, which church he governed for many years, and died at Mitylene at the end of the seventh century. Besides his sermons, homilies, and orations, he wrote many hymns; some of which are still sung in the Greek churches. The Greek Church commemorates him as a saint on July 4. His remains are gathered under the title Opera Gr. et Lat. cum notis Combefis, fol. (Paris, 1644). — Cave, Hist. Lit. anno 635; Landon, Eccles. Dict. 1, 352.

\Andreas

archbishop of Crain in Austria, one of the forerunners of Luther, lived in the second half of the fifteenth century. Having been sent by the Emperor Frederick III to Rome, he was scandalized at the manners of the Roman court. Andreas urged the necessity of a reform of the church upon the cardinals and the pope, who at first praised his zeal, but when Andreas became more urgent had him put in prison in 1482. Having been liberated through the intervention of Emperor Frederick III, he went to Basle, and attempted to convoke another general council. Public opinion and the universities showed to him a great deal of sympathy, but the pope excommunicated him and all who would give him an asylum. When the city of Basle refused to expel Andreas, the papal legate put it under the interdict, to which, however, no one paid any attention except the Carmelite monks, who on that account were refused any alms by the citizens, and nearly starved to death. After a long negotiation between the pope and the emperor, Andreas was summoned to retract, and when he refused he was put in prison, where, after a few months, he was found hung, in 1484 — on the same day, it is said, when Luther was born. His body was put in a barrel, and, through the executioner, thrown into the Rhine. — Hoefer, Biog. Generale.

Andreas

bishop OF CAESAREA, in Cappadocia, flourished about A.D. 500. He wrote a Commentary on the Apocalypse, which is extant in Greek and Latin among the works of Chrysostom. He also wrote Therapeutica Spiritualis, of which only some fragments remain. See Mosheim, Hist. of the Church, bk. 2, cent. 5, pt. 2, ch. 2.

Andreas

a celebrated archbishop OF LUND, in Sweden, while young travelled through Germany, Italy, France, and England, and on his return was appointed chancellor of Canute VI, who sent him to Rome to plead the cause of his sister, who, without sufficient motive, had been divorced by Philip II, king of France. Andreas pleaded the cause of the queen so well that the pope, Celestine III, obliged king Philip to receive her back again. Returning to Rome, Andreas was seized by the French in Burgundy and detained for some time. After his release, he was elected archbishop of Lund and primate of Denmark, and confirmed in this by pope Innocent III in 1201. After the death of.Canute, in 1203, Andreas crowned his brother, Waldemar II, his successor. He accompanied him in his crusade against the Livonians. On account of his age and infirmities, he retired to an island (Innsula Ivensis of Moller), where he died, June 24, 1228. He made a Latin translation of the Laws of Skaane (published by Huitfeld, Copenhagen, 1590): — wrote The Laws of Zealand (published in Danish by Huitfeld, ibid.): — Hexameron. a Latin poem on the six days of the creation: — On the Seven Sacraments, a poem. These two poems have been preserved in manuscript in the archives of the Cathedral of Lund. Sec Hoefer, Nouv. Biog. Generale, s.v.

## Andreas, Antonio[[@Headword:Andreas, Antonio]]

             a Spanish Minorite of the 14th century, was one of the most prominent pupils of Duns Scotus, whose method he also adopted. The skill with which he made the more difficult principles of Duns Scotus more simple and intelligible acquired of him, by his students, the surname of Doctor. Dulcifluus. He died about 1320. See Antonio, Biblioth. Hispan. 2:97; Cave, Hist. Lit. append. 12; Stockl, Geschichte der Philosophie des Mittelalteis, 2:875; Grammer, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Andreas, Barbatus[[@Headword:Andreas, Barbatus]]

             (so called from his long beard), a celebrated civil and canon lawyer of the 15th century, was born in Sicily, from which place he went to study at Bologna, where he attracted the admiration of every one. His memory is said to have been so retentive that he could remember everything that he read, and could repeat off-hand two hundred arguments proposed to him, with his answers. In law he had so vast a reputation that he was called “the Monarch of the Laws.” He was present at the Council of Basle, and died about 1476, leaving many works on the civil and canon law. See Mongitore, Bibl. Sic. vol. i.

## Andreas, Von Staffelstein[[@Headword:Andreas, Von Staffelstein]]

             a German Benedictine of the Monastery of St. Michael at Bamberg, died in 1502. He wrote, Chronicon Monasterii San ctl Michaelis prope Bambergarm (in MS. at the Library of Munich): — Opus Ingens de Sanctis et Vi-is. llustribus Ordinis Sancti Benedicti (in MS. at Munich; an extract of it is found in Pez, Thesaurus; an Italian translation has been found in Maffei, Vite di XVII Confessori di Cristo). Ziegelbauer mentions a number of other works in MS. at Bamberg and other libraries. See Hoefer, Nouv. Biog. Generale, s.v.

## Andreas, or Andreai, Johann Valentin[[@Headword:Andreas, or Andreai, Johann Valentin]]

             grandson of Jakob, was born at Herrenberg, Aug. 17, 1586. After completing his academic course at Tubingen, he traveled for some years as tutor. In 1614 he became deacon at Vaihingen, where he labored zealously six years as preacher and writer, directing his efforts mainly against formalism and mysticism. Himself a practical Christian, he mourned over the frivolous learning and pedantry of the time, and directed his life and labors against it. But instead of attacking them in the usual way, he adopted wit and satire as his weapons. He wrote Menippus, sive Satyricorum dialogorumn centuria against unpractical orthodoxy, and Alethea Exul against cabalistic theosophy. His Fama Fraternitatis Rosae Crucis (1614), and Confessio fraternitatis R. C. (1615), were an ironical attack on the secret societies of his times. Those who did not understand the mystification ascribed to him the foundation of the Rosicrucians (q, v.). He wrote again, and book after book, to show that his first work was fictitious, and designed to teach a useful lesson; but nobody would believe him at first. But finally he was understood, and “no satire was probably ever attended with more beneficial results.” His real object was to overthrow the idols of the time in literature and religion, and to bring the minds of men back to Christ; and no writer of his time did more to accomplish this end. He removed to Caly in 1620, where, after the battle of Nordlingen, 1634, he lost his library and other property. He died at Adelsberg, June 27, 1654. For a further account of him, see Hossbach, Andrea und sein Zeitalter (Berlin, 1819); Hurst, History of Rationalism; chap. 1; Rheinwald, Andrea Vita ab ipso conscripta (Berl. 1849); Hase, Church History, § 380.

## Andrene, Abraham[[@Headword:Andrene, Abraham]]

             Lutheran archbishop of Upsala, a native of Angermannland, died in 1607. While rector of the university of Stockholm he offended King John. the son of Gustavus Wasa, who wished to reestablish the Roman Catholic Church in Sweden. In order to escape imprisonment he fled to Germany, where he spent thirteen years, during which time he published most of his works. In 1593, after the death of John, and during the absence of Sigismund, his successor, who was at the same time king of Poland, the Swedish clergy met at Upsal, resolved to maintain the Confession of Augsburg, and unanimously elected Andreae archbishop. King John Sigismund, on his arrival at Stockholm, had to confirm the election, and he was crowned by Andreae. Duke Charles, the prince regent of Sweden, charged him with reorganizing the church affairs; but on the tour which he undertook to this end he raised the indignation of the people by his rigor. and incurred the displeasure of the regent. Beinmz moreover accused of a secret understanding with Sigismund, he was deprived of his office and imprisoned in the Castle of Gripsholm, where he died. Andreae wrote a work against the Adiaphorists (Forum Adiaphororum, Wittenberg, 1587, 8vo). with several other works. He also translated a commentary on Daniel by Draconitis, and published several works of his father-in-law, Laurentius Petri de Nerike. — Hoefer, Biog. Generale, 2, 574.

## Andreoli, Giorgio[[@Headword:Andreoli, Giorgio]]

             an Italian sculptor and deft painter, settled in Gubbio in 1498. He painted many beautiful designs upon table-service, and executed in this material two beautiful bas-reliefs for altar-pieces one for the Church of San Domenico, and the other for the house-chapel of the Bentivogli family. He was living in 1552.

## Andres, Antonio[[@Headword:Andres, Antonio]]

             a Franciscan monk of Spain, native of Tauste, in Arragon, lived near the close of the 13th century or at the commencement of the 14th. He was a zealous partisan, and one of the best commentators of his master, John Duns Scotus. The insinuating manner in which he taught the doctrines of his master gained for him the surname of “Doctor Dulcifuus.” He wrote, Commentarius in Artem Veterem Aristotelis, scilicet in Isagogen Porphyrii, Prcedicamenta et post Prcedicamenta Aristotelis (Venice, 1477): — Qucestiones super XII Libros. Metaphysicoe (ibid. 1491): — In Quatuor Libros Sententiarum (ibid. 1572, 1578). See Hoefer, Nouv. Biog. Gen., s.v.

## Andres, Johann Baptist[[@Headword:Andres, Johann Baptist]]

             a Roman Catholic theologian of Germany, was born at Konigshofen, in Wiirzburg, Aug. 11, 1768. He studied at Wurzburg, where he was made doctor of philosophy. In 1793 he was appointed licentiate of theology, and, in order to enlarge his knowledge, travelled extensively, visiting the different universities on his journey. In 1803 he was appointed professor at Wurzburg; and he accepted in the following year a call to Salzburg, where he remained till 1813. In this year he was called to Landshut, where he died, Sept. 26, 1823. He wrote, Prime Origines Impedimentorum Matrimonii inter Christianos Dirimentium. Quas pro Consequenda Doctoratus Theologii Licentia Prceside, etc. (Wurceburgi, 1793). See Doring, Die gelehrten Theologen Deutschlands, 1, 10 sq. (B. P.)

## Andres, Johann Bonaventura[[@Headword:Andres, Johann Bonaventura]]

             a Roman Catholic theologian of Germany, was born at Nuremberg, May 29,1743. At a very early age he joined the Order of the Jesuits, and after it was abolished in 1773 he entered the clerical seminary at Wiirzburg, where, on presenting a dissertation, he was made licentiate of theology. In 1774 he  received holy orders; was appointed in 1775 professor of rhetoric at the gymnasium in Wurzburg, and in 1783 professor of philosophy at the university there, where he also lectured on homiletics and pedagogics. He died as doctor of theology and director of the gymnasium of Wurzburg and Mimnnerstadt, May 16, 1822. He published, Principia Fidei (Wurceburgi, 1774): — Magaazinfur Prediger (ibid. 178993,4 vols.): — Archivfiur Kirchen- und Schulwesen (ibid. 1804 sq. 2 vols.). See Doring, Die gelehrten Theologen Deutschlands, 1, 12 sq.; Winer, Handbuch der theol. Lit. 2, 42. (B. P.)

## Andreucci, Andrea Geronimo[[@Headword:Andreucci, Andrea Geronimo]]

             an Italian Jesuit, born at Viterbo in 1684, was much in the employment of the bishop of Pavia, and wrote many works, among them De Sacrosanctce Usn Eucharistice crebrius aut rariius Laicis Concedendo (Rome, 1720): — The Life of St. Emidius, Bishop of Ascoli, in Italian (ibid. 1728): — De Episcopo Titulari Tractatus Canonico-theologicuis (ibid. 1732): — Opuscula Mnoralia de Eucharistia (ibid. 1733), in four parts: — De Dignitate, Officio, ac Privileqiis Cardinalium (ibid. 1734): — De Patriarchatu Antiocheno (ibid. 1735): — De Ritu Anmbrosiano (ibid. 1738): — De Observandis ab Episcopo in Authenticandis. Reliquiis (ibid. 1739): — A Treatise upon Dreams, to prove that they mean nothing, and that it is superstitious, criminal, and dangerous to trace consequences to them (ibid. 1740, under the name of F. A. Gaffori).

## Andrew[[@Headword:Andrew]]

             (Α᾿νδρέας, manly), one of the twelve apostles. His name is of Greek origin (Athen. 15:675; 7:312), but was in use among the later Jews (Josephus, Ant. 12, 2, 2; see Dio Cass. 68, 32; comp. Died. Sic. Excerpta Vat. p. 14, ed. Lips.), as appears from a passage quoted from the Jerusalem Talmud by Lightfoot (Harmony, Luk 5:10). He was a native of the city of Bethsaida in Galilee (Joh 1:44), and brother of Simon Peter (Mat 4:18; Mat 10:2; Joh 1:41). He was at first a disciple of John the Baptist (Joh 1:39), and was led to receive Jesus as the Messiah in consequence of John's expressly pointing him out as “the Lamb of God” (Joh 1:36), A.D. 26. His first care, after he had satisfied himself as to the validity of the claims of Jesus, was to bring to him his brother Simon. Neither of them, however, became at that time stated attendants on our Lord; for we find that thley were still pursuing their occupation as fishermen on the Sea of Galilee when Jesus, after John's imprisonment, called them to follow him (Mat 4:18 sq.; Mar 1:16-17). A.D. 27. SEE PETER.

In two of the lists of the apostles (Mat 10:2; Luk 6:13) he is named in the first pair with Peter, but in Mar 3:18, in connection with Philip, and in Act 1:13, With James. In accompanying Jesus he appears as one of the confidential disciples (Mar 13:3; Joh 6:8; Joh 12:22), but he is by no means to be confounded (as by Lutzelberger, Kirchl. Tradit. iber Joh. p. 199 sq.) with the beloved disciple of the fourth Gospel (see Licke, Comm. Lib. Joh. 1, 653 sq.; Maier, Conzm. zu Joh. 1, 43 sq.). Very little is related of Andrew by any of the evangelists: the principal incidents in which his name occurs during the life of Christ are the feeding of the five thousand (Joh 6:9), his introducing to our Lord certain Greeks who desired to see him (Joh 12:22), and his asking, along with his brother Simon and the two sons of Zebedee, for a further explanation of what our Lord had said in reference to the destruction of the temple (Mar 13:3). Of his subsequent history and labors we have no authentic record. Tradition assigns Scythia (Eusebius, 3, 71), Greece (Theodoret, 1, 1425; Jerome, Ep. 148 ad Maarc.), and, at a later date, Asia Minor, Thrace (Hippolytus, 2:30), and elsewhere (Niceph. 2:39), as the scenes of his ministry. It is supposed that he founded a church in Constantinople, and ordained Stachys (q.v.), named by Paul (Rom 16:9), as its first bishop. At length, the tradition states, he came to Patrae, a city of Achaia, where AEgeas, the proconsul, enraged at his persisting to preach, commanded him to join in sacrifices to the heathen gods; and upon the apostle's refusal, he ordered him to be severely scourged and then crucified. To make his death the more lingering, he was fastened to the cross, not with nails, but with cords. Having hung two days, praising God, and exhorting the spectators to the faith, he is said to have expired on the 30th of November, but in what year is uncertain. The cross is stated to have been of the form called Crux decussata (X), and commonly known as “St. Andrew's cross;” but this is doubted by some (see Lepsius, De cruce, 1, 7; Sagittar. De cruciatib. martyr. 8, 12). His relics, it is said, were afterward removed from Patrae to Constantinople. (Comp. generally Fabric. Cod. Apocryph. 1, 456 sq.; Salut. Lux Evang. p. 98 sq.; Menolog. Grecor. 1, 221 sq.; Perionii Vit. Apostol. p. 82 sq.; Andr. de Sassy, Andreas frater Petri, Par. 1646.) SEE APOSTLE.

An apocryphal book, bearing the title of “The Acts of Andrew,” is mentioned by Eusebius (3, 25), Epiphanius (Haer. 46, 1; 63:1), and others. It seems never to have been received except by some heretical sects, as the Encratites, Origenians, etc; (Fabric. Cod. Apocryph. 2, 747; Kleuker, Ueb. die Apocr. d. N.T. p. 331 sq.). This book, as well as a “Gospel of St. Andrew,” was declared apocryphal by the decree of Pope Gelasius (Jones, On the Canon, 1, 179 sq.). Tischendorf has published the Greek text of a work bearing the title “Acts of Andrew,” and also of one entitled “Acts of Andrew and Matthew” (Acta Apostolorum Apocrypha, Lpz. 1841). See Hammerschmid, Andreas descriptus (Prag. 1699); Hanke, De Andrea apostolo (Lips. 1698); Lemmius, Memoria Andreae apostoli (Viteb. 1705); Woog, Presbyterorum et diaconorum Achaice de martyrio S. Andrece epistola (Lips. 1749). SEE ACTS, SPURIOUS; SEE GOSPELS, SPURIOUS.

## Andrew (2)[[@Headword:Andrew (2)]]

             bishop of Cesarea, in Cappadocia, lived at the close of the fifth century (according to others;, toward the close of the ninth). SEE ARETAS. He wrote in the Greek language a commentary on the Apocalypse, which was translated into Latin by Peltanus, and published under the title, Andreoe, Cessareoe Cappodocioe, Episcopi, Commentarii in Johannis Apostoli, Apocalypsim (Ingolstadt, 1584, 4to). The original was published, with notes, at Heidelberg, in 1596 (fol.), and again, together with the works of Aretas and others, in 1862, at Paris (S. P. N. Andreoe Caesareoe, etc. Opera, 8vo). They also attribute to him a Therapeutica Spirtualis, which is to be found in manuscript at the library of Vienna. The work on the Apocalypse, which gives the views of Gregory, Cyril, Papias, Irenseus, Methodius, and Hippolytus, is of some importance for establishing the canonicity of the Apocalypse. — Hoefers' Biog. Genesis 2, 549; Rettig, Ueber Andreas und Aretas, in Stud.. u. Krit. (1838, p. 748); Lardner, Works, 5,77-79.)

## Andrew (3)[[@Headword:Andrew (3)]]

             saint and martyr, a tribune, who, together with many soldiers whom he had converted, suffered martyrdom about A.D. 297, under Galerius Maximianus, in Cilicia or Armenia. They are commemorated by the Greek and Roman churches Aug. 19. Their acts given by Surius and Metaphrastes are spurious. See Baillet, Aug. 19.

## Andrew (4)[[@Headword:Andrew (4)]]

             a Scottish bishop, was promoted to the see OF ARGYLE in 1304. He was living in 1327. See Keith, Scottish Bishops, p. 286.

## Andrew (5)[[@Headword:Andrew (5)]]

             a Scottish prelate, was elected bishop OF CAITHNESS in 1150, and was the first bishop of that see. He was bishop there in the reign of king David I, and was witness to a donation by this prince to the Monastery of Dunfermline, and was also witness to the same king's donation of Lochleven, etc., in the time of Robert bishop of St. Andrews. He was bishop there in the time of king William, and of Matthew, and the two Simons, bishops of Aberdeen, Moray, anid Dunblane., He was also witness to the erection of the Monastery of Abroath. He was present at the Council of Northampton in 1176. He probably died Dec. 30, 1184. See Keith, Scottish Bishops, p. 205.

## Andrew (6)[[@Headword:Andrew (6)]]

             saint and martyr OF LAMPSACUS, was a companion of Sts. Peter, Paul, and Dionysia, martyred by the proconsul Optimus, A.D. 200. They are commemorated May 15. See Ruinart, p. 158; Baillet, May 15.

## Andrew (7)[[@Headword:Andrew (7)]]

             a Scottish prelate, became bishop OF ORKNEY in 1478, and was witness to a charter of Roslin's in 1491. He obtained from king Henry VII of England letters of safe-conduct for himself and twelve persons in his retinue in 1494, and was still bishop in 1501. See Keith, Scottish Bishops, p. 222.

## Andrew A Jew Of Cyrene[[@Headword:Andrew A Jew Of Cyrene]]

             surnamed Lucuas by Eusebius, and “the man of light” by Abulfaraj, a fanatic, lived at the commencement of the 2d century. Under the reign of Trajan he distinguished himself as the leader of his compatriots, whom he promised a triumphant return to Jerusalem. The enthusiasm thus inspired gained for him many advantages over Lupus, praefect of Egypt, whom he obliged to shut himself up in Alexandria, where he took revenge by causing the massacre of all the Jews in that city. Andrew, accustomed to retaliation, ravaged the flat countries, and desolated all Libya, by which more than 200,000 people became the victims of his rage. These horrible disorders extended even to the Isle of Cyprus, where the Jews, under the leadership of Artemion, perished with an equal number of Greeks and Romans. It was not until after many very bloody encounters that they were brought to submission. See Hoefer, Nouv. Biog. Generale, s.v. Andrew, a Scottish bishop, was promoted bishop OF GALLOWAY in 1368 or 1369. See Keith, Scottish Bishops, p. 274 .

## Andrew Abbot Of Saint-Michael-Of-Bamberg[[@Headword:Andrew Abbot Of Saint-Michael-Of-Bamberg]]

             was a Benedictine, who lived in the beginning of the 16th century, and left a Work concerning the popes, archbishops, bishops, abbots, and abbesses of his order who have been canonized; also a Life of St. Odo, the apostle of Pomerania.

## Andrew Archbishop of Crain[[@Headword:Andrew Archbishop of Crain]]

             SEE ANDREAS

## Andrew Bishop Of Samosata[[@Headword:Andrew Bishop Of Samosata]]

             and the friend of Theodoret, flourished about A.D. 431, and wrote, at the command of John of Antioch, two pieces in refutation of the celebrated anathemas of St. Cyril, and eight Letters, given by Lupus. See Cave, Historia Literaria, 1, 419.

## Andrew Of The Mother Of God[[@Headword:Andrew Of The Mother Of God]]

             a Barefooted Carmelite, was born at Palencia, in Old Castile, and died in the year 1674. He was one of the most learned of the theological professors of Salamanca, and wrote, Cursus Theologice Moralis (Salamanca): — De Sacram Ordinis et Matrimonii, ac de Censuris (ibid.  1668, 3 vols. fol.): — De Statu Religioso, etc. (Lyons, 4 vols. fol.; Madrid, 1709). See Biblioth. Carmelit. 1, 91.

## Andrew St., Of Crete (Or Of Chrysus)[[@Headword:Andrew St., Of Crete (Or Of Chrysus)]]

             who lived sixty years later than Andreas Cretensis (q.v.), was also born in the island of Crete. When the emperor Constantine Copronymus published a decree against images, Andrew went, to Constantinople, and boldly reproached him with his conduct, which so enraged the monarch, that he ordered him to be hanged; but as Andrew was conveyed to the place of execution, a man wounded him so miserably in the foot that he died of tbhis and other ill-usage. This happened in A.D. 761. The Greeks and Latins commemorate him on Oct. 17. See Bailiet. Oct. 17.

## Andrew Titular Archbishop Of Rhodes[[@Headword:Andrew Titular Archbishop Of Rhodes]]

             was by birth a Greek, and of the Orthodox Greek Church; but subsequently he unhappily forsook his mother Church to join the schismatical Roman communion in the East, and became a Dominican, and was nominated to the titular archbishopric of Rhodes in 1415. As such he attended the twentieth session of the Council of Constance, and was present at the coronation of Martin V, whom he accompanied to Rome, and who sent him to Constantinople to further the union of the. two churches, which the emperor Manuel and his son desired. After the death of Martin, pope Eugenius IV sent him to the Council of Basle as his nuncio to look after his interests, and to endeavor to bring round the council to his views. He met, however, with no success, and retired to Ferrara, whither the Greek emperor and several bishops of that Church shortly came, and where Andrew, in the council, held long disputations with Mark, archbishop of Ephesus, and Bessarion of Nicsea, on the points at issue between the two churches. When the main' business of the Council of Florence was completed, Andrew remained there to bring back the Armenians and others to the Roman Church. Lastly, the pope sent him into Cyprus upon the same errand, but what became of him afterwards is unknown. He is sometimes called archbishop of Rhodes, and at others archbishop of Colossus.

## Andrew of Crete[[@Headword:Andrew of Crete]]

             SEE ANDREAS CRETENSIS.

## Andrew, Asbury[[@Headword:Andrew, Asbury]]

             a Methodist Episcopal minister, was born in Caroline County, Md., in 1825. He removed to the vicinity of Fort Wayne, Ind., in 1833; experienced conversion in 1840; and in 1845 entered the Indiana Conference, in which he filled acceptably the appointments assigned him until his superannuation, which took place six years previous to his death. He died July 19, 1870. Mr. Andrew was a man of deep piety and respectable preaching ability. See Minutes of Annual Conf., 1871, p. 114.

## Andrew, James Osgood, D.D.[[@Headword:Andrew, James Osgood, D.D.]]

             a bishop of the Methodist Episcopal Church, South, was born in Wilkes County, Ga., May 3, 1794. His father, the Rev. John Andrew, was one of the early itinerant Methodist preachers. His mother's maiden name was Crosby. She was possessed of a strong intellect, fine taste, and deep piety elements that strongly marked the bishop's character. He was an extensive reader from his childhood, joined the Church at the age of thirteen, soon became class-leader, and when eighteen was licensed to preach. His first pulpit efforts were among the negroes, and were crowned with success. His first attempt before his friends was considered a failure, and he concluded to never attempt again to preach; but his presiding elder secured his entrance into the South Carolina Conference in 1812, and he began his regular ministry as assistant on the Saltketcher Circuit. In three years he began to fill the best appointments in the Conference, and thus continued, with growing popularity, until 1832, when he was elected bishop. He entered upon his work as bishop with great reluctance, fear, and trembling, saying, “The Conference has laid upon me a work for which I am not prepared, and have had no experience whatever.” In 1866 he superannuated, but continued to preach as health would permit until his death, March 2, 1871.

Bishop Andrew through his third wife became an owner of slaves, although he had no pecuniary interest in them. His ownership was so arranged that he could not liberate them had he wished. However, because of such ownership, the Northern majority of the General Conference suspended him from his office. This action caused a division in the Methodist Episcopal Church. He would gladly have resigned to preserve the union, had it not been sanctioning, as he considered, a false, fanatical, and unconstitutional principle, and had it not been for the earnest protests of  the Southern delegates. The plan of separation was therefore agreed upon, and the Methodist Episcopal Church, South, was organized, with bishop Andrew at its head. In the meridian of life bishop Andrew was a noble- looking man, somewhat under six feet in height, well proportioned, and sallow of countenance — the prevailing type of his region. His features were chiselled with marked outlines of strong expression. His voice was strong and melodious. He was warm and devoted in his friendships, liberal in his benefactions, sympathizing in spirit, and a special friend of the colored people. He wrote much for the Church papers, and published a valuable work on Family Government, and a volume of Miscellanies. See Minutes of Annual Conferences of the M. E. Church, South, 1871, p. 643; Simpson, Cyclop. of Methodism, s.v.

## Andrew, Of Neufchatel[[@Headword:Andrew, Of Neufchatel]]

             was a theologian who lived in the 14th century, and whom Cave, Dupin, and others believed to be an Englishman and a Dominican; but it is more probable that he was a Franciscan and a native of Neufchatel, near Toul. He wrote, A Commentary on the Sentences of Aquinas (Paris, 1514).

## Andrew, Samuel[[@Headword:Andrew, Samuel]]

             a Congregational minister, was born at Cambridge, Mass., Jan. 29, 1656. He graduated at Harvard College in 1675; for a few years was tutor there, and while thus engaged, preached in Milford, being ordained pastor there Nov. 18, 1685. Mr. Andrew was one of the original projectors, founders, and trustees of Yale College; and when Rev. Mr. Pierson, the first rector, died, he became rector pro tem. He held his trusteeship from the establishment of the college in 1700 until his death. In the convention from which emanated the Saybrook Platform, assembled at Saybrook, Conn., in 1708, he was a prominent member. He died Jan. 24, 1738. See Sprague, Annals of the Amer. Pulpit, 1, 269.

## Andrew, St[[@Headword:Andrew, St]]

             (the Apostle). A letter entitled The Priests and Deacons of Achaia, who are said to have been present at the martyrdom of St. Andrew the apostle, A.D. 59, and to have written an encyclical letter concerning his passion, is still extant in Latin, in Lipomannus and Surius, dated Nov. 30, and is defended by Bellarmine, Possevinus, and Labbe as genuine. Alexander Natalis (Hist. Eccles. I, 10, 8) also boldly affirms its genuineness, but fails in his proof, for his argument rests upon the testimony of the fathers, whereas he cites none earlier than Etherius, bishop of Osma, Spain, in 789, while it is notorious that it was ranked among the apocryphal books by St. Philastrius of Bresse and popes Innocent I and Gelasius. An argument, for its genuineness used by Baronius — viz., that parts of it are read by the Roman Church in the Office of St. Andrew — can hardly be entitled to any weight, since it cannot be denied that apocryphal and spurious writings  have found their way into the breviary. Cave (Hist. Lit. vol. i) attributes the work to a monk of the Middle Ages. M. Wog, professor of ecclesiastical antiquities in the University of Leipsic, published (in 1749) a dissertation in defence of the authenticity of these acts, which he supposes to have been written in A.D. 67. See Baronius, A.D. 69, No. 34; Dupin, Hist. Eccles. 1, 42.

## Andrew, St., Festival Of[[@Headword:Andrew, St., Festival Of]]

             This was anciently placed on the same level as the feast of St. Peter himself (Krazer, De Liturgiis, p. 529). His natal day is Nov. 30. The hymn Nunc Andrece solemnia for his festival is attributed to the Venerable Bede. Jerome's martyrology places his translation on Sept. 3, but others on May 9 or Feb. 5.

## Andrewes, Gerard, D.D.[[@Headword:Andrewes, Gerard, D.D.]]

             an English divine, was born at Leicester, April 3, 1750. He was educated at Westminster School and Trinity College, Cambridge. In 1772 he returned to Westminster as an assistant master, where he remained till 1784. One of his first clerical duties was that of an occasional assistant preacher at St. Bride's, Fleet Street; afterwards he was engaged at St. James's Chapel, in the Hampstead Road. In 1780 he served as chaplain to the high sheriff of Leicestershire; in 1788 was presented to the rectory of Zeal Monachorum, Devonshire; in 1791 was chosen alternate evening preacher at the Magdalen, and in 1799 at the Foundling Hospital. In 1800 he was presented to the rectory of Mickleham, Surrey; and collated to St. James's Aug. 10, 1802. His rectory of Mickleham having become vacant on his preferment, he was again presented to it, and instituted Sept. 7, 1802. In  1809 he was elected dean of Canterbury, and he thereupon finally left Mickleham. In 1812, on the translation of bishop Sparke, he was offered the bishopric of Chester, but declined it on the plea of his advancing years. He died June 2, 1825. Dean Andrewes in the pulpit was argumentative, but not impassioned; conclusive, but not eloquent; a good rather than a great preacher. He published several special sermons. See (Lond.) Annual Register, 1825, p. 254.

## Andrewes, Lancelot[[@Headword:Andrewes, Lancelot]]

             bishop of Winchester, was born in London 1555, educated at Merchant- Tailors' School, whence he was removed to Pembroke, Hall, Cambridge. As divinity lecturer of Pembroke Hall, he delivered, in 1585, his well- known lectures on the Ten Commandments, which were first published in 1642, and a new and complete edition in 1650. He afterward had the living of Alton, in Hampshire; then that of St.Giles' — without, Cripplegate, in London, and was made canon residentiary of St. Paul's, prebendary, of Southwell, and master of Pembroke Hall. By King James I he was created, in 1605, bislhop of Chichester; then, in 1609, bishop of Ely; and lastly, in 1618, was translated to Winchester, which he held to the day of his death in 1626. His piety, learning, and acuteness are well known; and so charitable was he, that in the last six years of his life he is said to have given, in private charity alone, £1300, a very large sum in those days. He translated the authorized version of the historical books of the Old Testament from Joshua to Chronicles. Casaubon, Cluverius, Grotius, Vossius, and other eminent scholars of the time, have all highly eulogized the extensive erudition of Bishop Andrewes, which was wont, it appears, to overflow in his conversation, as well as in his writings. He was also celebrated for his talent at repartee. He united to the purest conscientiousness a considerable degree of courtly address, of which the following anecdote has been preserved as a curious instance. Neale, bishop of Durham, and he, being one day at dinner in the palace, James surprised them by suddenly putting this question, “My lords, cannot I take my subjects' money when I require it, without all the formality of a grant by Parliament?” Bishop Neale immediately replied, “God forbid, sire, but you should. You are the breath of our nostrils.” “Well,” said James, turning to the bishop of Winchester, “what do you say?” “Sire, I am not qualified to give an opinion in Parliamentary affairs,” was the evasive reply. “Come, now, Andrewes, no escape, your opinion immediately,” demanded the king. “Then, sire,” answered he, “I think it perfectly lawful to take my brother Neale's, for he has offered it.”

Bishop Andrewes was indisputably the most learned of his English contemporaries, excepting Usher, in the Fathers, ecclesiastical antiquities, and canon law. He was the head of that school which began to rise in England in the 16th century, which appealed to antiquity and history in defense of the faith of the Church of England in its conflicts with Rome. To express his theological tenets briefly, he was of the school which is generally called the school of Laud. holding the doctrines of apostolic succession, that “the.. true and real body of Christ is in the Eucharist.” He was strongly opposed to the Puritans, who in turn charged him with popery and superstition because of the ornaments of his chapel, and the ceremonies there. He was a man of the most fervent devotion. Five hours every day did he dedicate almost entirely to devotional exercises. Prayer might be said to be the very element he breathed. During the illness that laid him on a bed of languishing and death, his voice was almost constantly heard pouring forth ejaculatory prayers; and when, through failure of strength, he could no longer articulate, his uplifted hands and eyes indicated the channel in which his unexpressed thoughts continued to flow. He died September 25, 1626, at the age of seventy-one. His chief work is his Sermons, ninety-six in all, the best edition of which is that published in the Anglo-Catholic Library (Oxford, 5 vols. 8vo, 1841-43). He also wrote Tortura Torti (Lond. 1609), being an answer to Bellarmine on King James's Book concerning the Oath of Allegiance (Oxford, 1851, 8vo); Pieces Private (1648; and lately in English by the Rev. P. Hall, 1839); The Pattern of Catechistical Doctrine (Lond. 1650, fol.; Oxf. 1846, 8vo); Posthumous and Orphan Lectures, delivered at St. Paul's and St. Giles' (Lond. 1657, fol.); Opuscula quaedam posthuma (Lond. 1629, 4to; reprinted in Anglo Catholic Library, Oxford, 1851, 8vo). The Rev. C. Danbery published Seventeen Sermons of Andrewes, “modernized for general readers” (Lond. 1821, 8vo). See Isaacson, Life of Bishop Andrewes; Cassan, Lives of the Bishops of Winchester (London, 1827); Fuller, Church History of Britain; British Critic, 31, 169; Darling, Cyclopcedia Bibliographica, 1, 78; Allibone, Dict. of Authors, 1, 61.

## Andrews, Abraham[[@Headword:Andrews, Abraham]]

             a Methodist Episcopal minister, was born in England about 1744, and emigrated to the United States in 1796. He had been a reputable member of the Methodist Society about forty years, and in the land of his adoption maintained great strictness of life as a Christian and minister until his death in August, 1800. See Minutes of Annual Conferences, 1801, p. 97.

## Andrews, Benjamin Ll.D.[[@Headword:Andrews, Benjamin Ll.D.]]

             an English Wesleyan minister, was born in London, Nov. 1, 1785. His ancestors were among the Huguenot refugees in England, and some of them were received by Wesley into his first class in the Foundery. Andrews united with the Church in early life, made high attainments as a scholar, and received his degree from the University of Aberdeen. He entered the ministry in 1814, became a supernumerary in 1855, and died at Richmond, Surrey, May 3, 1868. His entire course was marked by sterling integrity of character and unswerving devotedness to Methodism. His ministry was an awakening and earnest one. See Minutes of British Conference, 1868, p. 29.

## Andrews, Charles W[[@Headword:Andrews, Charles W]]

             D.D., a Protestant Episcopal clergyman of the diocese of Virginia, was rector of Trinity Church, Shepherdstown, Va. (afterwards West Virginia), during the greater part of his ministerial life. He died May 24, 1875, aged sixty-seven years. See Prot. Episc. Almanac, 1876, p. 149.

## Andrews, David O[[@Headword:Andrews, David O]]

             a minister of the Methodist Episcopal Church, South, was born June 4, 1819. He experienced religion in 1839, and in 1844 received license to preach and was-admitted into the Memphis Conference, in which for nine  years he continued a model of diligence, fidelity, and zeal. He died in 1853. See Minutes of Annual Conf. of the M. E. Church, South, 1853, p. 462.

## Andrews, Ebenezer B., Ll.D.[[@Headword:Andrews, Ebenezer B., Ll.D.]]

             a Presbyterian minister, was born in Pennsylvania. He was of a ministerial family, the sacred calling being the profession of his father and five sons, of whom he was the youngest and the first to depart this life. He received his education at Williams and Marietta colleges, and pursued his theological studies at Princeton Seminary. He was ordained and installed pastor of the Presbyterian Church at Housatonic, Mass., and subsequently became pastor of the New Britain Church, Conn., where he remained until he was elected professor of geology at Marietta College in 1851. He filled this appointment with great ability and success until 1861, when he was appointed on the Geological Survey of the State of Ohio. He was earnest and consistent, and ready to make any sacrifice for the public good. He felt it his duty during the war of the Rebellion to accept the office of major in the Thirty-sixth Regiment of Ohio Volunteers, which had been tendered him unsolicited by the governor of Ohio, and served two years as major and colonel. He was recently appointed one of the members of the Board of Inspection of the United States Mint, Philadelphia, He published several valuable papers, and a work on geology for the use of colleges and schools. He died at Lancaster, O., Aug. 14, 1880. See N. Y. Evangelist, Aug. 26, 1880. (W. P. S.)

## Andrews, Edward D.D[[@Headword:Andrews, Edward D.D]]

             a clergyman of the Protestant Episcopal Church, became rector of Christ Church, Binghamton, N. Y., in August, 1836, which position he held for seven years, when he resigned. After an interval of eighteen months, he became rector of the same Church, and retained the office for a second period of seven years. He died at Binghamton, March 5, 1867, of which place he had been a resident for thirty years. See Amer. Quar. Church Rev. July, 1867, p. 335.

## Andrews, Elisha[[@Headword:Andrews, Elisha]]

             a Baptist minister, was born at Middletown, Conn., Sept. 29, 1768. He was converted at an early age, and soon resolved to become a Baptist minister. His opportunities of education were limited, but he made the most of them, and was occupied as a teacher and surveyor, with occasional attempts at preaching, until he was ordained as pastor in Fairfax, Vt., in 1793. He labored successively in Hopkinton, N. H.; Nottingham West (now Hudson), in the same state; Templeton, Mass., in which region he is still remembered as the “apostle of the Baptists;” Hinsdale, N. H.; the region west of Lake Champlain; Princeton; Leominster; South Gardiner and Royalston. Amid all his labors, his desire for study was irrepressible, and he mastered Greek, Hebrew, and German. In January, 1833, he had an attack of paralysis, and a second in 1834, which disabled him almost wholly. He died Feb. 3, 1840. Mr. Andrews published several essays, tracts, and sermons; also The Moral Tendencies of Universalism (18mo); Review of Winchester on universal Restoration; Vindication of the Baptists (12mo).— Sprague, Annals, 6, 268.

## Andrews, Elisha (2)[[@Headword:Andrews, Elisha (2)]]

             a Methodist Episcopal minister, was born at Queensbury, N. Y. in 1802. He was converted when about eighteen, and in 1824 entered the New York Conference. When, in 1832, the Troy Conference was set off, he was included within it; in 1837 was transferred to the New York Conference,  and in it labored zealously and successfully until his death by drowning, Sept. 3, 1844. See Minutes of Annual Conferences, 1845, p. 601.

## Andrews, Elisha Deming[[@Headword:Andrews, Elisha Deming]]

             a Congregational minister, was born at Southington, Conn., in 1783. He graduated at Yale College in 1803; was ordained pastor of the Church in Putney, Vt., June 25, 1807; was dismissed May 27, 1829; and died in Michigan in 1852. See Sprague, Annals of the Amer. Pulpit, 1, 538.

## Andrews, George B. D.D.[[@Headword:Andrews, George B. D.D.]]

             a Protestant Episcopal clergyman of the diocese of New York, was rector for many years of Zion Church, Wappinger's Falls, N.Y., his rectorship covering a period of more than a quarter of a century. He died Aug. 22, 1875, aged ninety years. See Prot. Episc. Almanac, 1876, p. 149.

## Andrews, George Clinton[[@Headword:Andrews, George Clinton]]

             a Methodist Episcopal minister, was born at Salem, Pa., Sept. 30, 1840. He was converted in early life; was licensed to preach in 1863; studied at Wyoming Seminary from 1864 to 1866; served as supply, Herrick Centre charge in 1867, Oregon charge in 1869, Lackawaxen charge from 1870 to 1872, and in 1873 was admitted into the Wyoming Conference and appointed to Pleasant Valley charge. His subsequent appointments were: 1875, Osborn Hollow; 1876-77, Triangle; 1878, Union Centre; and in 1879 he superannuated. He died at Franklin Forks, July 12, 1879. Mr. Andrews was self-denying, laborious, and faithful. See Minutes of Annual Conferences, 1880, p. 86.

## Andrews, George W[[@Headword:Andrews, George W]]

             a minister in the Methodist Episcopal Church, South, was born in Gloucester County, Va., Oct. 27, 1808. He experienced religion in 1826, and in 1841 entered the Virginia Conference. In it he labored as diligently as his health would permit until 1851, when superannuated and settled on a farm in Mecklenburg County, where he spent the remainder of his life in farming, teaching school, and frequent preaching. He died June 11,1854. Mr. Andrews was a modest, unassuming minister, and possessed good natural and acquired pulpit gifts. See Minutes of Annual Conferences of the M. E. Church, South, 1854, p. 335.

## Andrews, Henry[[@Headword:Andrews, Henry]]

             an English Wesleyan missionary, was converted early. He left England in December, 1852, and died of yellow fever in Trinidad, W. I., Oct. 30, 1853, in the twenty-fifth year of his age. His zeal was fervent, his dedication unreserved, and his charge was rising under his care. See Minutes of British Conference, 1854.

## Andrews, Israel Ward, D.D., LL.D[[@Headword:Andrews, Israel Ward, D.D., LL.D]]

             a Congregational minister, was born in Danbury, Connecticut, January 3, 1815; attended Amherst College in 1833-34; was teacher at Danbury, Connecticut, 1834-35; graduated from Williams College in 1837; was teacher in Lee, Massachusetts, 1837-38; tutor and professor of mathematics and natural philosophy in Marietta College, Ohio, 1839-55; ordained in May, 1868; was a corporate member of the A.B.C.F.M. from 1867, and director of the A.H.M.S. from 1864 to 1879. He died at Hartford, April 18, 1888.. Dr. Andrews wrote quite a number of pamphlets, and a Manual of the Constitution (1874, page 374; revised edition, 1887).

## Andrews, Jedediah[[@Headword:Andrews, Jedediah]]

             the first Presbyterian minister in Pennsylvania, was born at Hingham, Mass., in 1674, graduated at Harvard 1695, and settled in 1698 at Philadelphia, where he was ordained in 1701. In the division of the church in 1744, Mr. Andrews remained with the Old Side. Toward the close of his life he was suspended for immorality, but afterward restored. He died in 1747. — Sprague, Annals, 3, 10.

## Andrews, John (1)[[@Headword:Andrews, John (1)]]

             a clergyman of the Church of England, came from that country with the Rev. Richard Clarke in 1753. He had been educated at St. Mary's Hall, Oxford; had been ordained deacon by the bishop of Gloucester, Dec. 3, 1750, and priest by the bishop of Oxford, Dec. 24, 1752. In 1753 he was assistant minister of St. Philip's Church, Charleston, S. C., which he resigned Nov. 9, 1756, to return to England. After this he was appointed minister at Stinchcombe, in Gloucester, and afterwards was vicar of Marden, in Kent. In 1763 he published the Scripture Doctrine of Grace, an answer to a treatise on the same subject by the bishop of Gloucester. A volume of his Sermons was published after his death. See Sprague, Annals of the Amer. Pulpit, 5, 140.

## Andrews, John (2)[[@Headword:Andrews, John (2)]]

             D.D., a clergyman of the Protestant Episcopal Church, was born in Cecil County, Md., about six miles from the head of Elk River, April 4,1746. His preparatory studies were acquired at the Elk School, and he graduated from the College of Philadelphia in 1765. Before completing his course, he had become a tutor in the grammar-school, where he taught one year, and then assumed charge of a classical school at Lancaster. While there he studied theology under the Rev. Thomas Barton. He was ordained deacon Feb. 2, 1767, in London, England, and on Feb. 15 was admitted to priest's orders. Before leaving England he was appointed missionary to Lewes, Del, by the Society for Propagating the Gospel in Foreign Parts. For three years he discharged the duties of his position, when he became missionary to York and Carlisle, Pa., fixing his residence at York. Soon after the governor of Maryland appointed him rector of St. Johns Parish, Queen Anne's Co. His want of sympathy with the war of the Revolution rendered his situation uncomfortable, and led to his return to York, where he opened a classical school. After some years, he returned to Maryland, and on April  13, 1782, became rector of St. Thomas's Parish, in Baltimore Co., devoting half of his time to this parish and the other half to St. James's, adjoining it. He still continued to teach school. In 1784 he was influential with others in organizing the Protestant Episcopal Church of Maryland, independent of all foreign jurisdiction. In 1785 he was placed at the head of the newly established Academy of the Protestant Episcopal Church in Philadelphia. From November, 1786, to the following April he supplied the pulpits of the united churches of Christ Church and St. Peter's in Philadelphia during the absence, in England, of the Rev. Dr. White. In 1789 Dr. Andrews was made professor in the College and Academy of Philadelphia; and in 1791, when that institution and the University of the State of Pennsylvania were united under the corporate title of the University of Pennsylvania, he was elected its vice-provost. After filling this position for more than twenty years, he was elected, in December, 1810, to the office of provost, which he resigned, Feb. 2, 1813, on account of failing health. He died in Philadelphia, March 29, 1813. He published, Elements of Logic (1800): — Elements of Rhetoric and Belles-lettres (1813): — and several Sermons. See Sprague, Annals of the Amer. Pulpit, v, 246.

## Andrews, John (3), D.D.[[@Headword:Andrews, John (3), D.D.]]

             a Unitarian minister, was born at Hingham, Mass., March 3,1764. He graduated from Harvard University in 1786, and afterwards studied theology at Cambridge. He then accepted a call to settle as assistant pastor over the First Church at Newburyport, and was ordained Dec. 10, 1788. In 1808, when the senior pastor died, Mr. Andrews took sole charge of the parish, and labored therein until May 1, 1830, when he resigned his office. After his resignation he preached occasionally to one or two societies in the vicinity of Newburyport. He died Aug. 17, 1845. Dr. Andrews, while not a great man, was emphatically a good man. His life was a beautiful exhibition of the Christian graces. As a preacher he was eloquent and practical. He was called upon to deliver the Dudleian Lecture and to. preach several occasional. discourses, which were published. For fifty years he was a trustee, and for half that time the treasurer, of Dummer Academy. He was also one of the delegates from Newburyport in the convention for revising the constitution of his state. See (Boston) Christian Examiner, 1846, p. 24.

## Andrews, Joseph D[[@Headword:Andrews, Joseph D]]

             a minister of the Methodist Episcopal Church, South, was born in Giles County, Tenn., in 1822. He professed religion in his youth; in 1839 received license to preach, and was recommended to the Tennessee Conference to be transferred to the Arkansas Conference. He died in 1860. Mr. Andrews was remarkable for his cheerful Christian character. See Minutes of Annual Conferences of the M. E. Church, South, 1860, p. 282.

## Andrews, Josiah[[@Headword:Andrews, Josiah]]

             an English Congregational minister, was born at Lichfield, Dec. 27, 1821, of earnest Christian parents. At a very early age he gave his heart to God, and became an active Christian. He preached his first sermon in a barn when he was about fifteen years old. At the age of seventeen he went to Georgetown, Demerara; and after laboring some time he returned to England, and became pastor of the Church at Long Stratton, Norfolk. Soon after he sailed for Jamaica, under the auspices of the London Missionary Society, and, at the close of seven years, returned to England, and became the pastor successively of several churches, the last of which was that of Shanklin, where he labored four years. He died April 8, 1878. See (Lond.) Cong.. Year-book, 1879, p. 296.

## Andrews, Lemuel[[@Headword:Andrews, Lemuel]]

             a Methodist Episcopal minister, concerning whose life no further information is accessible than that he labored four years in the ministry, maintaining an upright, zealous, Christian character, and by his devotedness to his calling endearing himself to his parishioners. He died in 1791. See Minutes of Annual Conferences, 1791, p. 41.

## Andrews, Lewis[[@Headword:Andrews, Lewis]]

             an English Wesleyan minister. was born in London in 1780. He became a member of the Methodist Society at the age of nine; entered the ministry in 1803; and travelled, among others, the Loughborough, Ashby, Birmingham, and Mansfield circuits. He died on the latter circuit. Dec. 2, 1818. He was a man of piety and talent. See Wesleyan Meth. Mag. 1820, p. 321; Minutes of British Conference, 1819.

## Andrews, Lewis Feuilletean Wilson[[@Headword:Andrews, Lewis Feuilletean Wilson]]

             a Universalist minister, son of the Rev. John Andrews, a Presbyterian minister, was born in North Carolina, Sept. 7, 1802. He removed, when quite young, with his parents to Chillicothe, O.; was given a classical education; graduated as M.D. at the Transylvania University, Lexington,: Ky.; and for several years practiced as a physician in Cleveland, O., and about Pittsburgh, Pa. In 1830 he embraced Universalism; in 1831 was ordained a preacher of that faith; became pastor of the Second Universalist Church in 1832; labored in 1834 in Montgomery, Ala., as preacher, and editor of the Gospel Evangelist; in 1835 as pastor in Charleston, S. C.; in 1836-37 as senior editor of the Southern Pioneer and Gospel Visitor, Baltimore, Md.; and subsequently removed South and published the Evangelical Universalist. He died at Americus, Ga., March 16, 1875. Dr. Andrews was abundant in labors, in long and frequent missionary journeys; generous and free-hearted, naturally, energetic, profound, and able. See Universalist Register, 1876, p. 116.

## Andrews, Lorin, LL.D[[@Headword:Andrews, Lorin, LL.D]]

             president of Kenyon College, Ohio, was born in Ashland Co., Ohio, April 1, 1819. He was educated at Kenyon College. On leaving college, he became a teacher, and was engaged in various educational positions of importance until 1854, when he was elected president of Kenyon College. The college was then at its lowest ebb. There were scarcely thirty students, and but a remnant of a faculty. Yet in six years of his administration the number of students grew to 250, the faculty was enlarged, and new buildings added. When the war of the Rebellion broke out in 1861, “President Andrews felt it to be his duty to come forward with all his energies and influence in support of the government. He raised a company at Knox County, of which he; was made captain; and afterward was elected colonel of the 4th Ohio Regiment. His first post was at Camp Dennison, from whence he was ordered with his regiment to Virginia. After fatiguing service on the field, he was stationed at Oakland, where he remained on duty until the end of August. But the great exposure to which he was subjected, wore so much on his health that he was prostrated with camp fever. He was ordered at once to proceed home, and arrived there only to be placed on the bed from which he never rose. He died at Gambier, September 18, 1861. A large part of his activity had been devoted to the common school system of Ohio; and its present excellence is largely due to his labors. Eminent as a teacher, -orator, and college officer, he crowned the glory of an active and faithful life by a patriotic and glorious death for his country.” — Episccpal Recorder, Nov. 28, 1861.

## Andrews, Robert L[[@Headword:Andrews, Robert L]]

             a minister of the Methodist Episcopal Church, South, was reared in Williamson County, Tenn. He experienced conversion in early life, and in 1829 was admitted into the Tennessee Conference. He soon rose to distinction in the Church, and filled many important and responsible stations. In 1864 he located in Mississippi, and there died in 1865. Mr. Andrews was agreeable in person, gentle in manner, amiable in disposition, and deep and uniform in piety. See Minutes of Annual Conferences of the M. E. Church, South, 1866, p. 57; Simpson, Cyclop. of Methodism, s.v.

## Andrews, Silas Millon[[@Headword:Andrews, Silas Millon]]

             D.D., a minister of the Presbyterian Church, was born in Brown County, N. C., March 11,1805. His parents were Scotch-Irish Presbyterians, and emigrated to this country at an early day. After a preparatory training, Mr. Andrews entered the University of North Carolina, and graduated therefrom in 1825. Though he had the ministry in view, he devoted three years to teaching in a classical academy. He then entered the Princeton (N. J.) Theological Seminary, where he graduated in 1831. His first charge after his ordination, and his last, was at Doylestown, Pa. In October, 1849, he was elected clerk of the Synod of Philadelphia, and continued in the  faithful discharge of the duties of that office until the reunion of the Church in 1870. For nearly half a century he broke the bread of life to his beloved people. He died at Doylestown, March 7, 1881. See N. Y. Observer, March 17, 1881. (W. P. S.)

## Andrews, St., See and University of[[@Headword:Andrews, St., See and University of]]

             county of Fife, Scotland. The legendary story is that Regulus, a Greek monk of Patrae, in Achaia, warned by a vision, carried with him in a ship the relics of St. Andrew. After long storms the ship was wrecked near the place where the city of St. Andrew's now stands; Regulus and his company escaped, and brought the relics safe to shore. This was in the time of Hergustus, king of the Picts (about the year 370), who erected a church there, afterward called the church of St. Regulus, or St. Rule's church, the ruins of which still remain. Kenneth, 3d king of the Scots († 994), transferred the see of Abernethy to this city, and orjdered it to be called the church of St. Andrew, and the bishop thereof was styled Maximus Scotorum Episcopus.” The present incumbent of “St. Andrew's, Dunkeld, and Dumblane,” is Charles Wordsworth, D.D., consecrated in 1852. The University, the oldest in Scotland, was founded by Bishop Wardlaw in 1410. It consists of the United College of St. Salvador, founded by Bishop Kennedy in 1456, and St. Leonard, founded in 1512; and St. Mary's College, founded by Beaton in 1537. The education in the latter is exclusively theological. The number of chairs in the colleges which constitute the university is 14, and the attend. ance of late years has been rather less than 200. Here, in the center of the papal jurisdiction in Scotland, the Reformation first made its appearance; Scotland's proto- martyr, Patrick Hamilton, suffered here in 1527, and George Wishart in 1546, and here John Knox first opened his lips as a preacher of the Reformed faith. — Chambers, Encyclopedia; Landon, Eccl. Dict. 1, 358.

## Andrews, Thomas[[@Headword:Andrews, Thomas]]

             a Presbyterian minister, was born in Ashland County, O., April 10, 1835. He graduated at Jefferson College in the class of 1856, and entered the United Presbyterian Seminary in Allegheny at the opening of its next session. He was licensed as a minister in 1859, and received a call from the united congregations of Calcutta and East Liverpool, O., and was installed as pastor in April, 1861. He died of consumption, Oct. 6, 1862. See Wilson, Presb. Hist. Almanac, 1863, p. 356.

## Andrews, Thomas J[[@Headword:Andrews, Thomas J]]

             a Methodist Episcopal minister, was born at Berwick, Me., Feb. 12, 1826. He experienced a change of heart at the age of fourteen; received license to exhort in 1848; studied at Concord Biblical Institute; and in 1852 joined the New Hampshire Conference. He labored with zeal and fidelity until accidentally killed, Aug. 21, 1854. Mr. Andrews was a warm friend, an affectionate husband, a sincere Christian, and a faithful minister. See Minutes of Annual Conferences, 1855, p. 527.

## Andrews, Wells A.M.[[@Headword:Andrews, Wells A.M.]]

             a Presbyterian minister, was born at Hartland, Conn., Nov. 21, 1787. In 1807 he was converted, and decided to study for the ministry. He entered Jefferson College, .Pa., where he graduated with the honors of his class in 1812. In 1814 he entered Princeton Theological Seminary, N. J.; in 1816. was ordained by the New Brunswick Presbytery, and went to Wilmington, N. C., and after laboring there a short time was called to the pastorate of a Church in Alexandria, Va. In 1837 he was elected to the chair of languages in the Ohio University. He died Feb. 14, 1867. See Wilson, Presb. Hist. Almanac, 1868, p. 192.

## Andrews, William (1)[[@Headword:Andrews, William (1)]]

             a missionary of the Church of England, came to preach to the Mohawk Indians in New York as a successor to the Rev. Thoroughgood Moore. At a meeting of the Commissioners of Indian Affairs held in Albany, he was  greeted by the sachems with great respect; but his mission proving unsuccessful, he abandoned it in 1719. See Sprague, Annals of the Amer. Pulpit, 5, 91.

## Andrews, William (2)[[@Headword:Andrews, William (2)]]

             a missionary of the Church of England and a native of Ireland, after having. been for some time in America, went to England in 1770; was ordained by the bishop of London, and appointed to Schenectady, N. Y., by the Society for the Propagation of the Gospel in Foreign Parts. In 1771 he opened a grammar-school, but ill-health led him in 1773 to migrate to Virginia, and he resided for some time in Williamsburg. The mission of Johnstown having become vacant, he applied for it. See Sprague Annals of the Amer. Pulpit. 5. 91.

## Andrews, William (3)[[@Headword:Andrews, William (3)]]

             a Congregational minister, was born at Ellington, Conn., Sept. 28, 1782. He graduated at Middlebury College in 1806; studied theology with Dr. Burton, and was ordained pastor at Windham, Conn., in 1808. In 1813 he was installed at Danbury, and in the year following at South Cornwall, where he remained until his death, Jan. 1, 1838. He was a man of grave deportment, good learning, and sincere piety.” Of his six sons, five have been preachers, one being president and another professor at Marietta College, O. See Conn. Quarterly, 1861, p. 264; Sprague, Annals of the Amer. Pulpit, 2. 237.

## Andrews, William (4)[[@Headword:Andrews, William (4)]]

             a Canadian Methodist minister, was born at Leeds, Yorkshire, England, in October, 1817. He united with the Wesleyan Methodist Church in 1832; emigrated to Canada in 1842; was received into the ministry in 1843; labored faithfully for thirty-six years, and died April 14, 1879. He was a good man and true. His son, Wilbur W. Andrews, is a missionary in the Winnipeg District. See Minutes of the Toronto Conference of the Meth. Church of Canada, 1879, p. 18. .

## Andrews, William Williams[[@Headword:Andrews, William Williams]]

             an English Methodist preacher, was converted when young under a sermon by W. Hopper. He joined the Bible Christians, and became a local preacher; went to America to avoid entering the ministry, but the call to do  so pursued him. He returned to England, went to the Shebbear Institution, was accepted for the ministry in 1863, and labored in six home circuits with great acceptance. He died March 5, 1878, at Weare, Somerset, aged forty-two years. See Minutes of Conferences of Bible Christians, 1878.

## Andrews, Wyatt[[@Headword:Andrews, Wyatt]]

             a Methodist Episcopal minister, of whose life or sphere of labor no record is accessible further than that he was full of faith and Christian zeal. He died in 1791. See Minutes of Annual Conferences, 1791, p. 40.

## Andrezel, Barthelemy Philibert Picon Di[[@Headword:Andrezel, Barthelemy Philibert Picon Di]]

             a French priest, was born at Salins in 1757. He participated in the highest assemblies of the clergy held in 1782 and 1786, and was titular of the wealthy abbey of St. Jacut in Brittany. He emigrated to England, but returned to France under the Consulate, and assisted in editing certain papers, among others the Journal des Cures, and afterwards became inspector-general of the university. He died at Versailles, Dec. 12, 1825. He translated into French Fox's work, History of the Reign of James II (published in 1809). D'Andrezel was the editor of the Excerpta e Scriptoribus Graecis of M. Mollevaut, professor, brother of the poet of that name (Paris, 1815). See Hoefer, Nouv. Biog. Gen., s.v.

## Andries Johann Baptist[[@Headword:Andries Johann Baptist]]

             a Roman Catholic theologian of Germany, was born Dec, 8, 1836, at Rosskirch. In 1865 he received holy orders, and died Nov. 2, 1872, at Kettenberg, in Hanover. He published, Alphonsi Salmeronis Doctrina de Jurisdictionis Episcopalis. origine ac Ratione. Ex variis ejusdent commentariis conscriptam... apto ordine disposuit notisque illustravit (Mayence, 1871): — Cathedra Romana, oder der apostolische Lehrprimat (vol. 1, ibid. 1872). See Literarischer Handweiserffur das katholische Deutschland, 1872, p. 551 sq. (B. P.)

## Androgeos[[@Headword:Androgeos]]

             in Greek mythology, was the son of Minos and of Pasiphae, whose death was the cause of the tribute of the seven maidens and young men which the Athenians were obliged to render to the Minotaur (q.v.) Androgeos was so proficient in all gymnastic exercises: that he won all the prizes at the festival of the Panathenaa at Athens. This gained for him the friendship of  the Pallantides (sons of Pallas), but caused also the hatred and envy of AEgeus (q.v.), who thought such a. friendship dangerous to himself, as it was possible Minos might help the Pallantides and drive him from the throne. He therefore sent spies to Enoe, in Attica, secretly to lay in wait for Androgeos and murder him. When Minos became acquainted with what had happened, he came to Athens and sought redress for the dreadful crime, begged Jupiter for revenge, and made war upon Athens. As an answer to his prayers, great want and pestilence came upon Attica, which would only cease when its inhabitants would pay the tribute for the murder of Androgeos. This tribute consisted in the yearly sacrifice of seven young men and seven maidens as food for the Minotaur.

## Androgynes[[@Headword:Androgynes]]

             in Greek mythology, were men-women with four arms, four feet, two heads, and a union of male and female functions. They were very courageous, and even attempted to besiege Jupiter on Olympus. Their fleetness caused him not a little trouble. Jupiter, not desirous of crushing them, as the Giants, separated the male from the female, and authorized Apollo to heal the parts so separated. Of the manner in which this was done, man still carries the mark in the navel; Apollo tied the skin into a knot at the exposed point. In this separation their original strength departed; however, love, the highest virtue, and desire, the strongest passion, are indebted to this separation for their existence.

## Andromeda[[@Headword:Andromeda]]

             in Greek mythology. Cepheus, the son of the Ethiopian king Belus, was married to Cassiopeia, who was so proud of her beauty that she maintained her pre-eminence over the Nereids. The latter complained of their case to Neptune. The angry god showed himself above the waves of the sea, overflooded Ethiopia, and sent a frightful monster through the land, who devastated the entire country. The oracle of Jupiter Ammon said that Andromeda, the daughter of Cepheus and of Cassiopeia, who had been tied to a rock as a punishment for the boasting of her mother, must be sacrificed to the frightful monster. Perseus met the maiden and asked her the reason of her imprisonment. In order that Perseus might not think the gods punished her for her own crimes, Andromeda related to him why she  was condemned to this torture. Hardly had she finished, when, in the distance, the sea began to foam and the frightful monster came rushing on. The disheartened parents saw the death of their daughter drawing near. Then Perseus asked them if he might have her hand in case he liberated her. This was readily granted, and half the kingdom. The monster drew nearer and nearer. Perseus got up with the winged shoes loaned to him by Mercury, and with the petrifying head which he had taken from the Gorgon Medusa, and, holding this before the monster, changed him into stone. The marriage took place; but the brother of Cepheus, Phineus, to whom Andromeda had been promised, began a bloody siege. Perseus was compelled to sum up all his courage to guard himself against his enemy. At last he brought forth his Medusa head, at the appearance of which Phineus was changed into stone. Perseus thereupon took Andromeda to his own country, and she bore him many sons and daughters. The gods placed the entire family — Cepheus, Perseus, Andromeda, and Cassiopeia — among the stars.

## Androna[[@Headword:Androna]]

             (from ἀνήρ, a man), a term used to denote that part of the ancient Christian churches allotted to the male portion of the audience. The men occupied the left of the altar, on the south side of the church, and the women the right, on the north side. They were separated from each other by a veil or lattice. In the Eastern churches, the women and catechumens occupied the galleries above, while the men sat below. In some churches a separate apartment was allotted to widows and virgins.

## Andronicians[[@Headword:Andronicians]]

             followers of a certain Andronicus, who taught the errors of Severus. They believed the upper part of the woman to be the creation of God, and the lower part the work of the devil. — Epiph. Haeres. 45; Landon, Eccl. Dictionary, s.v.

## Andronicus[[@Headword:Andronicus]]

             (Α᾿νδρόνικος, man-conquering), the name (frequent among the Greeks) of several men in Scripture history.

1. An officer left as viceroy (διαδεχόμενος, 2Ma 4:31) in Antioch by Antiochus Epiphanes during his absence (B.C. 171). Menelaus availed himself of the opportunity to secure his Lrood offices by offering him some golden vessels which he had taken from the temple. When Onias III (q.v.) was certainly assured that the sacrilege had been committed, he sharply reproved Menelaus for the crime, having previously taken refuge in the sanctuary of Apollo and Artemis at Daphne. At the instigation of Menelaus, Andronicus induced Onias to leave the sanctuary, and immediately put him to death in prison (παρέκλεισεν, 2Ma 4:34?) This murder excited general indignation; and on the return of Antiochus, Andronicus was publicly degraded and executed (2 Maccabees 4:3038), B.C. 169. Josephus places the death of Onias before the high- priesthood of Jason (Ant. 12, 5, 1), and omits all mention of Andronicus; but there is not sufficient reason to doubt the truthfulness of the narrative in 2 Maccabees, as Wernsdorf has done (De fide libr. Macc. p. 90 sq.). — Smith, s.v.

2. Another officer of Antiochus Epiphanes who was left by him on Gerizim (2Ma 5:23), probably in occupation of the temple there. As the name was common, it seems unreasonable to identify this general with the former one, and so to introduce a contradiction into the history (Ewald, Gesch. d. Volkes Isr. 4, 335 n.; comp. Grimm, 2Ma 4:38). He was possibly the same with the Andronicus, son of Messalamus, mentioned by Josephus (Ant. 13, 3, 4) as having convinced Ptolemy (Philometor) of the orthodoxy of the temple at Jerusalem in opposition to that of the Samaritans.

3. A Jewish Christian, the kinsman and fellow-prisoner of Paul, who speaks of him as having been converted to Christianity before himself, and as now enjoying the high regards of the apostles for his usefulness (Rom 16:7), A.D. 55. According to Hippolytus, he became bishop of Pannonia; according to Dorotheus, of Spain. See the treatises of Bose, De Andronico et Junio (Lips. 1742); Orlog, De Romanis quibus Paulus epistolam misit (Hafn. 1722).

Andronicus

the name of several saints commemorated in various early calendars:

(1) saint, April 5 (Bede);

(2) May 13 (Jerome);

(3) “apostle,” with Junia (Rom 16:2), May 17 (Byzant.); finding of relics, Feb. 22 (ibid.);

(4) Sept. 27 (Jerome);

(5) “holy father,” Oct. 9 (Byzant.);

(6) martyr, Oct. 10 (Jerome), Oct. 11 (old Rom.), Oct. 12 (Byzant.).

Andronicus

SEE ANDRONICIANS.

## Andronicus (emperor)[[@Headword:Andronicus (emperor)]]

             the elder, emperor of Constantinople, was the son of the emperor Michael, and began to reign in 1283. He disapproved of all that his father had done in the case of the union, and recalled the orthodox clergy who had been ejected on account of their opposition to that act. On account of their proceedings, Clement V excommunicated him; and in 1325 his grandson, Andronicus, revolted against him, and obliged him to yield up the throne to him. Upon this Andronicus the elder retired into a cloister, where he died in 1332. He is supposed to have written a long dialogue between a Jew and a Christian in the Bibl. Patrum, which was printed at Ingolstadt in 1616. The three works mentioned in the preceding article as the composition of Andronicus Camaterus have been also attributed to this emperor.

## Andronicus ST.[[@Headword:Andronicus ST.]]

             the companion of Sts. Probus and Taracus.

## Andronicus, Camaterus[[@Headword:Andronicus, Camaterus]]

             a relative of the emperor Manuel Comnenus, and governor of Constantinople, who, about 1150, wrote a book against the Latins, in the form of dialogue between the emperor Manuel and a Roman cardinal, concerning the procession of the Holy Spirit. Beccus, or Veccus, the ‘Romanizing patriarch of Constantinople, replied to this work. Andronicus also wrote a work in the form of a conference between the emperor and Peter, the patriarch of the Armenians, and a Treatise on the Two Natures of Jesus Christ.

## Andros, Thomas[[@Headword:Andros, Thomas]]

             a Congregational minister, was born at Norwich, Conn., May 1, 1759. He saw service and endured great hardships in the Revolutionary war, especially in connection with his imprisonment in the famous old “Jersey” ship at New York, in which it is said eleven thousand persons perished. He was ordained at Berkley, Conn., March 19, 1788, where he remained for forty-six years (1788-1834). He died Dec. 30, 1845. He published several Sermons, and A Narrative of his Imprisonment and Escape from the Jersey Prison-ship. See Allen, Amer. Biog. s.v. (J. C. S.)

## Androtius Fulvius[[@Headword:Androtius Fulvius]]

             (Ital. Fulvio Androzzi), an Italian Jesuit, was born in 1523 at Monticolo, in Ancona. At the age of thirty-two he joined the Order of the Jesuits, and died as the head of the college at Ferrara, Aug. 27, 1575. He wrote, Della Frequenza della Communione (Brescia, 1618): — Dello Stato delle Vedove (ibid. 1614). His general writings were published by F. Adorno under the title Opere Spirituali (Milan, 1579). They were also published separately as Meditazione della Vita e delta Morte di Jes. Christ. (Brescia, 1618). They were translated into Latin, French, German, and Dutch. See Jocher, Algemeines Gelehrten-Lexikon, and Suppl. s.v.; Mazzuchelli, Scrittori d'ltalia; Alegambe, Bib. Script. Soc. Jesu. (B. P.)

## Andrus, Jared[[@Headword:Andrus, Jared]]

             a Congregational minister, was born at Bolton, Conn., in May, 1784. He was converted at the age of thirty. He hesitated to enter the ministry until, appealing to the lot, a favorable indication was given. He was ordained pastor of the Church at Chaplin, Conn., in 1820, where he labored for ten years, when he removed to Bozrah; from thence, in 1832, to North Madison. On the first Sabbath of 1832 he preached with great earnestness from the text “This year thou shalt die,” and on Nov. 11 of the same year the text proved a prophecy of his own decease. See Cong. Quart. 1860, p. 178.

## Andrus, Joseph Raphael[[@Headword:Andrus, Joseph Raphael]]

             an Episcopal clergyman, was born at Cornwall, Vt., in 1791. He was a graduate of Middlebury College in the class of 1812; studied at Yale College as a resident graduate in 1812-13; and for one year (1816) he was a student at the Andover Theological Seminary. He took orders in the Protestant Episcopal Church and was ordained priest April 22, 1817. During the years 1816-17 he was a preacher at Marblehead, Mass., and in Northern Vermont. Subsequently he went to Virginia, where he was a preacher for not far from four years (1817-21). In 1821 he received an appointment as an agent of the American Colonization Society, and went to Africa in the interests of the society in 1821. He died soon after his arrival at Sierra Leone, July 28,1821. See Andover General Catalogue, p. 31; Sprague, Annals of the Amer. Pulpit, 4, 565. (J. C.S.)

## Andrus, Loyal B[[@Headword:Andrus, Loyal B]]

             a Methodist Episcopal minister, was born at Cornwall, Vt., Jan. 13,1809. He experienced conversion when about twenty-one years of age, and in 1843 joined the New York Conference. In 1871 he superannuated, and sustained that relation until his death, near Yonkers, March 27, 1873. Mr. Andrus was peculiarly gifted in prayer, and was highly esteemed for his piety. See Minutes of Annual Conferences, 1873, p. 47.

## Andrus, Luman[[@Headword:Andrus, Luman]]

             a pious and devoted Methodist preacher, born in Litchfield, Ct., 1778, and entered the ministry in 1810, laboring effectively in Connecticut and New York until superannuated in 1834. He died in 1852.

## Andrus, Reuben, D.D[[@Headword:Andrus, Reuben, D.D]]

             a Methodist Episcopal minister and educator, was born in Rutland, N.Y., January 29, 1824. In 1850 he became principal of the preparatory  department of Illinois Wesleyan University, and in 1851 professor of mathematics in the same institution. He had joined the Illinois Conference in 1850, and in 1852 began his active pastorate; in 1854 became president of the Illinois Conference Female College, but in 1856 he returned to the pastorate. From 1872 to 1875. he was president of Indiana Asbury University, serving in the pastorate until his death, January 17, 1887. See Minutes of Annual Conferences (Fall), 1887, page 362.

## Andruzzi, Luigi[[@Headword:Andruzzi, Luigi]]

             an Italian theologian, count of Sant Andrea, was born about 1688 or 1689 on the Isle of Cyprus. He probably belonged to a Venetian family. From 1709 to 1732 he was professor of Greek in the University of Bologna. He wrote several controversial works against Dositheus, patriarch of Jerusalem, for the defence of the Roman Catholic Church, as his opponent had attacked the infallibility of the pope, and revived the famous dispute upon the Filioque. He died near the middle of the 18th century. Among his principal works we notice, Vetus Graecia de Sancta Romana Sede Prceclare Sentiens, sive Responsio ad Dositheum Patriarchant Hierosolymitanum (Venice, 1713) — Consensus tum Grcecorum turn Latinorum Patrum de Processione Spiritus Sancti e Filio, contra Dositheum, Patriarchanm Hierosolymzitanum (Rome, 1716), dedicated to pope Clement XI: — Perpetua Ecclesice Doctrina de Infallibilitate Papce in Decidendis ex Cathedra Fidei Quaestionibus extra Concilium Ecumenicum et ante Fidelium Acceptionem (Bologna, 1720): — Vindiciae Sermnons Sancti Ildefonsi, Archiepiscopi Toletani, de ‘Perpetua Virginitate ac Parturitione Dei Genitricis Marice (Rome, 1742). He also translated into Greek several homilies of Clement XI, and a speech of Benedict XIV. See Hoefer, Nouv. Biog. Generale, s.v.

## Andry, Claude[[@Headword:Andry, Claude]]

             of Lyons, who died in 1718, wrote L' Heresie des Protestans etia Veriti de l'Eglise Cathol. Dicouverte (Lyons, 1714): — also a Letter to a Protestant of Lyons, written in 1717, Sur le Nom d'Eglise Romaine donne a Eglise Catholique.

## Anduch, St[[@Headword:Anduch, St]]

             SEE ANDEOLUS.

## Andwari[[@Headword:Andwari]]

             in Norse mythology, was a dwarf, whom Loki captured in order that by the gold which he possessed a murder might be atoned, for which the Asas had fallen into the hands of Hreidmar, the father of the murdered. Andwari gave all that he had, with the exception of a small golden ring, which had the function to produce by witchcraft all the money the possessor desired. The ring got into the hands of Hreidmar, and his own sons slew him for his gold; then envy and hatred arose among them, and finally they all murdered each other.

## Andwari Fors[[@Headword:Andwari Fors]]

             in Norse mythology, was the waterfall where the dwarf Andwari lived, and where Loki captured him in the form of a fish.

## Andwaris Naut[[@Headword:Andwaris Naut]]

             in Norse mythology, was the ring of the dwarf Andwari (q.v.), on which he laid. the curse ever to kill its possessor.

## Anecdota[[@Headword:Anecdota]]

             (ἀνέκδοτα, not given out), a term applied to the unpublished works of ancient writers. Thus Muratori entitles the works of the Greek fathers which he gathered from various libraries, and published for the first time, Anecdota Graeca. Martene styles his work of a similar nature Thesaurus Anecdotorum Novus.

## Aneitumese, Version[[@Headword:Aneitumese, Version]]

             of the Holy Scriptures. Aneiteum is one of the languages belonging to the Farther Polynesian group, and is a branch of the Papuan tongue. The island of Aneiteum, in which it is vernacular, is the most southward of the New Hebrides, and is thirty miles in circuit. The efforts made to diffuse a knowledge of the revealed Word of God among the people of Aneiteum are of recent date; and the following data furnished by the Rev. John Inglis, the editor and translator of the Aneitumese Bible, which we subjoin from the fifty-ninth annual report of the British and Foreign Bible Society (1863), will be of interest:

“In 1841 the first attempt was made to introduce Christianity into Aneiteum by locating native teachers from Samoa. In 1848 the Rev. J. Geddie, of the Presbyterian Church of Nova Scotia, commenced missionary operations in Aneiteum. During the first year, Mr. Geddie was assisted by the Rev. T. Powell, of the London Missionary Society, from Samoa. In 1852 I left New Zealand, where I had labored for the seven and a half previous years, and joined Mr. Geddie in Aneiteum. By that time Mr. Geddie had acquired a considerable knowledge of the language. He had printed  several small books, such as a primer and a catechism, Scripture extracts, etc.; he had also a translation of Matthew in manuscript. Assisted by Mr. Geddie's vocabulary, and translations, and occasionally by his personal instructions, I lost no time in endeavoring to acquire a knowledge of the language. In 1848 the island was wholly heathen. In 1858 the whole population, with a few straggling exceptions, was professedly Christian.

“In the end of 1859, when the John Williams left the New Hebrides commencing her homeward voyage, the whole of the New Test. was translated, but it was not corrected; it was only in a rough form, requiring still to be carefully corrected and copied out for the press. Mr. Geddie and I proposed to devote a whole year, at least, conjointly to this work; but as the mission vessel was about to return to England, it was unanimously agreed by the missionaries that I should return home. accompanied by my wife and a native of Aneiteum, for the purpose of getting the translation printed. We reached London on June 30, 1860. In August, 1861, I had the whole corrected and copied out, so as to be able to present it to your Editorial Committee through the Rev. T. W. Meller. They accepted the translation. Subsequently, Mr. Meller went carefully over the whole and made many important suggestions. The printing was commenced in last January, and is now finished.

“For eleven and a half years Mr. Geddie devoted all his spare time to the preparation of this translation. For. the last seven and a half of these years I was associated with him in this work. Since I left the Islands, fully three years ago, including the seven months of the homeward voyage of the John Williams, I have been chiefly occupied in this work.

“Although fifteen years ago there was not a sentence of the Anelteum language reduced to writing, I am happy to think that this is both a faithful and idiomatic translation.”

The Old Test., having been published in parts from time to time, was finally carried through the press in 1878 at London by the Rev. J. Inglis. The announcement is thus made in the Bible Society Monthly Reporter, January, 1880:  “Another translation of the entire Bible is now ready. For the past two and a half years the Rev. J. Inglis, of the Free Church of Scotland Mission to the New Hebrides, has been in this country carrying the Old Test. through the press, the New Test. having been printed previously. Mr. Inglis brought over with him contributions raised' by the natives of the. small island, sufficient to pay the whole bill for printing. He expresses a just pride in the reflection that the people of Aneiteum should have paid in full for every copy of the Scriptures they have received; and he expresses his thankfulness that, with the counsel and assistance of the society's officers, the cost of the printing of the Old Test. is much less than he and his colleagues had anticipated.” According to the seventy-seventh annual report of the British and Foreign Bible Society, 20,630 copies of parts of the Scriptures had been disposed of up to March 31, 1881. See Bible of Every Land, p. 392 sq. (B. P.)

## Anem[[@Headword:Anem]]

             (Heb., Anem', עָנֵם, two fountains; Sept. Α᾿νάμ v. r. Αἰνάν), a Levitical city with “suburbs,” in the tribe of Issachar, assigned to the Gershonites, and mentioned in connection with Ramoth (1Ch 6:73). It is called EN-GANNI SEE EN-GANNI (q.v.) in Jos 19:21; Jos 21:29.

## Anemher[[@Headword:Anemher]]

             an Egyptian deity who was worshipped in the city of Arma.

## Aner[[@Headword:Aner]]

             (Heb., Aner', עָנֵר, perhaps a boy), the name of a man and of a place.

1. (Sept. Αὐνάν.) A Canaanitish chief in the neighborhood of Hebron, who, with two others, Eshcol and Mamre, joined his forces with those of Abraham in pursuit of Chedorlaomer and his allies, who had pillaged Sodom and carried Lot away captive (Gen 14:13; Gen 14:24), B.C. cir. 2080. These chiefs did not, however, imitate the disinterested conduct of the patriarch, but retained their portion of the spoil. SEE ABRAHAM.

2. (Sept. Ε᾿νήρ v. r. Α᾿νάρ.) A city of Manasseh, given to the Levites of Kohath's family (1Ch 6:70). Gesenius supposes this to be the same with the TAANACH SEE TAANACH (q.v.) of Jdg 1:27, or TANACH SEE TANACH (Jos 21:25).

Aner

Tristram suggests (Bible Places, p. 205) that “this may, perhaps, be recognised in the modern village of Anim, near Taanuk, where are the remains of an ancient site;” meaning, doubtless, the Ann marked on the Ordnance Map as three and a half miles southwest of Taanuk. Lieut. Conder, on the other hand, regards this place as the representation of Anem, and suggests the modern Ellar as the site of Aner (Tent Work, 2, 334). Neither suggestion seems to be called for.

## Anergisus[[@Headword:Anergisus]]

             SEE ANSEGIS.

## Anesius[[@Headword:Anesius]]

             of Africa, is commemorated as a Christian saint March 31 (Jerome).

## Anethothite, Anetothite[[@Headword:Anethothite, Anetothite]]

             less correct forms of Anglicizing the word ANATHOTHITE. SEE ANATHOTH. The variations in the orthography of the name, both in Hebrew and the A.V., should be noticed.

1. The city: In 1 Kings 2, 26, and Jer 32:9, it is עֲנָתֹת, and similarly in 2Sa 23:27, with the article; Anathoth.

2. The citizens: Anethothite, 2Sa 23:27; Anetothite, 1Ch 27:12; Antothite, 1Ch 11:28; 1Ch 12:3. “Jeremiah of Anathoth,” Jer 29:27, should be “Jeremiah the Anathothite.”

## Anethum[[@Headword:Anethum]]

             SEE ANISE.

## Anfal[[@Headword:Anfal]]

             (Arab. the spoils) is the title of a chapter in the Koran which lays down the rules in regard to the distribution of spoils taken from the enemy. The arrangement of Mohammed on this subject was that the fifth part was to belong to God, to the prophet, to his relations, to orphans, to, the poor, and to pilgrims. One interpretation of this rule practically excludes God from the parties entitled to the spoil. Others suppose that the rule is to be literally followed by subdividing a fifth part of the booty into six portions, and that the portions belonging to God and the prophetare to be used in repairing and adorning the temple of Mecca.

## Anfosius, Dominic[[@Headword:Anfosius, Dominic]]

             (Ital. Domenico Anfossi), was a native of Taggia, in the state of Genoa, who lived in the beginning of the 17th century. He embraced the ecclesiastic state, taught in the University of Pavia, and in his old-age, when blind, retired among the Fathers of the Oratory of that place. He wrote, De Sacrarum Reliquiarum Cultu, Veneratione, Translatione atque Identitate (Brescia, 1610): — published an edition of the Acts of the Council of Albenga, held by Vincent Landinelli, the bishop of that see: — and some other works.

## Anga[[@Headword:Anga]]

             is the collective name of a series of treatises derived from the Hindi Vedas. They are called respectively the Siksha, the Kalpa, the Vyakarana, the Chandas, the Jyotisla, and the Nirukta.

is the devil of the inhabitants of Madagascar. When they bring a sacrifice to God, a part is retained for this evil spirit.

## Angadrema (or Angadrisma)[[@Headword:Angadrema (or Angadrisma)]]

             saint and virgin, patroness of Beauvais, was daughter of Robert, who was the son of Clovis II and St. Bathilda. Having received the veil at the hands of St. Ouen, bishop of Rouen, she retired to Beauvais, where she assembled a community of widows and virgins who had consecrated themselves to God, and died October 14, about the end of the 7th century. Her body is said to be still in the Church of St. Michael at Beauvais, and her festival is kept there October 14. See Baillet, October 14.

## Angarassen[[@Headword:Angarassen]]

             According to the Hindu doctrine of deities, Menu Sayamo Huwa, a grandchild of Bramah, desirous of making men, created ten Rishis, of whom Angarassen was one. The wife of the latter gave birth to four daughters and one son, who is the ancestor of the caste of warriors, the Kshatrias.

## Angareuo[[@Headword:Angareuo]]

             (ἀγγαρεύω, to impress; Vulg. angario; Mat 5:41; Mar 15:21), translated “compel” (q.v.) in the Auth. Vers., is a word of Persian, or rather of Tatar origin, signifying to compel to serve as an ἄγγαρος or mounted courier (Xenoph. Cyrop. 8, 6, 17 and 18; Athen. 3, 94, 12; AEsch. Agam. 282; Pers. 217; Plut. De Alex. p. 326). The word ankarie or angharie, in Tatar, means compulsory work without pay. Herodotus (8, 98) describes the system of the ἀγγαρεία. He says that the Persians, in order to make all haste in carrying messages, have relays of men and horses stationed at intervals, who hand the dispatch from one to another without interruption either from weather or darkness, in the same way as the Greeks in their λαμπαδηφορία. This horse-post the Persians called ἀγγαρήϊον. In order to effect the object, license was given to the couriers by the government to press into the service men, horses, and even vessels (comp. Est 8:14). Hence the word came to signify “press,” and ἀγγαρεία is explained by Suidas (Lex. s.v.) as signifying to extort public service. Persian supremacy introduced the practice and the name into Palestine; and Lightfoot (On Mat 5:41) says the Talmudists used to call any oppressive service אִנְגִּרְיָא(see Buxtorf, Lex. Talm. col. 131). Among the proposals made by Demetrius Soter to Jonathan the high- priest, one was that the beasts of the Jews should not be taken (ἀγγαρεύεσθαι) for the public use (Josephus, Ant. 13, 2, 3). The system was also adopted by the Romans, and thus the word “angario” came into use in later Latin. Pliny (Ep. 10, 14,. 121, 122) alludes to the practice of thus expediting public dispatches. Chardin (Travels, p. 257) and other travelers (e.g. Colossians Cambell, Trav. pt. 2, p. 92 sq.) make mention of it. The ἄγγαροι were also called άστάνδαι (Stephens, Thesaur. Gr. p. 379). The word is also applied to the imposition of our Savior's cross upon Simon the Cyrenian (Mat 27:32). See Kuinol, Comment. on Mat 5:41, and the literature there referred to; Rawlinson's Herodotus, 4, 285.

## Angariense, Concilium[[@Headword:Angariense, Concilium]]

             SEE SANGARIENSE CONCILIUM.

## Angas[[@Headword:Angas]]

             in Hindu mythology, were holy books belonging to the Shastras. They are six in number one pertaining to the articulation of words, another to religious usages, a third about grammar, a fourth concerning witchcraft, a fifth about astronomy, and a sixth is an explanation of hard words in the Vedas.

## Angas, William Henry[[@Headword:Angas, William Henry]]

             an English Baptist minister, was born in the year 1781. For many years he devoted his time, his talents, and his fortune to the interests of benevolence and religion. He took special interest in cultivating fraternal associations with the Mennonites, most of whose churches he visited, making them acquainted with the principles and objects of the Baptist missions to the East and West Indies, and enlisting their sympathies and co-operation in the work, of carrying the Gospel to the heathen. He also took a deep interest in the Moravians; and we are told that there was not a settlement belonging to that interesting people in Continental Europe which did not gladly open its doors to receive him as a friend and a brother. The English Baptist Missionary Society sent him in 1830 to visit their stations in the West India islands, and his labors were productive of great good. Later in life he directed his special attention to the promotion of the religious welfare of sailors, and at the time of his death was gratuitously supplying the Baptist Church at South Shields, England, with a view to benefiting that interesting class of men. His death, which was sudden, occurred at South Shields in September, 1832. See New Baptist Miscellany, 1832, p. 452. (J. C. S.)

## Ange De Sainte-Rosalie[[@Headword:Ange De Sainte-Rosalie]]

             a Barefooted Augustine and a learned genealogist, was born at Blois in 1655. He was preparing a new edition of the Histoire Genealogique et Chronologique de la Maison de France et des Grand-officiers de la Couronne, begun by pore Anselme, the first edition of which appeared in 1672 (2 vols. 4to), and the second in 1712; but his death, which occurred at Paris in 1726, prevented its completion.

## Ange, De Sainte-Joseph[[@Headword:Ange, De Sainte-Joseph]]

             a Barefooted Carmelite of Toulouse, whose real name was La Brosse, lived in Persia, and was an apostolic missionary; he was also provincial of his order in Languedoc. He died at Perpignan in 1697. The following are some of his works: Gazophylacium Linguce Persarum (Amst. 1684, fol.): — Castigatio in Angelum a S. Joseph, alias dictum de la Brosse. His reputation as a Persian scholar was great in his own country.

## Angekok[[@Headword:Angekok]]

             are the physicians, witches, and conjurers among the Greenlanders and Esquimaux. They can hardly be called priests, for there is no specific form of worship among these tribes. The Angekoks pretend to live in communication with the spirits, and understand the art of substantiating this assertion by various ceremonies and tricks, so that they are held in great respect and fear, and are consulted in all difficult cases, and never without receiving presents. In order to become an Angekok much work is necessary. He who desires to become an Angekok must pray the Great Spirit to send him a Torngak, i.e. a genius (spiritusfamiliaris); and for the reception of this spirit he must prepare himself by dwelling often for successive weeks in a quiet secluded place, separate from all human dwellings, without sleep or food, and await the coming of.the Torngak. One of the spirits Angekok selects for his guide, and now he is equipped with all wisdom and knowledge. It is in his power to heal the sick, foretell death, give success in fishing, make good weather, ascend into heaven, or descend into the infernal regions. In such opportunities he shows all his  arts. In the middle of the night in mid-winter, when, according to the belief of the natives, the spirits have all retired to their habitations, and the rainbow, which constitutes the lowest heaven, is quite near the earth, the relatives gather about him for whom a conjuration is to be made. All the lamps save one are extinguished. After much drumming, yelling, and singing, the Angekok permits his scholar to tie his head between his knees and his hands behind his back. Then the last light is extinguished, and in the same moment the Angekok liberates himself from his bonds, and begins to drum and sing, in which all join. Hereupon he falls to the ground, apparently dead, for his soul has departed, and only the lifeless body remains. When he returns, it is always in company with this Torngak; whereupon he speaks in undistinguishable sounds and oracles, which those present are at liberty to interpret as they like. When that which they prophesy does not come to pass, the fault lies not with the Torngak, but with those who interpret. When a conjurer calls ten times without result to his Torngak, he is obliged to give up his office; on the other hand, if his call be always answered, he may become an AngeKok Poglit (q.v.)

## Angekok Poglit[[@Headword:Angekok Poglit]]

             is a great wise physician and conjurer of a higher grade among the Greenlanders. In order to become one of these, the Angekok withdraws from men into a secluded hut, where he makes his desire known to Torngarsuk, the Great Spirit of the Greenlanders; The latter then appears to him as a white bear, drags the Angekok to the sea, and plunges with him into it. After both have been devoured by a walrus, the body of the Angekok is thrown piece by piece on the shore; whereupon the soul takes possession of the body again, and now he can draw himself into heaven by a long rope, and let himself down into the infernal regions. The latter is not so easily accomplished. The object is to liberate the sea lions held by the queen of the infernal regions, and this can only be done in company with the Torngak.

## Angel[[@Headword:Angel]]

             (ἄγγελος, used in the Sept. and New Test. for the Hebrew מִלְאָךְ, malak'), a word signifying both in Hebrew and Greek a, messenger (q.v.), and therefore used to denote whatever God employs to execute his purposes, or to manifest his presence or his power; hence often with the addition of יְהוָֹה, Jehovah, or אֵֹלהִים, Elohim. In later books the word קְדשִׁים, kedoshim', holy ones, οἱ ἄγιοι is used as an equivalent term. In some passages it occurs in the sense of an ordinary messenger (Job 1:14; 1Sa 11:3; Luk 7:4; Luk 9:52); in others it is applied to prophets (Isa 43:19; Hag 1:13; Mal 3:1-18); to priests (Ecc 5:5; Mal 2:7); to ministers of the New Testament (Revelations 1:20). It is also applied to impersonal agents; as to the pillar of cloud (Exo 14:19); to the pestilence (2Sa 24:16-17; 2Ki 19:30); to the winds (“who maketh the winds his angels,”

Psa 104:4): so likewise plagues generally are called “evil angels” (Psa 78:49), and Paul calls his thorn in the flesh an “angel of Satan” (2Co 12:7).

But this name is more eminently and distinctly applied to certain spiritual beings or heavenly intelligences, employed by God as the ministers of his will, and usually distinguished as angels of God or angels of Jehovah. In this case the name has respect to their official capacity as “messengers,” and not to their nature or condition. The term “spirit,” on the other hand (in Greek πνεῦμα, in Hebrew רוּחִ), has reference to the nature of angels, and characterizes them as incorporeal and invisible essences. When, therefore, the ancient Jews called angels spirits, they did not mean to deny that they were endued with bodies. When they affirmed that angels were incorporeal, they used the term in the sense in which it was understood by the ancients; that is, free from the impurities of gross matter. This distinction between “a natural body” and “a spiritual body” is indicated by Paul (1Co 15:44); and we may, with sufficient safety, assume that angels are spiritual bodies, rather than pure spirits in the modern acceptation of the word. (See Ode, De Angelis, Tr. ad Rh. 1739.)

It is disputed whether the term Elohim (q..v.) is ever applied to angels; but in Psa 8:5; Psa 97:7, the word is rendered by angels in the Sept. and other ancient versions; and both these texts are so cited in Heb 1:6; Heb 2:7, that they are called Sons of God. But there are many passages in which the expression, the “angel of God,” “the angel of Jehovah,” is certainly used for a manifestation of God himself. This is especially the case in the earlier books of the Old itestament, and may be seen at once by a comparison of Gen 22:11 with Gen 22:12, and of Exo 3:2 with Exo 3:6 and Exo 3:14, where He who is called the “angel of God” in one verse is called “God,” and even “Jehovah,” in those that follow, and accepts the worship due to God alone (contrast Revelations 19:10; 21:9). See also Gen 16:7; Gen 16:13; Gen 21:11; Gen 21:13; Gen 48:15-16; Num 22:22; Num 22:32; Num 22:35; and comp. Isa 63:9 with Exo 33:14, etc., etc. The same expression, it seems, is used by Paul in speaking to heathens (see Act 27:23; comp. with Act 23:11). More remarkably, the word “Elohim” is applied in Psa 82:6, to those who judge in God's name.

It is to be observed also that, side by side with these expressions, we read of God's being manifested in the form of man; e.g. to Abraham at Mamre (Gen 18:2; Gen 18:22; comp. Gen 19:1); to Jacob at Penuel (Gen 32:24; Gen 32:30); to Joshua at Gilgal (Jos 5:13; Jos 5:15), etc. It is hardly to be doubted that both sets of passages refer to the same kind of manifestation of the Divine Presence. This being the case, since we know that “no man hath seen God” (the Father) “at any time,” and that “the only-begotten Son, which is in the bosom of the Father, he hath revealed him” (Joh 1:18), the inevitable inference is that by the “Angel of the Lord” in such passages is meant He who is from the beginning, the “Word,” i.e. the Manifester or Revealer of God. These appearances are evidently “foreshadowings of the incarnation” (q.v.). By these God the Son manifested himself from time to time in that human nature which he united to the Godhead forever in the virgin's womb. SEE JEHOVAH.

This conclusion is corroborated by the fact that the phrases used as equivalent to the word “angels” in Scripture, viz., the “sons of God,” or even in poetry, the “gods” (Elohim), the “holy ones,” etc., are names which, in their full and proper sense, are applicable only to the Lord Jesus Christ. As He is “the Son of God,” so also is He the “angel” or “messenger” of the Lord. Accordingly, it is to his incarnation that all angelic ministration is distinctly referred, as to a central truth, by which alone its nature and meaning can be understood (comp. Joh 1:51, with Gen 28:11-17, especially Gen 28:13). (See an anon. work, Angels, Cherubim, and Gods, Lond. 1861.) SEE LOGOS.

I. Their Existence and Orders. — In the Scriptures we have frequent notices of spiritual intelligences existing in another state of being, and constituting a celestial family or hierarchy, over which Jehovah presides. The Bible does not, however, treat of this matter professedly and as a doctrine of religion, but merely adverts to it incidentally as a fact, without furnishing any details to gratify curiosity. The practice of the Jews of referring to the agency of angels every manifestation of the greatness and power of God has led some to contend that angels have no real existence, but are mere personifications of unknown powers of nature; and we are reminded that, in like manner, among the Gentiles, whatever was wonderful, or strange, or unaccountable, was referred by them to the agency of some one of their gods. It may be admitted that the passages in which angels are described as speaking and delivering messages might be interpreted of forcible or apparently supernatural suggestions to the mind, but they are sometimes represented as performing acts which are wholly inconsistent with this notion (Gen 16:7; Gen 16:12; Jdg 13:1-21; Mat 28:2-4); and other passages (e.g. Mat 22:30; Heb 1:4 sq.) would be without force or meaning if angels had no real existence. (See Winer's Zeitschr. 1827, 2.)

That these superior beings are very numerous is evident from the following expressions: Dan 7:10, “thousands of thousands,” and “ten thousand times ten thousand;” Mat 26:53, “more than twelve legions of angels;” Luk 2:13, “multitude of the heavenly host;” Heb 12:22-23, “myriads of angels.” It is probable, from the nature of the case, that among so great a multitude there may be different grades and classes, and even natures — ascending from man toward God, and forming a chain of being to fill up the vast space between the Creator and man, the lowest of his intellectual, creatures. Accordingly, the Scripture describes angels as existing in a society composed of members of unequal dignity, power, and excellence, and as having chiefs and rulers. It is admitted that this idea is not clearly expressed in the books composed before the Babylonish captivity; but it is developed in the books written during the exile and afterward, especially in the writings of Daniel and Zechariah. In Zec 1:11, an angel of the highest order (see Keil, Comment. ad loc.) appears in contrast with angels of an inferior class, whom he employs as his messengers and agents.(comp. 3, 4). In Dan 10:13, the appellation “one of the chief princes” (שִׂר רִאשׁוֹן), and in Dan 12:1, “the great prince” (הִשִּׂר הִגָּדוֹל), are given to Michael. The Grecian Jews rendered this appellation by the term ἀρχάγγελος, archangel (q.v.), which occurs in the New Test. (Jud 1:9; 1Th 4:16). The names of several of them even are given. SEE GABRIEL, SEE MICHAEL, etc. The opinion, therefore, that there were various orders of angels was not peculiar to the Jews, but was held by Christians in the time of the apostles, and is mentioned by the apostles themselves. The distinct divisions of the angels, according to their rank in the heavenly hierarchy, however, which we find in the writings of the later Jews, were almost or wholly unknown in the apostolical period. The appellations ἀρχαί, ἐξουσίαι, δυνάμεις, θρόνοι, κυριότητες, are, indeed, applied in Eph 1:21; Col 1:16, and elsewhere, to the angels; not, however, to them exclusively, or with the intention of denoting their particular classes; but to them in common with all beings possessed of might and power, visible as well as invisible, on earth as well as in heaven. (See Henke's Magaz. 1795, 3; 1796, 6.) SEE PRINCIPALITY.

II. Their Nature. — They are termed “spirits” (as in Heb 1:14), although this word is applied more commonly not so much to themselves as to their power dwelling in man (1Sa 18:10; Mat 8:16, etc. etc.). The word is the same as that used of the soul of man when separate from the body (Mat 14:26; Luk 24:37; Luk 24:39; 1Pe 3:19); but, since it properly expresses only that supersensuous and rational element of man's nature, which is in him the image of God (see Joh 4:24), and by which he has communion with God (Rom 8:16); and since, also, we are told that there is a “spiritual body” as well as a “natural (ψυχικόν) body” (1Co 15:44), it does not assert that the angelic nature is incorporeal. The contrary seems expressly implied by the words in which our Lord declares that, after the Resurrection, men shall be “like the angels” (ἰσάγγελοι) (Luk 20:36); because (as is elsewhere said, Php 3:21) their bodies, as well as their spirits, shall have been made entirely like His. It may also be noticed that the glorious appearance ascribed to the angels in Scripture (as in Dan 10:6) is the same as that which shone out in our Lord's Transfiguration, and in which John saw Him clothed in heaven (Revelations 1:14-16); and moreover, that whenever angels have been made manifest to man, it has always been in human form (as in Gen 18:1-33; Gen 19:1-38; Luk 24:4; Act 1:10, etc. etc.). The very fact that the titles “sons of God” (Job 1:6; Job 38:7; Dan 3:25, comp. with 28), and “gods” (Psa 8:5; Psa 97:7), applied to them, are also given to men (see Luk 3:38; Psa 82:6, and comp. our Lord's application of this last passage in Joh 10:34-37), points in the same way to a difference only of degree and an identity of kind between the human end the angelic nature. The angels are therefore revealed to us as beings; such as man might be and will be when the power of sin and death is removed, partaking in their measure of the attributes of God, Truth, Purity, and Love, because always beholding His face (Mat 18:10), and therefore being “made like Him” (1Jn 3:2). This, of course, implies finiteness, and therefore (in the strict sense) “imperfection” of nature, and constant progress, both moral and intellectual, through all eternity. Such imperfection, contrasted with the infinity of God, is expressly ascribed to them in Job 4:18; Mat 24:36; 1Pe 1:12; and it is this which emphatically points them out to us as creatures, fellow-servants of man, and therefore incapable of usurping the place of gods. This finiteness of nature implies capacity of temptation (see Butler's Anal. pt. i, c. 5), and accordingly we hear of “fallen angels.” Of the nature of their temptation and the circumstances of their fall we know absolutely nothing. All that is certain is, that they “left their first estate” (τὴν ἑαυτῶν ἀρχήν), and that they are now “angels of the devil” (Mat 25:41; Revelations 12:7, 9), partaking therefore of the falsehood, uncleanness, and hatred, which are his peculiar characteristics (Joh 8:44). All that can be conjectured must be based on the analogy of man's own temptation and fall. On the other hand, the title especially assigned to the angels of God, that of the “holy ones” (see Dan 4:13; Dan 4:23; Dan 8:13; Mat 25:31), is precisely the one which is given to those men who are renewed in Christ's image, but which belongs to them in actuality and in perfection only hereafter. (Comp. Heb 2:10; Heb 5:9; Heb 12:23.). Its use evidently implies that the angelic probation is over, and their crown of glory won.

In the Scriptures angels appear with bodies, and in the human form; and no intimation is anywhere given that these bodies are not real, or that they are only assumed for the time and then laid aside. It was manifest, indeed, to the ancients that the matter of these bodies was not like that of their own, inasmuch as angels could make themselves visible and vanish again from their sight. But this experience would suggest no doubt of the reality of their bodies; it would only intimate that they were not composed of gross matter. After his resurrection, Jesus often appeared to his disciples, and vanished again before them t yet they never doubted that they saw the same body which had been crucified, although they must have perceived that it had undergone an important change. The fact that angels always appeared in the human form does not, indeed, prove that they really have this form, but that the ancient Jews believed so. That which is not pure spirit must have some form or other; and angels may have the human form, but other forms are possible. SEE CHERUB.

The question as to the food of angels has been very much discussed. If they do eat, we can know nothing of their actual food; for the manna is manifestly called “angels' food” (Psa 78:25; Wis 16:20) merely by way of expressing its excellence. The only real question, therefore, is whether they feed at all or not. We sometimes find angels, in their terrene manifestations, eating and drinking (Gen 18:8; Gen 19:3); but in Jdg 13:15-16, the angel who appeared to Manoah declined, in a very pointed manner, to accept his hospitality. The manner in which the Jews obviated the apparent discrepancy, and the sense in which they understood such passages, appear from the apocryphal book of Tobit (12:19), where the angel is made to say, “It seems to you, indeed, as though I did eat and drink with you; but I use invisible food which no man can see.” This intimates that they were supposed to simulate when they appeared to partake of man's food, but that yet they had food of their own, proper to their natures. Milton, who was deeply read in the “angelic” literature, derides these questions (Par. Lost, 5, 433-439). But if angels do not need food; if their spiritual bodies are inherently incapable of waste or death, it seems not likely that they gratuitously perform an act designed, in all its known relations, to promote growth, to repair waste, and to sustain existence.

The passage already referred to in Mat 22:30, teaches by implication that there is no distinction of sex among the angels. The Scripture never makes mention of female angels. The Gentiles had their male and female divinities, who were the parents of other gods, and Gesenius (Thes. Heb. s.v. בֵּן, 12) insists that the “sons of God” spoken of in Gen 6:2, as the progenitors of the giants, were angels. But in the Scriptures the angels are all males; and they appear to be so represented, not to mark any distinction of sex, but because the masculine is the more honorable gender. Angels are never described with marks of age, but sometimes with those of youth (Mar 16:5). The constant absence of the features of age indicates the continual vigor and freshness of immortality. The angels never die (Luk 20:36). But no being besides God himself has essential immortality (1Ti 6:16); every other being, therefore, is mortal in itself, and can be immortal only by the will of God. Angels, consequently, are not eternal, but had a beginning. As Moses gives no account of the creation of angels in his description of the origin of the world, although the circumstance would have been too important for omission had it then taken place, there is no doubt that they were called into being before, probably very long before the acts of creation which it was the object of Moses to relate. SEE SONS OF GOD. That they are of superhuman intelligence is implied in Mar 13:32 : “But of that day and hour knoweth no man, not even the angels in heaven.” That their power is great may be gathered from such expressions as “mighty angels” (2Th 1:7); “angels, powerful in strength” (Psa 103:20); “angels who are greater [than man] in power and might.” The moral perfection of angels is shown by such phrases as “holy angels” (Luk 9:26); “the elect angels” (1Ti 5:21). Their felicity is beyond question in itself, but is evinced by the passage (Luk 20:36) in which the blessed in the future world are said to be ἰσάγγελοι, καὶ υἱοὶ τοῦ θεοῦ, “ like unto the angels, and sons of God.” (See Timpson, Angels of God, Lond. 1837.)

III. Their Functions. — Of their office in heaven we have, of course, only vague prophetic glimpses (as in 1Ki 22:19; Isa 6:1-3; Dan 7:9-10; Revelations 6:11, etc.), which show us nothing but a never-ceasing adoration, proceeding from the vision of God. Their office toward man is far more fully described to us. (See Whately, Angels, Lond. 1851, Phil. 1856.)

1. They are represented as being, in the widest sense, agents of God's providence, natural and supernatural, to the body and to the soul. Thus the operations of nature are spoken of, as under angelic guidance fulfilling the will of God. Not only is this the case in poetical passages, such as Psa 104:4 (commented upon in Heb 1:7), where the powers of air, and fire are referred to them, but in the simplest prose history, as where the pestilences which slew the firstborn (Exo 12:23; Heb 11:28), the disobedient people in the wilderness (1Co 10:10), the Israelites in the days of David (2Sa 24:16; 1Ch 21:16), and the army of Sennacherib (2Ki 19:35), as also the plague which cut off Herod (Act 12:23), are plainly spoken of as the work of the “Angel of the Lord.” Nor can the mysterious declarations of the Apocalypse, by far the most numerous of all, be resolved by honest interpretation into mere poetical imagery. (See especially Revelations 8 and 9.) It is evident that angelic agency, like that of man, does not exclude the action of secondary, or (what are called) “natural” causes, or interfere with the directness and universality of the providence of God. The personifications of poetry and legends of mythology are obscure witnesses of its truth, which, however, can rest only on the revelations of Scripture itself. 2. More particularly, however, angels are spoken of as ministers of what is commonly called the “supernatural,” or, perhaps, more correctly, the “spiritual” providence of God; as agents in the great scheme of the spiritual redemption and sanctification of man, of which the Bible is the record. The representations of them are different in different books of Scripture, in the Old Testament and in the New; but the reasons of the differences are to be found in the differences of scope attributable to the books themselves. As different parts of God's providence are brought out, so also arise different views of His angelic ministers.

(1.) In the Book of Job, which deals with “Natural Religion,” they are spoken of but vaguely, as surrounding God's throne above, and rejoicing in the completion of His creative work (Job 1:6; Job 2:1; Job 38:7). No direct and visible appearance to man is even hinted at. (See Rawson, Holy Angels, N.Y. 1858.)

(2.) In the Book of Genesis there is no notice of angelic appearances till after the call of Abraham. Then, as the book is the history of the chosen family, so the angels mingle with and watch over its family life, entertained by Abraham and by Lot (Gen 18:1-33; Gen 19:1-38), guiding Abraham's servant to Padan-Aram (Gen 24:7; Gen 24:40), seen by the fugitive Jacob at Bethel (Gen 28:12), and welcoming his return at Mahanaim (Gen 32:1). Their ministry hallows domestic life, in its trials and its blessings alike, and is closer, more familiar, and less awful than in after times. (Contrast Gen 18:1-33 with Jdg 6:21-22; Jdg 13:16; Jdg 13:22.)

(3.) In the subsequent history, that of a chosen nation, the angels are represented more as ministers of wrath and mercy, messengers of a King, than as common children of the One Father. It is, moreover, to be observed that the records of their appearance belong especially to two periods, that of the judges and that of the captivity, which were transition periods in Israelitish history, the former destitute of direct revelation or prophetic guidance, the latter one of special trial and unusual contact with heathenism. During the lives of Moses and Joshua there is no record of the appearance of created angels, and only obscure references to angels at all. In the Book of Judges angels appear to rebuke idolatry (Jdg 2:1-4), to call Gideon (Jdg 6:11, etc.), and consecrate Samson (Jdg 13:3, etc.) to the work of deliverance.

(4.) The prophetic office begins with Samuel, and immediately angelic guidance is withheld, except when needed by the prophets themselves (1Ki 19:5; 2Ki 6:17). During the prophetic and kingly period angels are spoken of only (as noticed above) as ministers of God in the operations of nature. But in the captivity, when the Jews were in the presence of foreign nations, each claiming its tutelary deity, then to the prophets Daniel and Zechariah angels are revealed in a fresh light, as watching, not only over Jerusalem, but also over, heathen kingdoms, under the providence, and to work out the designs, of the Lord. (See Zechariah passim, and Dan 4:13; Dan 4:23; Dan 10:10; Dan 10:13; Dan 10:20-21, etc.) In the whole period they, as truly as the prophets and kings, are God's ministers, watching over the national life of the subjects of the Great King. (See Heigel, De angelofoederis, Jen. 1660.)

(5.) The Incarnation marks a new epoch of angelic ministration. “The Angel of Jehovah,” the Lord of all created angels, having now descended from heaven to earth, it was natural that His servants should continue to do Him service here. Whether to predict and glorify His birth itself (Mat 1:20; Luk 1:2), to minister to Him after His temptation and agony (Mat 4:11; Luk 22:43), or to declare His resurrection and triumphant ascension (Mat 28:2; Joh 20:12; Act 1:10-11), they seem now to be indeed “ascending and descending on the Son of Man,” almost as though transferring to earth the ministrations of heaven. It is clearly seen that whatever was done by them for men in earlier days was but typical of and flowing from their service to Him. (See Psa 91:11; comp. Mat 4:6.)

(6.) The New Testament is the history of the Church of Christ, every member of which is united to Him. Accordingly, the angels are revealed now as “ministering spirits” to each individual member of Christ for his spiritual guidance and aid (Heb 1:14). The records of their visible appearance are but unfrequent (Act 5:19; Act 8:26; Act 10:3; Act 12:7; Act 27:23); yet their presence and their aid are referred to familiarly, almost as things of course, ever after the Incarnation. They are spoken of as watching over Christ's little ones (Mat 18:10), as rejoicing over a penitent sinner (Luk 15:10), as present in the worship of Christians (1Co 11:10), and (perhaps) bringing their prayers before God (Revelations 8:3, 4), and as bearing the souls of the redeemed into paradise (Luk 16:22). In one word, they are Christ's ministers of grace now, as they shall be of judgment hereafter (Mat 13:39; Mat 13:41; Mat 13:49; Mat 16:27; Mat 24:31, etc.). By what method they act we cannot know of ourselves, nor are we told, perhaps lest we should worship them instead of Him, whose servants they are (see Col 2:18; Revelations 22:9); but, of course, their agency, like that of human ministers, depends for its efficacy on the aid of the Holy Spirit.

The ministry of angels, therefore, a doctrine implied in their very name, is evident, from certain actions which are ascribed wholly to them (Mat 13:41; Mat 13:49; Mat 24:31; Luk 16:22), and from the scriptural narratives of other events, in the accomplishment of which they acted a visible part (Luk 1:11; Luk 1:26; Luk 2:9 sq.; Act 5:19-20; Act 10:3; Act 10:19; Act 12:7; Act 27:23), principally in the guidance of the destinies of man. In those cases also in which the agency is concealed from our view we may admit the probability of its existence, because we are told that God sends them forth “to minister to those who shall be heirs of salvation” (Heb 1:14; also Psa 34:8; Psa 91:1-16; Mat 18:10). But the angels, when employed for our welfare, do not act independently, but as the instruments of God, and by His command (Psa 103:20; Psa 104:4; Heb 1:13-14): not unto them, therefore, are our confidence and adoration due, but only to him (Rev 19:10; Rev 22:9) whom the angels themselves reverently worship. (See Mostyn, Ministry of Angels, Lond. 1841.)

3. Guardian Angels. — It was a favorite opinion of the Christian fathers that every individual is under the care of a particular angel, who is assigned to him as a guardian. SEE GUARDIAN ANGEL. They spoke also of two angels, the one good, the other evil, whom they conceived to be attendant on each individual: the good angel prompting to all good, and averting ill, and the evil angel prompting to all ill, and averting good (Hermas, 2, 6). SEE ABADDON. The Jews (excepting the Sadducees) entertained this belief, as do the Moslems. The heathen held it in a modified form — the Greeks having their tutelary damon (q.v.), and the Romans their genius. There is, however, nothing to support this notion in the Bible. The passages (Psa 34:7; Mat 18:10) usually referred to in support of it have assuredly no such meaning. The former, divested of its poetical shape, simply denotes that God employs the ministry of angels to deliver his people from affliction and danger; and the celebrated passage in Matthew cannot well mean any thing more than that the infant children of believers, or, if preferable, the least among the disciples of Christ, whom the ministers of the Church might be disposed to neglect from their apparent insignificance, are in such estimation elsewhere that the angels do not think it below their dignity to minister to them. SEE SATAN. IV. Literature. — For the Jewish speculations on Angelology, see Eisenmeriger, Entdecktes Judenthum, 2, 370 sq.; the Christian views on the subject may be found in Storr and Flatt's Lehrbuch der Chr. Dogmatik, §48; Scriptural views respecting them are given in the American Biblical Repository, 12, 356-368; in the Bibliotheca Sacra, 1, 766 sq.; 2, 108 sq.; on the ministry of angels, see Journal Sac. Lit. January, 1852, p. 283 sq.; on their existence and character, ib. October, 1853, p. 122 sq. Special treatises are the following, among others: Loers, De angelorunm corporib. et natura (Tuisc. 1719, F. a. Rh. 1731); Goede, Demonstrationes de existentia corporum angelicor. (Hal. 1744); Hoffmann, Num angeli boni corpora hominum interdum obsideant (Viteb. 1760); Schulthess, Engelwelt, Engelgesetz u. Engeldienst (Zur. 1833); Cotta, Doctrince de Angelis historia (Tub. 1765); Damitz, De lapsu angelorum (Viteb. 1693); Wernsdorf, De commercio angelor. c. filiabus hominum (Viteb. 1742); Schmid, Enarratio de lapsu demonum (Viteb. 1775); Maior, De natura et cultu angelor. (Jen. 1653); Merheim, Hist. angelor. spec. (Viteb. 1792); Seiler, Erroner doctrinae de angelis (Erlang. 1797); Driessen, Angelor. corpa (Gron. 1740); Beyer, De Angelis (Hal. 1698); Carhov's ed. of Abarbanel, De creatione angelorum (in Lat. Lpz. 1740); Mather, Angelography (Bost. 1696); Ambrose, Ministration of and Communion with Angels (in Works, p. 873); Camfield, Discourse of Angels (Lond. 1678); Lawrence, Communion and Warre with Angels (s. 1. 1646); Casman, Angelographia (Freft. 1597); Herrenschmidt, Theatrum angelorum (Jen. 1629); Clotz, Angelographia (Rost. 1636); Dorsche, Singularium angelicorum septenarius (Argent. 1645); Museus, Angelogia apostolica (Jen. 1664); Schmid, Senarius angelicus (Helmst. 1695); Meier, De archangelis (Hamb. 1695); Oporin, Lehre von den Engeln (ib.; 1735); Strodimann, Gute Engel (Guelph. 1744); Reuter, Reich des Teufels (Lemg. 1715); Nicolai, De gradibus nequitice diabolice (Magd. 1750); Herrera, De angelis (Salam. 1595); Grasse, Biblioth. magica (Lpz. 1843). SEE SPIRIT.

On the worship of angels, as practiced in the Roman Church, treatises exist in Latin by the following authors: AEpinus (Rost. 1757); Bechmann (Jen. 1661); Clotz (Rost. 1636); Osiander (Tubing. 1670); Pfeffinger (Argent. 1708, Helmst. 1731); Reusch (Helmnst. 1739); Schultze (Lips. 1703); Quistorp (Gryph. 1770); Thomasius, in his Dissert. p. 89-103; Wildvogel (Jen. 1692); Willisch (Lips. 1723). SEE INVOCATION.

## Angel (Or Angell), John[[@Headword:Angel (Or Angell), John]]

             an English Nonconformist divine, was educated at Magdalen Hall, Oxford, and became an earnest and faithful preacher. He died in 1655. His publications include The Right Government of the Thoughts and four Sermons. See Allibone, Dictionary of British and American Authors, s.v.

## Angela Merici[[@Headword:Angela Merici]]

             better known as Angela of Brescia, founder of the order of the Ursulines, was born in 1511, at Dezenzano. She entered a Franciscan convent, and made a journey to the Holy Land. On her return, in 1537, she assembled at Brescia a company of women, to whom she gave the name of St. Ursula, whom she made the patron of the order. During her lifetime they lived each in the house of her parents; but after her death, which happened Mar. 21,1540, the Ursulines began to live together. Paul III approved the institution in 1544. So rapid was the growth of the order, that within a century there were 350 convents in France alone. — Landon, Eccl. Dict. 1, 318; Helyot, Ord. Monastiques, 4, 150. SEE URSULINES.

## Angelerius, Gregory[[@Headword:Angelerius, Gregory]]

             (Ital. Gregorio Angelieri); was a zealous preacher of the Capuchins, of Lower Calabria, who died at. Naples in 1622. He left many works in Latin and Italian, among them De Praeparatione Evangelica: — Narrationes Atheistarum, Gentilium, Hebraeorum, Turcarum, Hcereticorum, et Schismaticorum; quod Ecclesia Romana est Vera Ecclesia, et sola Schola Dei ii Terris (Naples, 1653).

## Angeletti, Andrea[[@Headword:Angeletti, Andrea]]

             a Carmelite of Rome, who lived in the 17th century, wrote the Life of St. Canute, the martyr, king of Denmark (printed in Italian and Latin at Rome in 1667).

## Angeli[[@Headword:Angeli]]

             SEE ANGELIS.

## Angeli, Agostino, Degli[[@Headword:Angeli, Agostino, Degli]]

             SEE ANGELIS.

## Angeli, Francesco Antonio, Degli[[@Headword:Angeli, Francesco Antonio, Degli]]

             an Italian Jesuit, was born at Sorrento, about 1567. He was employed in tie foreign missions in India, and afterwards in Ethiopia, where he went in 1605. His piety caused him to be held in high esteem at the court of the prince Zagachristi, whom he induced to abjure the Eutychian errors. He died in 1623, after having translated into the Ethiopic language: the Commentary of Maldonatus on the Gospels of Matthew and John.

## Angeli, Paoli, Degli[[@Headword:Angeli, Paoli, Degli]]

             (or Paul de Angelis), an Italian antiquary, was born in Syracuse, and died at Rome in 1647 as canon of the Church of Santa Maria Maggiore. He wrote several artistic works, for which see Hoefer, Nouv. Biog. Gen., s.v.

## Angeli, Pilippo[[@Headword:Angeli, Pilippo]]

             a priest, was born in the territory of Perugia, and died at Padua in 1677. He wrote Missoe Privatoe Praxis (Padua, 1677). This work is divided into three parts. The first contains a resolution of all the doubts which may arise concerning private mass; the second relates to the rubrics concerning the private mass; the third contains a methodical praxis according to the canons and rubrics.

## Angelic Brothers[[@Headword:Angelic Brothers]]

             an obscure Christian sect, the followers of Johann Georg Gichtel (q.v.), and from him also called, Gichtelites.

## Angelic Order, Nuns Of[[@Headword:Angelic Order, Nuns Of]]

             SEE GUASTALINES.

## Angelica[[@Headword:Angelica]]

             (Angelica vestis) is the dress of certain Greek monks of St. Basil. These monks are divided into two classes. Those who have made profession are called monks of the great and angelic habit, and novices are called monks of the lesser habit.

The monkish dress was also so called, which the laity in England were formerly in the habit of putting on shortly before their death, in order to take part in the prayers of the monks. The person thus dressed in the monastic habit in the hour of death is called in old books monachus ad succurrendum. The custom is said to exist still in Spain and Italy.

## Angelical Doctor[[@Headword:Angelical Doctor]]

             SEE AQUINAS.

## Angelical Hymn[[@Headword:Angelical Hymn]]

             the hymn or doxology (q.v.) Gloria in Excelsis, beginning with “Glory be to God on high,” etc. It is so called from the former part of it having been sung by the angels to announce the birth of the Redeemer. The Greek original, as restored by Bunsen from the Cod. Alex., is given in his Analecta dnteniccena, 3, 87; also in Procter, On Common Prayer, p. 354.— See Palmer, Orig. Liturg. 4, § 23; Bingham, Orig. Ecclesiastes bk. 64, ch. 2, § 2. SEE GLORIA.

## Angelici[[@Headword:Angelici]]

             a heretical sect of the 3d century, supposed to have gained the appellation in consequence of their worship of angels. The practice was imitated in the time of Chrysostom, and called forth his animadversions in his Homilies on the Colossians; and the Council of Laodicea enacted a severe canon accompanied with the denunciation of anathema to restrain it. That council says, “Christians ought not to forsake the Church of God, and go aside, and hold conventicles to invocate or call upon the names of angels; which things are forbidden. If any one, therefore, be found to exercise himself in this private idolatry, let him be accursed, because he hath forsaken our Lord Jesus Christ, the Son of God, and gone over to idolatry.” — Epiphanius, fler. 60; Lardner, Works, 2, 602.

## Angelico, Giovanni[[@Headword:Angelico, Giovanni]]

             da Fiesola, a Dominican friar of Italy, was born in 1387, and was a disciple of Giottino. He was employed by Nicholas V to paint historical subjects in his chapel. He was called by some the Angelic Painter, because he never took up his pencil without a prayer. He always painted religious subjects. He was offered the archbishopric of Florence as a reward for his talents by Nicholas V, but refused the honor. He died in 1448.

## Angelicus Codex[[@Headword:Angelicus Codex]]

             of the Greek New Test., belonging to the Angelica Library of the Augustinian monks at Rome (A 2,15), designated formerly Passionei (so called after its possessor, the cardinal Passionei), and designated by the letter G, but now L 2, contains Acts from 8, 10, μις τοῦ θεοῦ, and the Catholic and Pauline epistles down to Heb 13:10, οὐκ ἔχουσιν. It belongs to the 9th century, and was collated by Scholz, Fleck, Tischendorf (1843), and Tregelles (1845). (B. P.)

## Angelieri, Bonaventura[[@Headword:Angelieri, Bonaventura]]

             an Italian monk of the Order of the Minorites of St. Francis, was born at Marsala, in Sicily, near the middle of the 17th century. He is known by the singularity of the titles of two books which he published, followed by twenty-four others on the same subjects. The first is entitled Lux Magica, etc., Celestium, Terrestrium, et Inferorum Origo, Ordo, et Subordinatio Cunctorum, quoad Esse, Fieri, et Operari, Viginti Quatuor Voluminibus Divisa; Pars Prima, etc. (Venice, 1686). This was published under the pseudonym Livio Betani. The second volume was entitled Lux Magica A cademica; Pars Secunda, Primordia Rerum Naturalium, Sanabilium, Infirmarum, et Incurabilium Continens, etc. (ibid. 1687). See Hoefer, Nouv. Biog. Generale, s.v.

## Angelique[[@Headword:Angelique]]

             SEE ARNAULD.

## Angelis (or Angeli Degli), Girolamo[[@Headword:Angelis (or Angeli Degli), Girolamo]]

             a Jesuit born at Castro Giovanni, in Sicily, in 1567, died Dec. 4, 1623. He entered the order of the Jesuits in 1585, and prepared himself for the Eastern missions. He embarked in 1596, and, after a long navigation, was cast upon the coast of Brazil, where he was seized by pirates and brought to England. Having from thence returned to Portugal, he was, in 1602, sent to Japan, in which country he labored as a missionary until the expulsion of the Jesuits in 1614. With the permission of his superiors, Angelis put on a Japanese dress, and remained on the island of Niphon for nine more years. He is said to have been the first European who visited the neighboring islands. In Jeddo he is said to have converted ten thousand natives to Christianity. Ultimately he was arrested, imprisoned, and burned alive, with ninety of his converts, after a stay in Japan of twenty-two years. A work on Jeddo (Relazione del regno di Yezo), which was published at Rome in 1625, is attributed to him. — Hoefer, Biog. Generale, 2, 646.

## Angelis, Agostino Di[[@Headword:Angelis, Agostino Di]]

             a Roman Catholic divine of Italy, was born in 1606 at Angri, in Naples. He joined the Order of the Somaschians, and lectured on philosophy and theology at Rome. In 1667 he was made bishop of Umbriatico, and died in 1681. He wrote, Lectiones Theologicce de Deo Clare Viso, Omnia Sciente, nos Prcedestinante, ac Omnia Creante in Summam Contracte (Rome, 1664): — De Deo ut Trino et ut Incarnato (ibid. 1666): — Homologia, seu Consensus Historice Ecclesiasticce cum Sacris Canonibus, Conciiiis, etc. (ibid. eod.): — De Recto Usu Opinionis' Probabilis (ibid. eod.). See Mazzuchelli, Scrittori d'Italia; Toppi, Biblioth. Napoletana; Ughelli, Italia Sacra. (B. P.)

## Angelis, Filippo DE[[@Headword:Angelis, Filippo DE]]

             an Italian canonist, was born at Canterano, near Subiaco, February 10, 1824. He studied philosophy and theology at Rome, and after having received holy orders in 1846, practiced law. When quite young he was made professor of canon law at Rome. In 1871 he resigned his position, and died March 5, 1881. Pope Leo XIII, who appreciated his great talents as a teacher and expounder of canon law, made him canon of Maria Maggiore. He wrote Proelectiones Juris Canonici ad Methodum Decretalium Gregorii Exacte ( Rome, 1877-80, 3 volumes. See Streber, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Angelites[[@Headword:Angelites]]

             a sect in the reign of the Emperor Anastasius, about the year 494, so called from Angelium, a place in the city of Alexandria, where they held their first meetings. They held that the persons of the Trinity are not the same; that neither of them exists of himself, and of his own nature; but that there is a common God or Deity existing in them all, and that each is God by a participation of this Deity. SEE SABELLIANS.

## Angelius[[@Headword:Angelius]]

             appears to have been the immediate successor of Acesius (q.v.) as Novatian bishop at Constantinople, A.D. 345, and to have held his see till his death, in 384. Suffering by the fierce persecution ot the Homoousians, he fled from Constantinople (Socrates, Hist. Eccles. 2, 38). As a Homoousian he was persecuted and banished by Valens. He was consulted by Nectarius when Theodosius opened his plan for restoring peace to the divided Church in 383. Doubting his ability in disputation, Angelius deputed his lector, Sisinnius, to represent him. He also named him as his successor, but the people preferring Marciani, he yielded to them on the condition that if Sisinnius outlived Marcian he should be the next bishop.

## Angell, George[[@Headword:Angell, George]]

             a Baptist minister, was born at Smithfield, R. I., March 14, 1786. In early life he neglected religious instruction, associated with the profane, and at the age of twenty-one had become a confirmed infidel. Severe illness brought him near death's door, and then he vowed to serve God. He was licensed to preach March 7, 1812; began preaching at Woodstock, Conn., and also preached at Southbridge, Mass. The years 1821-22, and especially 1824, of his ministry were distinguished by rich displays of divine grace. He died Feb. 18,1827. See Sprague, Annals of the Amer. Pulpit, 6, 599.

## Angell, John[[@Headword:Angell, John]]

             SEE ANGEL, JOHN.

## Angelo[[@Headword:Angelo]]

             saint and martyr, a Carmelite, and by family a Jew, was born at Jerusalem in 1185. After having passed many years in a hermitage in the desert of Mount Carmel, he sailed to Sicily, believing that God had called him thither to convert the inhabitants. By his holy example and earnest labors he effected much good, but was assassinated by Belingar (or Berenger), May 5, 1220. His festival is kept on May 5. See Baillet, May.

## Angelo And Agostino[[@Headword:Angelo And Agostino]]

             Italian architects, were brothers; born at Sienna; and the most illustrious disciples of the school of Giovanni of Pisa. They erected the northern facade of the cathedral, made two new gates to the city, began the church and convent of San Francesco and the Church of Santa Maria, and finished the tower of the Public Palace.

## Angelo, Michael[[@Headword:Angelo, Michael]]

             (Amerighi Michelangelo da Caravaggio), an Italian painter, was born at Caravaggio, a village in the Milanese, in 1569. While a lad, he was employed to prepare plaster for the frescopainters of Milan. From seeing them work he became inspired with the ambition to become an artist; and soon, without instruction from any master, became an excellent imitator of nature, and adopted a singular style, characterized by daring lights and shadows, which became highly popular. While young, he lived at Venice, and there studied the works of Giorgione. He afterwards went to Rome,  and executed his first production in that city in concert with Cavaliere Giuseppe Cesari. His chief works at Rome are the Crucifixion of St. Peter, in the Church of Santa Maria del Popolo, and the Entombing of Our Saviour, in the Chiesa Nuova. There is a picture by him at Naples of the Scourging of Christ, and in San Martino is another, representing Peter Denying Christ, one of his most famous works. His paintings are characterized by wonderful vigor and admirable distribution of light and shade. He died at Rome in 1609.

## Angelo, Rocca[[@Headword:Angelo, Rocca]]

             of the order of St. Augustine, educated at Rome, Venice, Perugia, and Padua. Pope Sixtus V employed him to superintend the printing of the Bible, Councils, and Fathers; and to his care the Auqustines of Rome owe “the Bibliotheca Angelica,” the “Library of the Vatican,” that “of Theology and Holy Scripture,” etc. He died at Rome, April 7, 1620. — Landon, Eccl. Dict. s.v.

## Angelocrator (Or Engelhardt), Daniel[[@Headword:Angelocrator (Or Engelhardt), Daniel]]

             a German theologian, was born at Corbach in 1569, and died in 1634, as superintendent and pastor of Roethen. Among other theological works, he wrote, Chronologia Antoptica (Cassel, 1601): — Doetrina de Pondeniib s,—-Mensuris, et Monetis (Marburg, 1617). See Hoefer, Nouv. Biog. Generale, s.v.

## Angelology of the Jews[[@Headword:Angelology of the Jews]]

             SEE DEMONOLOGY.

## Angelome[[@Headword:Angelome]]

             was a religious writer of the Benedictine order. The time of his birth is unknown. While young, he entered the Monastery of Luxeuil, and from thence passed to the school of Palais. He then went to the court, where he received much favor from Lothaire. He afterwards retired to Luxeuil, and gave himself up entirely to the work upon the Scriptures. His style was clear and precise. He died in 854. He wrote in Latin commentaries On Genesis: — On the Books of Kings (Rome, 1565): — On the Canticles (Cologne, 1531, by John Prael): — On the Four Gospels. See Hoefer, Nouv. Biog. Generale, s.v.

## Angels And Archangels[[@Headword:Angels And Archangels]]

             in Christian art. The early artistic representations of these reproduce the ideas concerning them which have prevailed in the Church, and these come before us in a series of monuments from the 4th to the close of the 14th century.

I. First Centuries. — These monuments are, for the first five hundred years or more, almost exclusively from the West, and probably not earlier than  A.D. 400. D'Agincourt (Histoire de l' Art, 5, 5) thinks that the earliest of these' is a representation of Tobias and the angel in the Cemetery of St. Priscilla, and of the 2d century. The angel has a human figure and the dress commonly assigned to apostles and other Scripture personages, but is without wings.

II. Fourth and Fifth Centuries. — The first representation of angels in mosaic is supposed to be that of the Church of St. Agatha at Ravenna, and believed by Ciampinus to belong to the beginning of the 5th century. The first to which a date can be positively assigned are those in the Church of Santa Maria Maggiore at Rome, put up by Xystus III A.D. 432-440. On the Arcus Triumphalis of this church is a series of mosaics of great interest, among them being the Worship of the Magi, in which four archangels appear as ministering to a king, and thus teaching the divinity of Christ. To this period is to be assigned the diptych of Milan, containing angels as created beings doing service unto Christ.

III. Sixth Century. — In this century we notice the following examples: the triumphal arch of the Church of Sts. Cosmas and Damianus at Rome, about 530; and the mosaics of St. Michael the Archangel at Ravenna, about 545.

IV. From A.D. 600 to 800. — Art monuments of this period are few in number, and contain nothing to call for special remark save that, in the 8th century particularly, the wings of angels became more and more curtailed in proportion to the body. One such example in sculpture is Michael and the Dragon. SEE MICHAEL.

V. Eastern and Greek. — Early monuments of Christian art in the East are very rare, many having been destroyed by the iconoclasts, the Saracens and Turks. The earliest Greek example is a representation of an angel in a MS. of Genesis, Imperial Library at Vienna, believed to be of the 4th or 5th century. It is a human figure, winged, and without nimbus or other special attributes. The fiery sword, etc., spoken of in Genesis 3 is there represented, not as a sword in the hand of the angel, but as a great wheel of fire beside him. Next in date is the Ascension, in a Syriac MS. of the gospels, A.D. 586, written and illuminated at Zagba, in Mesopotamia, in which is a representation of the order of angels designated as “thrones” and cherubim, known as a Tetramorphon (q.v.). Four other angels in human form and winged are represented as ministering to their Lord; two as  bearing him up in their hands, two offering him crowns of victory, while two others minister to men, asking of the apostles, “Why stand ye gazing up into heaven?” According to Dionysius (Celestial Hierarchy), celestial beings are divided into three orders. In the first are the “thrones,” the seraphim, and cherubim; in the second are dominions, authorities, and powers; and in the third, principalities, archangels, and angels.

VI. In Later Greek Art.—The language of the Painter's Guide of Panselinos, a monk of Mount Athos in the 11th century, may be regarded as embodying the unchanging rules of Greek religious art from the 8th century to the present time. The writer says, as to the first order, that “the thrones are represented as wheels of fire compassed about with wings; their wings are full of eyes, and the whole is so arranged as to produce the semblance of a royal throne. The cherubim are represented by a head and two wings. The seraphim have six wings, whereof two rise upward to the head, and two droop to the feet, and two are outspread as if for flight.” Of those in the second order he says, “‘These are clothed in white tunics reaching to the feet, with golden girdles and green outer robes. They hold in the right hand staves of gold, and in the left a seal formed thus      .” Of the third order he writes, “These are represented vested as warriors, and with golden girdles, and hold in their hands javelins and axes.”

VII. Attributes of Angels. — The two sources of information respecting the attributes regarded as proper to angels in these early times are Dionysius and actual monuments. Dionysius says that angels are represented as of human form in regard to the intellectual qualities of man, and of his heavenward gaze, and the lordship and dominion which are naturally his; that bright vesture, and that which is of the color of fire, are symbolical of light and of the divine likeness; while sacerdotal vesture serves to denote their office in leading to divine and mystical contemplations, and the consecration of their whole life unto God. He mentions, also, girdles, staves or rods (significant of royal or princely power), spears and axes, instruments for measurement or of constructive art, among the insignia occasionally attributed to angels. Turning to monuments, we find to be noted,

1. The Human Form. — In the earlier monuments angels were represented as men, and either with or without wings. The prevailing opinion, however, of early Christian writers was that this manifestation was not actual flesh, but only a semblance.

2. Wings. — Heavenly messengers have been represented in all ages of the Church as furnished with wings. As to the number of these wings, two only appear in the earlier representations, No examples of four or of six wings are known earlier than the 9th century.

3. Vesture. — The vesture assigned to angels, in various ages of the Church, has ever been such as was associated in men's minds with the ideas of religious solemnity, and, in the later centuries, of sacerdotal ministry. In the mosaics of the 5th and 6th centuries, at Rome and Ravenna, we find white vestments generally assigned them, resembling those of apostles. In mosaics believed to be of the 7th century (St. Sophia, Thessalonica), angels have colored outer robes over a long white tunic, and their wings colored too, red and blue prevailing — red as the color of flame, and symbolical of holy love; blue as significant of heaven, and of heavenly contemplation or divine knowledge.

4. The Nimbus. — Before the middle of the 5th century angels were sometimes represented without the nimbus, but after that era this ornament is almost invariably assigned to them.

5. The Wand of Power.—Only in exceptional instances, during the first eight centuries, are angels represented as bearing anything in the hand. Three examples may be cited, in mosaics, of the 6th century, at Ravenna, in which angels attendant on our Lord hold wands in their hands, which may either represent the rod of divine power, or, as some have thought, the “golden reed” — the “measuring reed,” assigned to the angel in Rev 21:15, as in Eze 40:3. The representations of archangels, particularly of Michael, as warriors with sword, or spear, and girdle, are of later date.

6. Instruments of Music. — In the Ravenna mosaic already referred to, the “Seven Angels” are represented holding trumpets in their hands. In the later traditions of Christian art, representations of angels as the “choristers of heaven” have been far more common, various instruments of music being assigned to them Smith, Dict. of Christ. Antiq. s.v.

## Angels Of Churches[[@Headword:Angels Of Churches]]

             (Bishops). It does not appear that the bishops of the primitive Church were commonly spoken of under this title; nor, indeed, did it become the ordinary designation of the episcopal office. Instances, however, of this  application of it occur in the early Church historians, as, e.g. in Socrates (lib. 4, c. 23), who so styles Serapion, bishop of Thomais.

By Presbyterian writers the angel of the vision has been variously interpreted: 1. Of the collective presbytery; 2. Of the presiding presbyter, which office, however, it is contended, was soon to be discontinued in the Church, because of its foreseen corruption; 3. Of the messengers sent from the several churches to St. John.

On the other hand, as St. John is believed on other grounds to have been pre-eminently the organizer of episcopacy throughout the Church, so here in this wonderful vision the holy apostle comes before us very remarkably in this special character; and in the message which he delivers, under divine direction, to each of the seven churches through its angel, many recognise a most important confirmation of the evidence on which they claim for episcopal government the precedent, sanction, and authority of the apostolic age.

## Angelus[[@Headword:Angelus]]

             a prayer to the Virgin, commonly said in the Roman Church three times a day, viz., in the morning, at noon, and in the evening, when the bell is sounded thrice, three strokes each time. Pope John XXII instituted this office in 1316, and several popes have granted indulgences to those who say the Angelus on their knees. — Landon, Eccl. Dict. 1. 370.

## Angelus Pacis[[@Headword:Angelus Pacis]]

             (the angel of peace). In the ancient Greek Church the catechumens were taught to offer in their prayers a special petition “for the angel of peace.” St. Chrysostom often mentions this petition in his Homilies; as in his third, upon the Colossians, where he says. “Every man has angels attending him, and also the devil very busy about him. Therefore we pray and make our supplications for the angel of peace.” In a sermon, he tells his auditory, “They might know there were angels of peace by hearing the deacons always in their prayers bidding men pray for the angel of peace.” This undoubtedly refers to the forementioned form of prayers, wherein the catechumens are directed to ask of God the protection of “the angel of peace.” See Bingham, Christian Antiquities, bk. 14, ch. 5, sec. 4.

## Angelus, Christopher[[@Headword:Angelus, Christopher]]

             a Greek scholar, born in the Peloponnesus about the middle of the 16th century, died Feb. 1, 1638. Being compelled by the Turks to leave his country, he fled to England, where he was enabled by the support of the bishop of Norwich and of several members of the clergy to study at the universities of Cambridge and Oxford. He was subsequently appointed teacher of Greek in Baliol College, Oxford, which position he retained until his death. He published an account of his flight from Greece (Oxford, 1619, in Greek and in English); a work on the Greek religion (Enchiridion de Institutis Greacis, Cambridge, 1619, in Greek and Latin); Encomium on the Kingdom of Great Britain (Cambridge, 1619); De Apos tasia Ecclesiae et de Homine peccati, scilicet Antichristo (London, 1624, 4to). — Wood, Athen. Oxon. vol. 1; Gentleman's Mag. 64, 785; Hoefer, Biog. Generale, 2, 651.

## Angennes, Charles d[[@Headword:Angennes, Charles d]]

             cardinal of Rambouillet, called St. Euphemtius, was first bishop of Mons, and during his episcopate the Huguenots seized Mons and devastated Saint-Julien.. He was present at the Council of Trent, and went as ambassador of France to Gregory XIII; and died in 1517. See Hoefer, Nouv. Biog. Generale, s.v.

## Angennes, Claude d[[@Headword:Angennes, Claude d]]

             a French prelate, was born at Rambouillet in 1534. He was bishop of Nayon and peer of France, then bishop of Mons. He studied philosophy at Paris, and law at Bourges and Padua. In 1568 he was sent with an embassy to Cosmo de' Medici. In 1585 he assisted at the assembly of the clergy at Paris, where he eloquently defended the liberty of the Gallican Church. Henry III selected him to bear the news of the death of the duke of Guise and the cardinal of Lorraine to Sixtus V. He died March 15, 1601. He wrote, Remontrance du Clerge de France (1585): — Lettre de l'Eveque du Mons, avec la Reponse faite par un Docteur en Thdologie, en laquelle est. repondu:a ces deux Doutes: Si on peut suivre en suerete de conscience le parti du Roi de Navarre et le reconnaitre pour roi, et si l'acte de Frere Jacques Clement doit etre approuveen conscience, et s'il est louable ou non (Paris, 1589), See Hoefer, Nouv. Biog. Generale, s.v.

## Anger[[@Headword:Anger]]

             (usually אִŠ, aph, ὀργή), the emotion of instant displeasure, which arises from the feeling of injury done, or the discovery of injury intended, or, in many cases, from the discovery of the omission of good offices to which we supposed ourselves entitled; or, it is simply the emotion of displeasure itself, independent of its cause or its consequences. “Like most other emotions, it is accompanied by effects on the body, and in this case they are of a very marked kind. The arterial blood-vessels are highly excited; the pulse, during the paroxysm, is strong and hard, the face becomes red and swollen, the brow wrinkled, the eyes protrude, the whole body is put into commotion. The secretion of bile is excessive, and it seems to assume a morbid consistency. In cases of violent passion, and especially in nervous persons, this excitement of the organs soon passes to the other extreme of depression; generally, this does not take place till the anger has subsided, when there follows a period of general relaxation. The original tendency to anger differs much in individuals according to temperament; but frequent giving way to it begets a habit, and increases the natural tendency. From the nature of anger, it is easy to see that it must be — often at least — prejudicial to health. It frequently gives rise to bile, fever, inflammation of the liver, heart, or brain, or even to mania. These effects follow immediately a fit of the passion; other evil effects come on, after a time, as the consequence of repeated paroxysms, such as paralysis, jaundice, consumption, and nervous fever. The milk of a mother or nurse in a fit of passion will cause convulsions in the child that sucks; it has been known even to occasion instant death, like a strong poison. The controlling of anger is a part of moral discipline. In a rudimentary state of society, its active exercise would seem to be a necessity; by imposing some restraint on the selfish aggressions of one individual upon another, it renders the beginnings of social co-operation and intercourse possible. This is its use, or, as it is sometimes called, its final cause. But the more social intercourse comes to be regulated by customs and laws, the less need is there for the vindictive expression of anger. It seems an error, however, to suppose that the emotion ever will beor that it ought to be extirpated. Laws themselves lose their efficacy when they have not this feeling for a background; and it remains as a last resource for man, when society — as it does every now and then — resolves itself into its elements. Even in the most artificial and refined states of society, those minor moralities on which half the happiness of social intercourse depends, are imposed upon the selfish, in great measure, by that latent fund of anger which every man is known to carry about with him.” — Chambers, Encyclopxdia, s.v.

Anger is not evil per se. The mind is formed to be angry as well as to love. Both are original susceptiIilities of our nature. If anger were in itself sinful, how could God himself be angry? How could He, who was separate from sin and sinners, have looked round upon men with anger? An essentially immoral character cannot attach to it if it be the mere emotion of displeasure on the infliction of any evil upon us. Anger may be sinful, when it arises too soon, without reflection, when the injury which awakens it is only apparent, and was designed to do good. The disposition which becomes speedily angry we call passionate. When it is disproportionate to the offense; when it is transferred from the guilty to the innocent; when it is too long protracted; it then becomes revengeful (Eph 4:26; Mat 5:22; Col 3:8). When anger, hatred, wrath, are ascribed to God, they denote his holy and just displeasure with sin and sinners. In him they are principles arising out of his holy and just nature, and are, therefore, steady and uniform, and more terrible than if mere emotions or passions. See Paley, Mor. Fhil. ch. 7, vol. 1; Secker, Sermons, serm. 28; Fawcett, Essay on Anger; Seed, Posth. Serm. 11; Buck, Dict. s.v.

## Anger, Rudolph[[@Headword:Anger, Rudolph]]

             a Protestant theologian of Germany, was born in the year 1806 at Dresden, and died, as doctor and professor of theology of the Leipsic University, Oct. 10. 1866, at the Elster watering-place. He published, De Temporum in Actis Apostolorum Ratione (Lips. 1830-33): — Beitrage zur historisch- kritischen Einleitung in das Alte u. Neue Testament (ibid. 1843): — De Onkelo, Chaldaico, quem ferunt Pentateuchi Paraphraste, etc. (ibid. 1846, in particulae): — Der Stern der Weisen und das Geburtsjahr Christi (ibid. 1847): — Zur Chronologie des Lehramtes Christi (ibid. 1848): — Synopsis Evangeliorum Matthaei, Marci, Lucce, cum Locis qui supersunt Parallelis, etc. (ibid. 1852): — Ratio, qua Loci Veteris Testamenti in Evangelio Matthei Laudantur (ibid. 1861-62, iii particuloe). In connection with W. Dindorf, he edited and annotated the Pastor Hermae See Zuchold, Bibl. Theol. 1, 30. (B. P.)

## Angerbode[[@Headword:Angerbode]]

             in Norse mythology, was a powerful giantess, a Jetten or Jote woman, wife of the evil demon Loki, and by him mother of three frightful monsters — of the abominable goddess of death, Hel (Hela); of Fenris, a wolf, whose open mouth reaches heaven and earth; and of the huge snake Jirmungand.

## Angerona (Or Angeronia)[[@Headword:Angerona (Or Angeronia)]]

             in Roman mythology, was a goddess, about whom conflicting stories are found. For the most part, mythologists are agreed that she was the goddess of fear and apprehension. She was represented with a sealed mouth, in explanation of which it was said that secrecy and silence were the best remedy for fear and apprehension. Her statue stood in Rome on the altar of Volupia, goddess of pleasure, by whom she was ruled. Others say her sealed mouth denoted that the name of Rome was to be kept secret.

## Angeronalia[[@Headword:Angeronalia]]

             was a festival in honor of the goddess Angerona, which was celebrated yearly on Dec. 12, when sacrifices were offered to her in the Temple of Volupia at Rome.

## Angers (Andegavense)[[@Headword:Angers (Andegavense)]]

             a town in France, where the following councils were held: 453, for celibacy; 1055, against Berengar, archdeacon of Angers, for heresy; 1062, on the same subject; 1279, where four canons were made for the regulation of the clergy; 1366, on discipline; 1448, for reforms. — Smith, Tables of Church Hist.; Landon, Manual of Councils.

## Angers, Councils Of[[@Headword:Angers, Councils Of]]

             (Concilium Andegavense). Angers is an episcopal city of France, sixty- seven leagues from Paris. Several synods were held there.

I. Held in 453, in order to consecrate a bishop to the see of Angers; Leo, archbishop of Bourges, presided., The council, before separating, made twelve canons for the better maintenance of discipline. The first is to the effect that since the emperor had granted to the bishops the power of trying civil causes, the clergy should, in every case of difference among themselves, apply to them instead of the lay authorities. The clergy were forbidden to engage in any secular business. Wandering monks were to be excommunicated; assaults and, mutilation were forbidden. ‘The fourth canon deprives those of the clergy who would not abstain from intercourse with all “strange” women, i.e. all who were not near relations.

II. This council was held about 1055, against Berenger (q.v.), who maintained that the body and blood of our Lord are not really present in the eucharist, etc. He was condemned in twelve councils, of which this is one.

III. Held Oct. 22, 1279, by John de Monsoreau, archbishop of Tours. Five canons were made, one of which punished excommunicated clergy with the loss of the profits of their benefices as long as the period of excommunication lasted. The second canon forbids the bishop's officials to  require any fee for sealing letters, of orders, under pain of suspension or excommunication.

IV. This council was, held March 12, 1365, by Simon Renoul, archbishop of Tours, and seven of his suffragans. Thirty-four articles were drawn up, the first relating to proceedings at law, others to the immunities of the Church, and a few tend directly to the correction of morals.

V. A provincial council of Touraine was held at Angers in July, 1448, by John, archbishop of Tours, with his suffragans. Seventeen regulations were made for the reformation of abuses. The third orders all priests to say the Office for the Dead, with three lessons at least, every day that was not a holy day. The fourth forbids giving the daily distribution to those of the clergy who were not present at the holy office. The fifth forbids all talking in the choir. The council also orders, in canon seven, that the Word of God should be preached only in churches, and with becoming dignity; and forbids the preacher to make use of loud cries or extravagant gestures: it also forbids clandestine marriages, and the silly tumult and noise made in derision when any one marries a second or third time, commonly called charivari.

VI. Held in 1583, being a continuation of one held at Tours in the same year, which, on account of the plague, which had broken out in that city, was transferred to Angers. Several regulations were made: First, upon the subject of holy baptism, directions were given as to the choice of god- parents; it was also forbidden to rebaptize, even conditionally, in cases where that sacrament had been administered by heretics, provided the matter and form of words and intention had been preserved. Secondly, confirmation, the holy eucharist, the sacrifice of the mass. marriage, orders, the celebration of the festivals, and the worship of relics were treated of. Thirdly, the subjects of reform, ecclesiastical discipline, the duty of bishops, canons, curates, etc., were discussed; among other regulations, the monks were ordered to preserve the tonsure large and distinct, and to shave their beards. Fourthly, a rigid abstinence from meat every. Wednesday and during all Advent was enjoined them. With respect to nuns, it was forbidden to appoint any one to be abbess or prioress under forty years of age and eight of profession.

Matters concerning the burial of the dead, ecclesiastical jurisdiction, visitations, the preservation of ecclesiastical property, seminaries, schools,  and universities were also discussed in this council, and the regulations agreed upon were confirmed by a bull of Gregory XIII of the same year, and published by order of king Henry III. See Labbe, Concil. 15, 1001.

## Angerville (or Angarvill, alias Bury), Richard De[[@Headword:Angerville (or Angarvill, alias Bury), Richard De]]

             An English prelate of the 14th century, son of sir Richard Angerville, was born at Bury, Suffolk, and educated at Oxford, where he attained to great eminence in learning; was governor to king Edward III while a prince, and the latter afterwards advanced him to be his cofferer, treasurer of his wardrobe, dean of Wells, bishop of Durham (1333), chancellor, and lord treasurer of England (1334). He was noted for his charities, bestowing on the poor every week eight quarters of wheat baked, and other benefactions. He was a great lover of books, confessing himself "extatico quodam lihrorum amore potenter abreptum," and he had more books than all the  bishops of England in that age put together, which library he bequeathed to the University of Oxford. The most eminent foreigners were his friends, and the most learned Englishmen were his chaplains until his death, April 14, 1345. He wrote Philobiblos. See Fuller, Worthies of Enfland (ed. Nuttall), 3:166.

## Angeya[[@Headword:Angeya]]

             in Norse mythology, was one of the nine Jote, or giant, maidens, who bore the god Heimdall on the border of the earth. They were all mother to him, Odin being his father.

## Angilbert[[@Headword:Angilbert]]

             archbishop of Milan, lived in the first half of the 9th century. Being called to the archiepiscopacy in 828, he applied himself first to the re-establishing of discipline in his diocese, and summoned from France two monks, Leutgaire and Nildemar, who assisted him in this work of reform. See Hoefer, Nouv. Biog. Generale, s.v.

## Angilbert, St[[@Headword:Angilbert, St]]

             a noble Frank, first councillor of the Italian King Pepin and of Charlemagne. He is said to have been married to Bertha, the daughter of Charlemagne, but to have retired in 790, with the consent of his wife, to the convent of Centule (now St. Riquier). In 794 he became abbot of this convent, and died Feb. 18, 814. He is the author of a history of the abbey of Centule and of several poetical works, and was surnamed the Homer of his times. See Acta Sanctorum, Feb. 18; Ceillier, Auteurs sacres, vol. 18.

## Angilram[[@Headword:Angilram]]

             bishop of Metz from 768 to 791, also abbot of the monastery Senones, and arch-chaplain of Charlemagne. After 789 he bore the title archbishop as a personal distinction. His name is celebrated in the history of the Canon Law by a collection of laws respecting legal proceedings against bishops, called Capitula Angilrami. According to some Codd. they were presented by Angilram to Pope Adrian, but, according to others, presented by Adrian to Angilram. They are generally regarded as spurious (see Rettberg, Kirchengeschichte Deutschlands, 1, 501; and Herzog, s.v. Angilram), and as extracts from the Pseudo-Decretals; but their authenticity has been defended by Wasserschleben, Beitrage zur Geschichte derfalschen Decretalen. — Hase, Church History, p. 185. SEE DECRETALS.

## Angiolillo[[@Headword:Angiolillo]]

             (called Roccadirame), a Neapolitan painter, lived about 1450, and studied under Antonio Solario. Dominici says he painted some works for the churches at Naples, one of the best being a picture in the Church of San Lorenzo, representing the Virgin and Infant, with saints. He died about 1458.

## Angiolini, Francesco[[@Headword:Angiolini, Francesco]]

             an Italian Jesuit, was born in 1738. He studied at Bologna, and was appointed professor of literature at the college of the Jesuits in Modena. He died in 1788. At the period of the suppression of this order in Italy, he retired to Verona, where he translated into Italian the history of the Jews, by Josephus — Giosefo Flavio, Delle Antichita de' Giudei (Verona, 1779- 80; Rome, 1792; Milan, 1821). He also translated into Italian several tragedies of Sophocles and Euripides — Elettra, Edipo, Antigone:— Tragedie di Sofocle, e il Ciclope di Euripide, Traduzione IIlustrata con Note (Rome, 1782). The translator here united certain poems in Italian, Latin, Greek, and Hebrew. At the tidings that the empress Catherine of Russia accorded an asylum to the members of the Order of Jesuits, Angiolini went to Russia with his two brothers, and became professor in the newly founded universities of Polotsk, Witepsk, Mohilov, and Moscow. He left in manuscript a history of his order after its establishment  in Russia, continued by Ignatius Peter Buoni down to 1830. It is uncertain whether or not this work was ever published. See Hoefer, Nouv. Biog. Generale, s.v.

## Angiras[[@Headword:Angiras]]

             in Hindu mythology, are certain deities emanating from Brahma, to whom he committed the power of creation. Other similar deities are Atri, Bhrigu, Daksha, Marilshi, Narada, Palaha, Pilastya, and Varishka.

## Angitia[[@Headword:Angitia]]

             (the strangler), in Roman mythology, was a goddess of the inhabitants round about the Fucinian Sea, who, well versed in the knowledge. of poisons and their antidotes, received her name from her skill in strangling snakes. Some have placed her in Grecian mythology, and have therefore called her a daughter of AEetes, and thus a sister of Medea.

## Angles, Joseph[[@Headword:Angles, Joseph]]

             was a Franciscan of the province of Compostella, and native of Valencia, Spain, who rendered himself famous in the 16th century. He governed the Reformed nuns of Madrid in the quality of confessor, and finally was raised to the see of Bosa, in Sardinia. He wrote, Flores Theologicarum Quaestionum, in Primum Librum Sententiarum (Lyons, 1584): — Flores in Secundum Librum Sentent. (ibid. 1587,1597): — Flores inm Tertium Librum Sentent: — Flores in Quartum Librum (Burgos, 1585). — Landon, Eccles. Dict. s.v.

## Anglican Church[[@Headword:Anglican Church]]

             another name of the Established Church of England. The phrase “Anglican Churches” is coming into general use as the collective title of the Established Church of England and Ireland, the Scottish Episcopal Church, the Protestant Episcopal Church of the United States, and the missionary churches established by any of these three bodies. The Churchman's Calendar for 1865 gives the following synoptical view of the Anglican Churches: 1. England, 2 archbishops, 26 bishops; 2. Ireland, 2 archbishops, 10 bishops; 3. Scotland, 8 bishops; 4. Mediterranean, 1 bishop; 5. United States, 38 bishops; 6. British America, 9 bishops; 7. West Indies, 6 bishops; 8. Asia, 8 bishops; 9. Africa, 8 bishops; 10. Oceanica, 14 bishops. SEE ENGLAND, CHURCH OF.

## Anglican Councils[[@Headword:Anglican Councils]]

             a designation given to the English general councils, of which the precise locality is unknown; e.g. A.D. 756, one of bishops, presbyters, and abbots, held' by archbishop Cuthbert to appoint June 5 to be kept in memory of the martyrdom of St. Boniface and his companions; A.D. 797 or 798, held by Ethelheard preparatory to his journey to Rome, to oppose the archbishopric of Lichfield.

## Angling[[@Headword:Angling]]

             the art of taking fish with a hook and line. The word חִכָּה, chakkah', which the Auth. Vers. renders “angle” in Isa 19:8; Hab 1:15, is the same that is rendered “hook” in Job 41:1; Job 41:12. The Scriptures contain several allusions to this mode of taking fish. The first of these occurs as early as the time of Job: “Canst thou draw out leviathan with an hook; or his tongue [palate, which is usually pierced by the hook] with a cord [line], which thou lettest down? Canst thou put a hook into his nose, or bore his jaw through with a thorn?” (Job 41:1-2). This last phrase obviously refers to the thorns which were sometimes used as hooks, and which are long after mentioned as the thorns of fishing (Amo 4:2), in the Auth. Vers. “fish-hooks.” Of the various passages relating to this subject, the most remarkable is that which records, as an important part of the “burden of Egypt,” that “the fishers also shall mourn; and all they that cast angle [the hook] into the brooks shall lament, and they that spread nets upon the waters shall languish” (Isa 19:8). In this poetical description of a part of the calamities which were to befall Egypt, we are furnished with an account of the various modes of fishing practiced in that country, which is in exact conformity with the scenes depicted in the old tombs of Egypt. See FISH. Angling appears to have been regarded chiefly as an amusement, in which the Egyptians of all ranks found much enjoyment. The Egyptian hooks were of bronze, as appears from the specimens that have been found. Insects, natural or artificial, were not used in angling, ground bait being exclusively employed; and the float does not appear to have been known (Wilkinson's Anc. Egyptians, 3, 54). The fish caught in the lake of Tiberias were, some time since, taken exclusively with the rod and line, in the absence of boats upon that water; and probably this is the case still. An instance of this occurs in the case of Peter, who was directed by Christ in this manner to procure a miraculous supply of money to pay the temple tax (Mat 17:27). SEE HOOK.

## Anglo-Calvinist[[@Headword:Anglo-Calvinist]]

             is a name given by some writers to the members of the Church of England, as agreeing with the other Calvinists in most points excepting Church government.

## Anglo-Catholic Church[[@Headword:Anglo-Catholic Church]]

             a title recently adopted by the Puseyite or Romanizing portion of the Church of England. SEE PUSEYITES.

## Anglo-Saxon Church[[@Headword:Anglo-Saxon Church]]

             SEE ENGLAND, CHURCH OF.

## Anglo-Saxon Church (2)[[@Headword:Anglo-Saxon Church (2)]]

             SEE ENGLAND, CHURCH OF.

## Anglo-Saxon Versions[[@Headword:Anglo-Saxon Versions]]

             The gospels, besides being published by Marshall and Thorpe, were also published in 1865 by Bosworth; and an admirable edition of the Anglo- Saxon gospels is now in course of publication at the Cambridge University Press, under the editorship of the Rev. W. W. Skeat. In this edition the readings of all the MSS., including the Lindisfarne and Rushworth glosses, are carefully given. Excellent descriptions of the MSS. and of the printed editions are furnished in the introductions to part 2 (St. Mark) and part 3 (St. Luke). (B. P.)

## Anglo-Saxon Versions of The Holy Scriptures[[@Headword:Anglo-Saxon Versions of The Holy Scriptures]]

             No translation of the entire Bible was made into the language of the Anglo- Saxons; although the substance of the Bible history was fragmentarily thrown into verse by the bards, especially Caedmon (Metrical Paraphrase of Parts of the Holy Scriptures in Anglo-Saxon, with an English translation, notes, etc. by Benjamin Thorpe, Lond 1832, 8vo). SEE AUTHORIZED VERSION.

At an early period, however, glosses, or interlineary translations of the Vulgate into the vernacular tongue of our an; cestors, began to be made by the monks. Some of these are still extant. The oldest is the celebrated Durham Book, preserved among the Cotton MSS. in the British Museum. The Latin text of this MS. was written by Eadfrith, bishop of the Church of Holy Isle, some time before the year 688; it received many decorations from the combined skill of Bishop Ethilwold and Billfrith the anchorite, and it was finally glossed over into English (of gloesade on Englisc) by Aldred, who describes himself as “Presbyter indignus et miserrimus,” and ascribes his success to “Godes fultume & Sci Cuthberhtes.” The work existed first in four separate volumes, but these were at an early period collected into one. The date of Aldred's gloss is supposed to be before A.D. 900. The next of these versions is the Rushworth Gloss of the Gospels, preserved in the Bodleian Library at Oxford; it closely resembles the Durham book in form, arrangement, and style of execution, and is regarded as of almost equal antiquity with it. Its authors were Farmen and Owen, priests at Harewood, and the Latin text was written by one Macregol. Another Anglo-Saxon translation of the gospels is extant, the author of which is unknown; it is believed to have been executed near the time of the Norman conquest, and bears traces of having been made from one of the ante-hieronymian Latin versions. A translation of the Heptateuch, or first seven books of the Bible, was made by AElfric, archbishop of Canterbury, who died in 1006; and there is in the Cottonian Collection a MS. of a translation of the Book of Job, also ascribed to him. Of the same date is a gloss on the Proverbs by an unknown author, also among the Cotton MSS. Of the Psalter an interlineary translation was made at a very early period (about 706) by Adhelm., bishop of Sherborn, but of this no MS. remains.

It is reported that King Alfred was also engaged at the time of his death on a translation of the Psalms (William of Malmesbury, De Gest. Reg. Angl. p. 44, E. T. p. 121, ed. Bohn), and other parts of the Bible are said also to have been translated by him. There are other versions of the Psalms in Anglo-Saxon extant in MS. An edition of the Four Gospels was printed at London in 1571, in 4to, with an English translation; it was edited by Archbishop Parker, with a preface by John Fox, the martyrologist. This edition was reprinted by Dr. Marshall, with improvements from the collation of several MSS. by Fr. Junius, Jr. (Dort, 1665, 4to; reissued with a new title-page, Amst. 1684). The best edition of the Gospels is that of Thorpe (London, 1842, 12mo). AElfric's Heptateuch and Job were published by Thwaites (Oxford, 1699, 8vo). Two editions of the Anglo-Saxon Psalter have been issued: the former by Spelman (London, 1640, 4to); the latter by Thorpe (Oxford, 1835, 4to). Mill made use of the Anglo-Saxon versions for critical purposes in his edition of the Greek Testament. Critics are divided as to their value in this respect. Tischendorf has, however, made use of them in his edition (see his Prolegomena, p. 255, ed. 1859). SEE VERSIONS (OF THE BIBLE).

## Anglus, Thomas[[@Headword:Anglus, Thomas]]

             a Roman Catholic theologian, was born in England in 1582. and died July 6, 1676. He was for some time principal of the English College at Lisbon, and assistant principal of the English College at Douai. He lived for a lonr time at Rome and Paris, defended the peripatetic philosophy against Descartes, tried to develop the theological doctrines of freedom and grace from Aristotelian principles, and was involved in a controversy with the Molinists (q.v.) and the Jansenists. He wrote a number of mystical books, most of which have been put into the Index. His principal works are: De mundo (Paris, 1642); Institutiones peripateticce (Lyons, 1646); Institutiones theologicce (1652). He assumed sometimes the names Candidus, Albius, Bianchi, and Richworth, but his true name seems to have been White. — Biog. Britannica, s.v.; Bayle.

## Ango, Pierre[[@Headword:Ango, Pierre]]

             a French Jesuit, lived in the last half of the 17th century. He taught mathematics at Caen, and wrote several works on physics: L'Optique, divisee en trois livres, ou l'on demontre: 1° La' Propagation et les Proprietez de la Lumiere; 2° La Vision; 3°. La Figure et la Disposition des Verres qui servent a la perfectionner (Paris, 1682): — Pratique Generale des Fortifictions, pour les tracer sur le papier et sur le terrein sans avoir egard a aucune methode particuliere (Moulins, 1679). He also wrote other works. See Hoefer, Nouv. Biog. Generale, s.v.

## Angola[[@Headword:Angola]]

             a country on the western coast of Africa. It was discovered in 1486 by the Portuguese, who soon after began to form settlements on the river Congo and at various points south of that river. They still have a number of forts and commercial establishments at different places, in some instances extending many hundreds of miles into the interior, where the Portuguese colonists and natives meet for the purpose of trading. The Portuguese claim dominion over a population of about 360,000 souls. Toward the middle of the 16th century the diocese of Angola was established, and a large number of the inhabitants nominally received into the-Roman Catholic Church; but with the decline of the Portuguese, also the hold which the church had of the native population became weaker. A large portion of them, however, are desirous to be regarded as members of the Roman Catholic Church, although in 1857 there were only six priests for all Angola. The Roman Catholic population may be estimated at about 100,000 souls. — Schem, Ecclesiastical Year-book. SEE AFRICA.

## Angouleme, Louis, Emmanuel De Valois[[@Headword:Angouleme, Louis, Emmanuel De Valois]]

             du d', a French noble and prelate, was born in 1596. He was at first comte d'Alais, then bishop of Agde, and finally turned soldier. He became governor of Provence in 1637, succeeded to the dukedom in 1650, and died in 1653.

## Angradus[[@Headword:Angradus]]

             SEE AIGRADUS.

## Angriani (Aygriani, Or Aygnani), Michael[[@Headword:Angriani (Aygriani, Or Aygnani), Michael]]

             (more commonly known as Michael of Bologna, where he was born about the middle of the 14th century and entered the order of Carmelites),  studied at Paris, and in 1354 was named regent of the Carmelite convent in that city; subsequently, about 1372, he was appointed definitor of the province of Bologna. The great schism which divided the Roman Church after the death of Gregory XI caused vast division also among the religious orders, and especially among the Carmelites. The convents of France, Spain, Scotland, and Naples attached themselves to the party of Clement VII, as did also Bernard, the seventeenth general of the order, who for that reason was deposed by pope Urban; and in a general chapter held at Bruges in 1379, and in another at Milan in 1381, Michael Angriani was elected in his place. However, in 1386, he was deposed by Urban himself without any cause being assigned, upon which he retired into the convent at Bologna, where he died, Nov. 16, 1400 (according to the most probable opinion; Trithemius says in 1416). His works are, Questiones Disputatce in Libros IV Sentent. (Milan, 1510): — Commentaria in Psalmos, commonly called opus auctoris incogniti (Alcala, 1524): — a work on the Conception of the Blessed Virgin: — a book on St. Matthew's Gospel: a book on St. Luke: — Postils on St. John: — Postils on the Apocalypse: — Sermons: — Dictionarium Divinum (unfinished): — and many others.

## Anguaraguen[[@Headword:Anguaraguen]]

             in Hindu mythology, was the planet Ciowa, or Mongalen (our Mars); also the genius Div, over whom he rules, and whom he leads through his great path.

## Anguier, Michel[[@Headword:Anguier, Michel]]

             a celebrated French sculptor, and brother of Franaois, was born at Eu, Normandy, in 1612. He visited Rome in 1641, where he became the pupil of Algardi. He executed works for the sculptor of St. Peter's and for the palaces of several cardinals. In 1651 he returned to Paris and assisted his brother in his works for the mausoleum of the duke of Montmorency. his greatest work. Michel made for queen Anne of Austria the principal sculptures in the Church of Val de Grace, of which the Nativity, in marble over the altar, is considered his masterpiece; also the sculptures of the great altar of St. Denis de la-Chartre. This artist was professor of the Academy of Arts in Paris, and wrote fourteen discourses on sculpture. He died at Paris in 1686.

## Anguli Mala[[@Headword:Anguli Mala]]

             in Hindu mythology, are the books which the Hindus generally call Karrick, after a pious philosopher, who had been taught by Buddha himself.

## Angus, John[[@Headword:Angus, John]]

             a Dissenting minister, was born at Styford, Northumberland, England, in July, 1724. When sixteen years old, he entered the University of Edinburgh, where he remained two years; afterwards removed to London, and studied under the tuition of Mr. Eames. and Dr. Marryat; was ordained to the pastorate of the Dissenting congregation in Bishop's Stortford, Herts, Oct. 26, 1748, which he held till the time of his death, Dec. 22, 1802. Mr. Angus belonged to the Calvinistic school of thought, yet was singularly free from any bitterness towards those who conscientiously differed with him. In all the duties of the pastoral office, he was diligent and faithful; in those of friendship and good neighborhood, almost unparalleled. See Theological Magazine, April, 1803, p. 138.

## Angusius (1)[[@Headword:Angusius (1)]]

             a Scottish bishop, became bishop of the Isles in 1427, and was witness to a charter in the same year. See Keith, Scottish Bishops,. p. 304

## Angusius (2)[[@Headword:Angusius (2)]]

             a Scottish bishop, was made bishop of the Isles Nov. 25, 1476. See Keith, Scottish Bishops, p. 305.

## Anh-naru[[@Headword:Anh-naru]]

             the Egyptian abode or heaven of Osiris.

## Anhalt[[@Headword:Anhalt]]

             the name of a German duchy. At the beginning of the present century there were three duchies of Anhalt, denominated Anhalt-Dessau, Anhalt- Bernburg, and Anhalt-Koethen. The line of the reigning family in Anhalt- Koethen became extinct in 1847, and that of Anhalt-Bernburg in 1863, and thus the whole of Anhalt was united under one prince. The area of Anhalt is 1017 square miles. The population amounted, in 1864, to 193,046, of whom about 2000 are Roman Catholics and an equal number Jews; the remainder belong to the Protestant State Church, which has superintendents at Dessau and Bernburg, and about 150 ministers. Anhalt was one of the first German states which joined the Reformation, and several dukes distinguished themselves in the defense of German Protestantism. Until 1590 Lutheranism prevailed in the whole country, but in that year the controversies arising from the Formula of Concord (q.v.) induced the princes, with a large number of the clergy, to go over to the Reformed Church. How large a proportion of the people followed this example has not yet been established. The “Union” (between the Lutherans and Reformed) was introduced into Bernburg in 1820, into Dessau and Koethen in 1827. Since 1855 the governments of the duchies issued several decrees, which again bind thi clergymen more strictly to the symbolical books of the two denominations. SEE GERMANY.

## Anhas[[@Headword:Anhas]]

             (Α᾿νάν v. r. ῎Αννας) likewise occurs in the Apocrypha (Vulg. Nuas) as one of the Israelites who had married Gentile wives after the captivity (1Es 9:32); evidently a corruption for the HARIM SEE HARIM (q.v.) of the genuine text (Ezr 10:31).

## Anhur[[@Headword:Anhur]]

             (that which brings to heaven) was an Egyptian deity who is always represented as in a marching attitude and robed in long clothing. He wears a head-dress of four plumes, with the usual Ureus serpent of celestial deity. He holds a cord in his hands, which is supposed to symbolize one of the forces of the universe. He was a form also of the solar god, Shu, and in that character he had for his consort the goddess Tefnut (the heavenly bow). He was the Anuris, or Egyptian Mars, of the Greek writers. Anhur  was chiefly worshipped in the city and nome of Abot, which was situated on the eastern bank of the Nile, in the Thebaid, and was afterwards called by the Greeks Thinitis.

## Aniam[[@Headword:Aniam]]

             (Heb., Aniam', אֲנִיעָם, sighing of the people; Sept. Α᾿νιάμ v. r. Α᾿νιάν), the last named of the four sons of Shemidah, of the tribe of Manasseh (1Ch 7:19). B.C. post 1856.

## Anianus[[@Headword:Anianus]]

             ST., the successor of St. Mark in the patriarchate OF ALEXANDRIA, was a shoemaker whom Mark is said to have converted soon after his entrance into the city, and whom he is said to have established on the episcopal chair two years afterwards. St. Anianus governed the Church of Alexandria about twenty-two years — viz. four years under Mark, and eighteen years after his death. He is supposed to have died Nov. 26, A.D. 86; nevertheless, the Roman martyrology marks his festival April 25 — viz. on the festival of his master, St. Mark. See Baillet, April 25.

Anianus

(called also Adroianus by Sozomen), presbyter OF ANTIOCH, was ordained bishop of that Church at the Council of Seleucia, A.D. 359, in the room of Eudoxius, who, together with Acacius and others, had been deposed. The Acacian party immediately arrested the newly made bishop, and delivered him into the hands of the civil authorities, by whom he was sent into exile. The subsequent fortunes of Anianus are unknown. Nicephorus gives four years to his episcopate, but his numbers are not to be trusted.

Anianus

an EGYPTIAN monk who lived about the year A.D. 401. He composed a Chronology, in part agreeing with, and partly differing from, Eusebius. It is mentioned by Georgius Syncellus.

Anianus

ST. (vulgarly called St. Agnan), bishop OF ORLEANS, was born in the 4th century at Vienne. on the Rhone. In his early youth he left his home and retired to a cell which he had built for himself, where he spent his time in reading, prayer, and mortification. After a time he left his solitude to place himself among the disciples of St. Euvertus, bishop of Orleans, whose great fame had reached him. By this bishop he was made priest and abbot of St. Laurent-des-Orgerils, in the vicinity of the city, and ultimately became his successor in the see. By his worth and merits he delivered the city of Orleans from the army of Attila, and died, it is said, soon after  (Nov. 17, A.D. 453), having occupied the see sixty-two years. His festival is kept Nov. 17. The history of his life, which was extant iii the time of Gregory of Tours, is now lost. See Baillet, Nov. 17.

## Anianus (2)[[@Headword:Anianus (2)]]

             a native of Campania and ardent adherent of Pelagius, whose cause he defended at the council of Diospolis in 415. He wrote a work, Contra Elpistolca Hieronymni ad Ctesphontem, which is lost, and translated the homilies of Chrysostom on the Gospel of Matthew. According to the testimony of Richard Simon, Huet, and Casaubon, he was one of the ablest translators of the ancient church. His translation of Chrysostom is reprinted in the Benedictine edition. — Dupin, Eccl. Writers, vol. 3.

## Anicetus[[@Headword:Anicetus]]

             a bishop of Rome, followed Pius I about 157, and is called a martyr in the Roman and other martyrologies, although it is not certain whether he shed his blood for the faith. He received, about 160, a visit from Polycarp, and tolerated the custom of the Asiatics in celebrating Easter on the fourteenth day of the first moon after the vernal equinox with the Jews. He had to combat the heretics Valentine and Marcion, and died 168. He is commemorated as a saint by the Roman Church on April 17. — Butler, Lives of the Saints, April 17.

## Anichini, Pietro[[@Headword:Anichini, Pietro]]

             an Italian engraver, lived in the 17th century. His principal works are, A Holy Family (1655): — The Good. Samaritan: — and the Portrait of Cosmo of Tuscany.

## Anigami[[@Headword:Anigami]]

             (from an, not, and agami, came), one of the four paths by which, according to Buddhism, an individual may obtain an entrance into Nirwana, or a cessation of existence. The being that has entered this path does not again return to the world of men, and hence the name.

## Anignon, Michael[[@Headword:Anignon, Michael]]

             SEE ANINYON.

## Anim[[@Headword:Anim]]

             (Heb., Anim', עָנִים, fountains; comp. AEnon; Sept. Α᾿είμ v. r. Αἰσάμ), a city in the mountains of the tribe of Judah, mentioned between Eshtemoah and Goshen (Jos 15:50), in the district southwest of Hebron (Keil, Comment. in loc.). Eusebius and Jerome appear to call it Ancea (Α᾿ναιά), and state that it was wholly inhabited by Jews, lying 9 Roman miles south of Hebron, near another village (with which the name likewise closely agrees) called Ansema (Α᾿νσήμ), wholly inhabited by Christians (Onomast. s.v. Α᾿νάμ, Anab). Schwarz (Palest. p. 105) says it is the modern village Ben-Enim, 2 English miles E.N.E. of Hebron, meaning probably Beit- Anim; but this is in a different direction, and is probably the ancient Bethanoth (q.v.). Van de Velde (Memoir, p. 285), although apparently wrong in thinking it may be the Levitical Ain (Jos 21:16), is probably correct in agreeing with the identification by Wilson (Lands of Bible, 1. 354; 2:636) with the village Ghuwein, one hour south of Semoa, on the road from Hebron to Moladah; but unnecessarily supposes the Ain mentioned along with Rimmon (q.v.) in the “south” (Jos 15:32), and apportioned to Simeon (Jos 19:7), to have been a different one, as he is thus obliged to do. SEE AIN.

## Anima Mundi[[@Headword:Anima Mundi]]

             “the soul of the world,” accords ing to some philosophical systems, a soul- substance penetrating the entire world in a similar way as the human soul penetrates the body. Whether the Pythagoreans assumed a particular anima mundi is not certain; but Plato regards the existence of the cosmos as essentially mediated through the anima mundi. To him it is a product of the architect of the world, of the highest reason, as a connecting link between pure reason and the sensuous, which gives measure and order to the latter. Aristotle did not assume a particular anima mundi. With the Stoics, the conception of it coincides with that of a primitive divine power producing every thing from itself. With Plotin and the Neo-Platonists the anima mundi is not an immediate product of the highest primitive unit, but emanates from it through the νοῦς (reason). Plotin sometimes distinguished between a higher anima mundi, which is a being absolutely non-sensuous and separated from the corporeal world, and a lower anima mundi, which is connected with the bodies of the universe in a similar manner as the individual soul is connected with its body. The origin of this philosophical opinion must be sought in the desire to find between the primitive cause of all things and the phenomenal world connecting links which are to make the origin of the latter from the former more easily comprehensible. Christianity, which derives the origin of the world from an immediate creative act of God, rejects altogether the notion of a particular anima mundi. — Pierer, 19, 89. SEE PANTHEISM.

## Animal[[@Headword:Animal]]

             (designated by various Hebrews terms, rendered “creature,” “living thing,” “cattle,” etc.), an organized living body, endowed with sensation. SEE BEAST. The Hebrews distinguished animals into pure and impure, clean and unclean; or those which might be eaten and offered, and those whose use was prohibited. The sacrifices which they offered were:

(a.) of the beeve kind, a cow, bull, or calf. The ox could not be offered, because it was mutilated. Where it is said in our version oxen were sacrificed, we are to understand bulls (Exo 20:24).

(b.) Of the goat kind, a he-goat, a she-goat, or kid (Lev 22:21).

(c.) Of the sheep kind, a ewe, ram, or lamb. When it is said sheep are offered, rams are chiefly meant, especially in burnt-offerings and sacrifices for sins. SEE SACRIFICE.

Besides these three sorts of animals used in sacrifices, many others might be eaten, wild or tame. All that have not cloven hoofs, and do not chew the cud, were esteemed impure, and could neither be offered nor eaten. SEE CLEAN. Commentators on the Scriptures are much divided with relation to the legal purity or impurity of animals. It would appear that this distinction obtained before the Flood, since God commanded Noah (Gen 7:2)

to carry seven couples of clean animals into the ark and two of unclean. SEE FOOD. The following is a complete list of all the Biblical animals, both clean and unclean (many of them named in Deu 14:1-29; Lev 11:1-47), exclusive of BIRDS SEE BIRDS , FISHES SEE FISHES , INSECTS SEE INSECTS , and REPTILES SEE REPTILES (all which see in their order), arranged under their true English names (with the Hebrew or Greek term in italics), so far as these have been discovered.

(See Kinniburgh, Scriptural Animals, Edinb. 1852; Anonymous, Scriptural Quadrupeds, Lond. 1858). SEE ZOOLOGY.

WORSHIP OF ANIMALS. — The reasons of the choice of animals consecrated to receive worship among the Egyptians, the great practisers of this superstition, are now involved in much obscurity; some are probably connected with the beasts themselves, some with astronomical allegories, and some, perhaps, with now lost historical facts. (For a list of the sacred animals of different parts of Egypt, see Wilkinson's Anc. Egyptians, abridgm. 1:245 sq.) SEE IDOLATRY. The ox, the sheep, and the ichneumon were held in almost general veneration; the cat and the asp had their distinguishing homage; and the Egyptian custom of selecting some in preference to others, as the objects of veneration by different cities, extended to other countries, and was adopted by the Lemnians and Thessalians. The bloody wars occasioned by the variety of homage paid to animals, such as that caused by the inhabitants of Cynopolis eating the oxyrinchus, and the Oxyrinchians the dog, prove how fiercely the superstition was cherished. Herodotus says that the hippopotamus was sacred only in the Papremitic Nome, and he adds the eel and water-snake to the list of hallowed fishes, and the fox-goose to that of hallowed birds. Sacred serpents were kept at Thebes, and in the mysteries and many other pagan rites they were pre-eminently conspicuous. “The cats,” Herodotus observes, “when dead, are carried to sacred buildings, and, after being embalmed, are buried in the city Bubastis. Dogs and ichneumons are buried wherever they happen to die. The shrew-mouse and the hawk are removed to Butos; the ibis to Hermonopolis; bears and wolves are buried in whatever place they die, but not, like the dogs, in consecrated chests” (Herod. 2, 65-67). The solar deities of the Egyptians are usually represented with the head of a hawk. In the procession at Dendera, several of these hawk-headed divinities appear with an ornament upon the head, — composed of the circle, and a serpent with an inflated neck, or, as it is usually termed, a basilisk. The worship of the serpent appears to have been at an early period almost universal, which may be accounted for by considering that reptile as the earliest type of the solar influence, which in later times gave place to other emblems, possibly on account of the venomous properties of the creature, which rendered it an unsuitable representation of that from which it was supposed all good proceeded. SEE WORSHIP. Lands were set apart for the support of the sacred animals; men and women were employed in feeding and maintaining them. If a person killed any of these creatures designedly, he was punished with death; if involuntarily, his punishment, in some cases, was referred to the priest; but if the animal killed were either a cat, a hawk, or an ibis, and that whether by design or not, the culprit was to die, without mercy, and the enraged multitude seldom waited even for the formalities of a trial. A Roman, in the time of one of the Ptolemies, who killed a cat accidentally, was torn in pieces by the populace on the spot, in spite of all the efforts of the king's guard to save him. When any of these animals died, great lamentation was made, and vast sums expended on their funeral. We are told that in the beginning of the reign of Ptolemy Philadelphus, the bull Apis dying, his keeper expended more than fifty talents of silver, or £13,000, on his interment (see Wilkinson's Anc. Eg. 1, 226 sq.). The Israelites often debased themselves by an imitation of this daemonolatry, for which they were severely punished by God, because it was one grand design of the Mosaic law to keep their theology free from these gross appendages. SEE APIS; SEE CAT; SEE CROCODILE; SEE IBIS; SEE ICHNEUMON; SEE SERPENT; SEE SATYR, etc.

## Animales[[@Headword:Animales]]

             (animals), an opprobrious epithet bestowed by the Origenites on persons who differed from them in opinion as to the resurrection of the body. The doctrine of the Origenites was that men would have spiritual bodies in the next world; and they ridiculed others who maintained that the same body, altered in quality but not in substance, would be raised. They gave them the opprobrious names of simplices and philosarce, idiots and lovers of the flesh; carne, animales, junmenta, carnal, sensual, animals; lutei, earthy; pilosiote, .from pilus, hair, because it was asserted that the body would rise perfect in all its parts. — Bingham, Orig. Eccl. bk. 1, ch. 3

## Animals[[@Headword:Animals]]

             or living creatures are often represented in sacred buildings within mouldings and on tombs merely as ornaments from early days, such as dolphins, doves, griffins, monsters, birds, and the like. In the mediaeval period, effigies rest their feet on a lion or dog, the types of constancy and strength; but in the catacomb and church, the lion, the horse, the lamb, the hart, the stag, the dove, peacocks, and fish are emblems. The lion represented vigilance; the lamb, innocence; the hart, flight from sin; the hare or the horse alluded to the Christian course (1Co 9:24; 2Ti 4:7); the dolphin typified speed and diligence, and, from heathen fables of Elian and Pliny, loving affection; while birds, among foliage and flowers, portrayed the deliverance of the souls of the blessed from their earthly habitations (Psa 124:6). In the ceremony of canonization, the pope is offered, among other presents, caged birds, as emblematical of the virtues of saints. Doves and serpents refer to Mat 10:16. SEE SYMBOLISM.

## Animals, Sacred[[@Headword:Animals, Sacred]]

             The system of zoolatria, or animal-worship, was said to have been introduced into Egypt by king Kekau, of the 2d dynasty; and the chief sacred animals and reptiles which were adored either as incarnations or servants of the various deities were-

The bull Apis, sacred to Osiris; the bull Mnevis, sacred to Osiris; the bull Pacis, unknown; the cat, sacred to Bast; the cobra or Uraeus serpent, sacred to all the deities: the cow, sacred to Athor; the crocodile, sacred to  Sebek; the cynocephalus baboon, sacred to Thoth; the eel, sacred to Atum; the fish Latus, sacred to Isis; the frog, sacred to Haket; the hippopotamus, sacred to Thoeris; the ibis, sacred to Thoth; the jackal, sacred to Anubis; the lapwing, sacred to Osiris; the lion, sacred to Sekhet; the ram, sacred to Pthah and Khnum; the scarabseus beetle, sacred to Kheper Ra; the scorpion, sacred to Selk; the sparrow-hawk, sacred to Horus; the shrew- mouse, sacred to Buto; the vulture, sacred to Mant.

## Animuccia, Giovanni[[@Headword:Animuccia, Giovanni]]

             an eminent Italian composer of sacred music, was born at Florence in the last years of the 15th century. At the request of St. Philip Neri, he composed a number of Laudes, or hymns of praise, to be sung after sermon, out of which the oratorio was developed. In 1555 he was appointed maestro di cappella at St. Peter's, an office which he held until his death, in 1571. Many of his compositions are still preserved in MS. in the Vatican Library. His chief published works were Madrigali e Motetti a Quattro e Cinque Voci (Ven. 1548), and Il Primo Libro di Messa (Rom. 1567). See Encyclop. Brit. 9th ed. s.v.

## Anin[[@Headword:Anin]]

             is one of the mystical deities of the Egyptian Ritual of the Dead.

## Aninyon (Or Anignon), Michael[[@Headword:Aninyon (Or Anignon), Michael]]

             a Spanish ecclesiastic, was born of an honest but obscure family at Saragossa. He attached himself chiefly to the study of ecclesiastical history, and discharged for fifteen years the office of consulter to the Inquisition. In 1578 or 1588 he printed a work on the primacy of St. Peter and the unity of the Church, entitled Tractatus de Unitate Ovilis et Pastoris, which he himself declares that he had read through a hundred times. It is in the Biblioth. Pontif. of Rocaberti, 16, 333. He was nominated bishop of Algarve, and died Nov. 24, 1654.

## Aniran[[@Headword:Aniran]]

             in Persian mythology, is an Ized, a genius of the pure light, and the spiritual essence of fire and water united, in which form he surrounds the canopy of heaven. This genius is present at weddings, and the 30th day of each month is consecrated to him, under his name, and is generally observed as a holiday.

## Anise[[@Headword:Anise]]

             (ἄνηθον, anethum) occurs in Mat 23:23, “Woe unto you — for ye pay tithe of mint and anise and cummin.” By the Greek and Roman writers it was employed to designate a plant used both medicinally and as an article of diet (Pliny, 19:61; 20:74; Apicius, 6:5, 9). The Arabian translators of the Greek medical authors give as its synonyme shabit, the name applied in Eastern countries to an umbelliferous plant with flattened fruit commonly called “seed,” which is surrounded with a dilated margin. In Europe the word has always been used to denote a similar plant, which is familiarly known by the name of dill. Hence there is no doubt that, in the above passage, instead of “anise,” ἄνηθον should have been translated “dill;” and it is said to be rendered by a synonymous word in every version except our own. The common dill, or Anethum graveolens, is an annual plant, growing wild among the corn in Spain and Portugal; and on the coast of Italy, in Egypt, and about Astrachan. It resembles fennel, but is smaller, has more glaucous leaves, and a less pleasant smell: the fruit or seeds, which are finely divided by capillary segments, are elliptical, broader, flatter, and surrounded with a membraneous disk. They have a warm and aromatic taste, owing to the presence of a pale yellow volatile oil, which itself has a hot taste and a peculiar penetrating odor. The error in translation pointed out above is not of very great consequence, as loth the anise and the dill are umbelliferous plants, which are found cultivated in the south of Europe. The seeds of both are employed as condiments and carminatives, and have been so from very early times; but the anethum is more especially a genus of Eastern cultivation, since either the dill or another species is reared in all the countries from Syria to India, and known by the name shabit; while the anise, though known, appears to be so only by its Greek name ἄνισον. In the Talmudical tract Masseroth (of Tithes), 4:5, we read, “The seed, the leaves, and the stem of dill (שָׁבָת, shabath') are, according to Rabbi Eliezer, subject to tithe” (comp. Gemara, Aboda Sara, 1, 2), which indicates that the herb was eaten, as is indeed the case with the Eastern species in the present day; and, therefore, to those acquainted with the cultivated plants of Eastern countries, the dill will appear more appropriate than anise in the above passage (see Celsii Hierobot. 1, 494 sq.). SEE DILL.

The proper anise (Gr. ἄνισον) is the Pimnpinella anisum of Linnaeus, an Eastern annual umbelliferous plant, the seeds of which are principally employed in the manufacture of cordials or liqueurs, and as a remedy against flatulence. Indeed all these kinds of plants, like the common fennel, possess a warming medicinal property. SEE AROMATICS.

There is another plant very dissimilar in external character to the two named above, the leaves and capsules of which are powerfully carminative. This is the “star anise,” or aniseed-tree (illicium anisatum), which belongs to the natural order Magnoliacaes. In China this is frequently used for seasoning dishes, etc.; but the species of this genus are not natives of the Bible lands, and must not be confused with the umbelliferous plants noticed in this article. SEE BOTANY.

## Anit[[@Headword:Anit]]

             (the Lady of Horns) is another form of the goddess Hathor, or Athor.

## Anite[[@Headword:Anite]]

             On the Mariana Islands there is a belief that the spirits of departed men (Anites) are certain beings that plague those who are left; therefore flowerpots are placed beside the dead body, and the spirit is prayed to settle down on them. Others seek to keep the spirit away by fasting, because they know how to plague men in dreams.

## Aniwa Version Of The Scriptures[[@Headword:Aniwa Version Of The Scriptures]]

             This dialect is spoken in the island of Aniwa, Australia. The Gospels of St. Matthew and St. Luke, translated by the Rev. J. G. Paton, of Aniwa, were printed in 1877 at Melbourne. (B. P.)

## Anjecahbo, John[[@Headword:Anjecahbo, John]]

             an Ojibway Indian, was born in Upper Canada about 1807. He was a noted hunter and great medicine-man. Converted to Christianity when his first child was born, he began immediately to preach the Gospel. He was ordained in 1860, and labored at Sangeeri in connection with the Congregational Indian Missionary Society. He died in July, 1874, strong in the faith. See (Lond.) Cong. Year-book, 1875, p. 310.

## Anjos, Luiz Dos[[@Headword:Anjos, Luiz Dos]]

             a Portuguese monk born at Oporto, lived in the beginning of the 17th century. He entered the Order of the Hermits of St. Augustine, and became confessor to Alexis de Menezes, archbishop of Prague. He conceived the design of writing the history of his order in the form of annals, and for that purpose traversed Spain, France, and Italy to collect materials; he, however, only published the Life of St. Augustine (Coimbra, 1612), and died in 1625. He also wrote the Garden of Portugal, an account of some of the saints and illustrious women of that country.

## Anka[[@Headword:Anka]]

             in Oriental mythology, was a monstrous bird that had the power of reason and speech. He still lives on the mountain of Kar, and was in the world before Adam. The Persians call him Simorg, the Talmud Jukneh.

Anka,

a minor Egyptian goddess, was the wife of Khnum the creating spirit, and the Anucis of the Greek writers.

## Anker-hold[[@Headword:Anker-hold]]

             is the cell or place of abode of an anchoret or anchoress.

## Anker-hut[[@Headword:Anker-hut]]

             is a North-country term for the hut of an anchoret.

## Ankh[[@Headword:Ankh]]

             (life) is the name given by the ancient Egyptians to the emblem in the form of a handled cross, somewhat resembling the Tau of St. Anthony's cross. The cause of its significance is unknown, but as an emblem of life it is always borne in the hands of the gods, and symbolically laid on the lips of the mummy to revive it, or held over the king at his mystical baptism. As a hieroglyphic, it is simply the determinative of all things relating to the ear. It is the most common of all the Egyptian symbols.

## Ankham[[@Headword:Ankham]]

             in Egyptian mythology, is a peculiar sacred flower. It was probably the lotus.

## Anklet[[@Headword:Anklet]]

             This word does not occur in Scripture, but the ornament which it denotes is clearly indicated by “the tinkling (or jingling) ornaments (עֶכֶס, ekes) about the feet” mentioned in the curious description of female attire which we find in Isa 3:1-26 SEE ATTIRE. Even in the absence of special notice, we might very safely conclude that an ornament to which the Oriental women have always been so partial (Thomson's Land and Book, 1, 182) was not unknown to the Jewish ladies. The Egyptian monuments represent them as worn by men likewise (Wilkinson, 3, 375). The figures below represent different styles of anklets, as found on the Egyptian monuments, and in use at present (particularly by females) among the Egyptians, Persians, Arabs, and Hindoos. Anklets of solid gold or silver are worn by some ladies, but are more uncommon than they formerly were. They are, of course, very heavy, and knocking together as the wearer walks, make a ringing noise; hence it is said in a song, “The ringing of thy anklets has deprived me of reason” (Lane's Mod. Egyptians, 2, 410). This practice, nevertheless, is forbidden in the Koran (24:31). This prohibition, however, perhaps rather refers (see Chardin, 1:133, 148, 194) to the small bells used by females, especially dancing girls, around the ankles (Lane, ib. 2, 368). To increase this pleasant sound, pebbles were sometimes enclosed in them (Calmet, s.v. Periscelides, Bells). Tertullian discountenances them (De cult. femin. 2, 13). They were sometimes of great value, but the poorer village children wear them of iron. For their use among the ancient Egyptians, see Wilkinson, 3, 374, and among the ancient Greeks and Romans, Smith's Dict. of Class. Ant. s.v. Periscelis. They do not, we believe, occur in the Nineveh sculptures. Livingstone writes of the favorite wife of an African chief, “She wore a profusion of iron rings on her ankles, to which were attached little pieces of sheet iron to enable her to make a tinkling as she walked in her mincing African style” (p. 273). On the weight and inconvenience of the copper rings worn by the chiefs themselves, and the odd walk it causes them to adopt, see id. p. 276. SEE BRACELET.

## Anmantf[[@Headword:Anmantf]]

             among the ancient Egyptians, was the name of a high sacerdotal dignity, the emblem and vestment of which was a panther's skin, and the long lock of hair peculiar to the infantile Horus. The title is said to mean literally “husband of his mother.” It was specially connected with the worship of the Ithyphallic god Khem.

## Anmeruther[[@Headword:Anmeruther]]

             (salt lake of the sea), in Egyptian mythology, is a mystical lake near the heavenly Nile in Hades. It is figured in the vignette to ch. 110 of the Ritual of the Dead.

## Anmutf[[@Headword:Anmutf]]

             is a mystical epithet applied to the eye of Horus in ch. 137 of the Ritual of the Dead.

## Ann (Or Annat)[[@Headword:Ann (Or Annat)]]

             in Scotch law, signifies the halfyear's stipend payable for the vacant half- year after the death of a clergyman, to which his family or nearest of kin have right, under an act of the Scottish Parliament passed in 1672. It is a right that does not belong to the clergyman himself, but to his next of kin absolutely, and therefore can neither be assigned nor disposed of by him, nor attached for his debts. SEE ANNATES.

## Anna[[@Headword:Anna]]

             (῎Αννα, the Greek form of the name Hannah [q.v.]; it also occurs in the cognate Punic as that of the sister of Dido, Virgil, En. 4, 9), the name of two women. 1. The wife of Tobit, whose history is contained in the apocryphal book that bears his name (Tob 1:9 sq.).

2. An aged widow, daughter of Phanuel, of the tribe of Asher. She had married early, but after seven years her husband died, and during her long widowhood she daily attended the morning and evening services of the temple. Anna was eighty-four years old when the infant Jesus was brought to the temple by his mother, and, entering as Simeon pronounced his thanksgiving, she also broke forth in praise to God fof the fulfillment of his ancient promises (Luk 2:36-37), B.C. 6. See Mayer, De Anna prophetissa vidua (Gryph. 1706).

Anna

was the Accadian name of the god Anu.

## Anna Comnena [[@Headword:Anna Comnena ]]

             SEE COMNENA, ANNA.

## Anna Perenna[[@Headword:Anna Perenna]]

             in Roman mythology, was a goddess or nymph whom the Romans honored in a joyous feast, which was annually held on March 15. She is often confounded with Anna, sister of Dido. The story runs as follows: After the death of Dido, Jarbas, king of the Gsetuli, conquered Carthage, causing Anna to flee to Battus, king of Malta; and when her brother, Pygmalion, threatened her and Battus with war, she fled to Italy to AEneas; but here also danger threatened her from the jealousy of Lavinia. Warned by Dido in a dream, Anna threw herself into the river Numicius, and was afterwards honored as nymph of the river under the name of Anna Perenna. Some call Anna Perenna the goddess of the moon, others a nymph who brought up Jupiter. As Anna is the feminine of the Latin year, and Perenna signifies duration, she probably is an ancient Italian goddess of the ever-returning  year. Her festival, occurring in the spring of the year, when the earth begins to yield fruits, possibly suggests the thought that the old saying of the distribution of bread by her to starving Roman soldiers belongs to the oldest representations of her being, and that the conception of her as a river nymph denotes the fertilizing virtue of water.

## Anna, Matthew [[@Headword:Anna, Matthew ]]

             was a Dominican of Cefalu, in Sicily, who rendered himself celebrated in the 17th century by his Italian poetry. He published at Palermo, in 1641, a poetical paraphrase of Psalms 118, and the tragedies of Thomas Aquinas and St. Margaret.

## Anna, St[[@Headword:Anna, St]]

             the name, according to tradition, of the mother of the Virgin Mary, and wife of Joachim. The names of Anna and Joachim are not found in Holy Scripture, but are gathered from the fathers. According to a legend, her body was brought, in 710, from Jerusalem to Constantinople, and from that time many churches of Europe pretended to possess some relic of it. Her festival is kept in the Greek Church July 25th, in the Roman, July 26th. — Butler, Lives of Saints, 3, 212; comp. Binerus, De Joachimo, Anna et Josepho (Antw. 1638); Goetze, De cultu Annoe (Lips. 1702); Willisch, Ehemal. St. Annenbriiderschaft (Annab. 1723); Franz, Versuch einer Geschichte des Marienund Annen-Cultus (Halberst. 1854); and see the Legenda matranoe Anne (Lips. 1502).

## Annaas[[@Headword:Annaas]]

             (Σανάας), a man whose posterity (or a place whose residents) returned from the captivity (1Es 5:23); evidently the SENAAH SEE SENAAH (q.v.) of the genuine text (Ezr 2:35).

## Annalist[[@Headword:Annalist]]

             an officer in a religious house who was authoritatively and solemnly commissioned by its ruler or chapter to write the annals of the institution, and to record such public events as bore upon religious or ecclesiastical questions. Many such annals and records have been preserved and printed.

## Annals (Or Annuals)[[@Headword:Annals (Or Annuals)]]

             in Church phrase, is

(1) a term used to describe anniversary masses for the faithful departed in general, which were commonly said on All-souls' day, or for the souls of particular individuals upon the anniversary of their decease. These latter were sometimes solemnized half-yearly, or on the festival of the departed person's patron saint. Other terms for annals were Year-minds and Obits.

(2.) The written records of religious houses.

(3.) This term was also secondarily applied to masses said for deceased persons, either daily or weekly, throughout the year succeeding their decease, or annually, on. the anniversary of their decease, for the space of three, seven, or twenty-one years.

## Annals Ecclesiastici[[@Headword:Annals Ecclesiastici]]

             SEE BARONIUS.

## Annam[[@Headword:Annam]]

             SEE ANAM.

## Annan, John Ebenezer[[@Headword:Annan, John Ebenezer]]

             a Presbyterian minister, was born at Baltimore, Md., about 1803. He prepared for college in the Classical School at Gettysburg, Pa., and graduated at Dickinson College in 1824. On his graduation, he was chosen professor of mathematics in Miami University, Oxford, O.; but remained there only a few years, when he entered Princeton Theological Seminary, and after attending one session, was licensed May 16, 1829. He labored for a few months as a missionary in Ohio, and was ordained as an evangelist at Baltimore in December of the same year. He was installed as pastor of the Presbyterian Church at Petersburg, Va., July 10, 1830; but was stricken  down with a fever, and died Aug. 10 of the same year. See Sprague, Annals of the Amer. Pulpit, IX, 4, 14.

## Annan, Robert[[@Headword:Annan, Robert]]

             an Associate Reformed minister, was born in the town of Cupar, Fife, Scotland, in 1742. He was educated at the University of St. Andrews, and studied theology under the venerable Alexander Mooncrieff, one of the original Seceders; He was licensed by the Associate Presbytery of Perth when only about nineteen years of age, and shortly after sent by the Synod as a missionary to the American colonies. He arrived in New York in the summer of 1761, and, after four years of labor as an itinerant, he was ordained and installed as pastor at Neelytown, N. Y., in 1765. During the struggle for independence, Mr. Annanu was a warm advocate of the American cause, and labored both publicly and privately to that end. In 1783 he removed to Boston as pastor of the Federal Street Church. In 1786 he accepted a call from the Old Scots Church, Spruce Street, Philadelphia. He removed to Baltimore in 1801 or 1802, where he remained in charge of a new congregation formed in that city until 1812. He then retired to a home which he had purchased in York County, Pa., where he remained until his death, Dec. 5, 1819. He published, An Overture Illustrating and Defending the Doctrines of the Westminster. Confession of Faith (1787): — A Concise and Faithful Narrative of the Steps that led to the Division in the Associate Body of the United States (1789): — Animadversions on the Doctrine of Universal Salvation (1790): — and The Connection between Civil Government and Religion (eod.). See Sprague, Annals of the Amer. Pulpit, IX, 4, 11.

## Annap[[@Headword:Annap]]

             (God) is the Turanian word for the idea of deity in the abstract. It is derived from An, “a star.”

## Annas[[@Headword:Annas]]

             (῎Αννας, probably a contracted form of the name Ananiah in its Greek form, ῎Ανανος), a highpriest of the Jews mentioned in Luke (3, 2) as being high-priest along with Caiaphas his son-in-law. Our Lord's first hearing (Joh 18:13) was before Annas, who then sent him bound to Caiaphas. In Act 4:6, he is plainly called the high-priest, and Caiaphas merely named with others of his family. He is called by Josephus Ananus (q.v.) the son of Seth; and was first appointed to that office in his 37th year by Quirinus, proconsul of Syria, about A.D. 7 (Ant. 18, 2, 1), but was afterward deprived of it by Valerius Gratus, procurator of Judaea (A.D. 14), who gave the office first to Ismael the son of Phabaeus, and a short time after to Eleazar the son of Annas (Josephus, Ant. 18, 2, 1 and 2). He held the office one year, and was then succeeded by Simon the son of Camithus, who, after another year, was followed by Joseph, also called Caiaphas, the son-in-law of Annas, A.D. ante 27, who continued in office until A.D. 37. In the passages of the New Testament above cited, therefore, it is apparent that Caiaphas was the only actual and proper high- priest; but Annas, being his father-in-law, and having been formerly himself high-priest, and being also perhaps his substitute (sagan), had great influence and authority, and could with great propriety be still termed high- priest along with Caiaphas. — (See Anger, De temp. p. 185: Lightfoot, Hor. Hebrews p. 744 sq.; Rus, Harmon. Evang. 1, 313 sq.; III, 2:962 sq.; Vitringa, Observ. Sacr. 6, 529 sq.; Casaubon, Exerc. antibar. p. 216 sq.; Wieseler, Chronol. Synops. p. 186 sq.; Selden, De Synedriis, 2, 655; Saubert, De Sacerdotio Ebrceor. 1, 5; Kuinol, Comment. on Luk 3:2.) SEE HIGH-PRIEST. He died at an advanced age, and was succeeded by his first son in the sacerdotal dignity (Josephus, Ant. 20, 9, 1).

## Annat (Or Anats), Francois[[@Headword:Annat (Or Anats), Francois]]

             a French ecclesiastic, was born at Rodez, Feb. 5, 1590, and became a Jesuit in 1607. He was professor of philosophy at Toulouse six years, and of divinity seven years. He was invited to Rome to act as censor-general of the books published by the Jesuits and theologist to the general of the society. On his return to his own province, he was appointed rector of the colleges of Montpellier and Toulouse. In 1645 he assisted as deputy of his  province at the eighth Congregation General of the Jesuits, held at Rome. He was appointed to discharge the office of provincial of France, and while engaged in this he was chosen confessor to the king (1654), which office he filled for sixteen years. He died at Paris June 14, 1670. He wrote several books, some in Latin, which were published in 3 vols. 4to (Paris, 1666).

## Annat, Pierre[[@Headword:Annat, Pierre]]

             a French ecclesiastical writer, nephew of Frangois, was born in 1638 at Villecontat, in Rouergue. He was for a time professor of philosophy at Toulouse, and entered the Congregation of the Christian Doctrine, of which he was elected general in 1694. He was an excessively modest man, of perfect simplicity and honesty. He died at Paris in 1715. He wrote Methodicus ad Positivam Theologiam Apparatus, in Gratiam Candidatorum (Paris, 1700; Venice, 1701). See Hoefer, Nouv. Biog. Generale, s.v.

## Annates[[@Headword:Annates]]

             or First-fruits, in the ecclesiastical law, means the value of every spiritual living for a whole year (hence the name, from the Latin word annus, a year), which the pope, claiming the disposition of every spiritual benefice within Christendom, reserved out of every living. This impost was at first only levied from persons appointed to bishoprics; but it was afterward extended to the inferior clergy. The value of these annates was calculated according to a rate made under the direction of Pope Innocent IV (A.D. 1253), but which was afterward increased by Pope Nicholas III (A.D. 1292). This papal exaction was abolished in England by the Act 25:1-27 Henry VIII, c. 20, and by an act passed in the following year of the same reign, 26 Henry VIII, c. 3), the right to annates, or first-fruits, was annexed to the crown. The various statutes subsequently passed on this subject have all been consolidated by an act (the 1 Vict. c. 20) regulating the collection of the money so levied.Gieseler, Ch. Hist. 3, 54-63. SEE FIRST-FRUITS; SEE QUEEN ANNE'S BOUNTY.

## Anne, St[[@Headword:Anne, St]]

             SEE ANNA, ST.

## Annedotus[[@Headword:Annedotus]]

             a Chaldeaan fish-deity, a form of Hea, said to have had the body of a fish entire, but underneath his fish's head to have had a human head, while human feet appeared under his tail. This monster was said to spend the whole day among men without taking any food, teaching them letters, science, and the principles of every art, the rules for the foundation of towns, the building of temples, the measurement and boundaries of lands, seed-time and harvest — all that could advance civilization; and then at sunset he returned to the sea, and passed the night in the vast region of waves, for he was amphibious. See Lenormant, Chaldaean Magic, p. 157.

## Annemondus[[@Headword:Annemondus]]

             (otherwise spelled Aunenmondtai Chanemundus, Enemundus, and commonly St. Chaumond), saint and martyr, was bishop of Lyons, and was also called Dalfinus. He succeeded Viventius in the see of Lyons about the middle of the 7th century. Mild, humble, prudent, just, and full of zeal and vigilance, he discharged all the duties of a faithful bishop. About 660, under the ministry of Bathilda, widow of Clovis II, he was accused of a state crime, and upon the strength of a royal order for him to attend court  to justify himself, he was inveigled into a journey thither and murdered on the road, in the territory of Chalons-sur-Saone. His body was transported to Lyons, and his festival is kept Sept. 28.

## Annenberg[[@Headword:Annenberg]]

             in German antiquity, is a mountain near Schoningen, in Brunswick, on which was a heathen altar for sacrifices. The superstition of the people tells of nightly dances of the spirits of forefathers, and many fables of spirit appearances are recounted.

## Annesley, Samuel, D.D[[@Headword:Annesley, Samuel, D.D]]

             maternal grandfather of John Wesley, was one of the leading non- conformist divines of his day, and a man of good family, being a nephew of the earl of Anglesea. He was born near Warwick in 1620, and educated at Oxford, where, like his grandson, he was noted for his piety and diligence. He served the national church as chaplain at sea, and as parish priest at Cliff, in Kent, at St. John the Apostle's and at St. Giles's, two of the largest congregations in London. He refused to “conform” to the “Act of Uniformity,” and endured a series of severe persecutions, which were attended by many of those “remarkable interpositions” that distinguish the later history of the family. One of his persecutors fell dead while preparing a warrant for his apprehension. He became a leader of the Puritans during the troubles of the times, preaching almost daily, providing pastors for destitute congregations, and relief for his ejected and impoverished brethren. After a ministry of more than half a century, and of sore trials, under which he never once faltered, he died, Dec. 31, 1696, exclaiming, “I shall be satisfied with thy likeness; satisfied, satisfied.” De Foe, who sat under his preaching, has drawn his character as perfect, in an elegy. The non-conformists considered him a second St. Paul. Richard Baxter pronounced him totally devoted to God (Clarke, Wesley Family, p. 298). He was endeared to all who knew him intimately; and his noble relative, the countess of Anglesea, desired, on her death-bed, to be buried in his grave. He had a manly countenance and dignified person; a rich estate, which he devoted to charity; robust health, which was capable of any fatigue. Calamy (Non-conformist's Memorial, vol. 1) calls him an Israelite indeed. — Stevens, Hist. of Methodism, 1, 35; Crowther, Portraiture of Methodism, p. 3.

## Annibal[[@Headword:Annibal]]

             cardinal-priest of St. Clement, and archpriest of the basilica of the Vatican, was sent in 1710 into Austria as nuncio extraordinary. In 1727 he published at Urbino the following work, Menologium Graecorum, Jussu Basilii Imperatoris Greece olin Editum, Munificentia et Liberalitate S. P. Benedicti XIII in Tres Partes Divisum, etc., in Mag. Biblioth. Eccles. p. 473.

## Annigoni, Giovanni[[@Headword:Annigoni, Giovanni]]

             one of the first-fruits of the Methodist mission in Italy, was born at Parma in 1835. He labored for several years in his native place as a local preacher. Four years before his death he was called into the ministry, and in Padua, where he first labored in this capacity, his preaching was very popular, and he gave promise of usefulness. His last station was Pavia.. He died Nov. 24, 1872. See Minutes of the British Wesleyan Conference, 1873, p. 46.

## Annihilation[[@Headword:Annihilation]]

             the act of reducing any thing to nothing. Whether matter can be utterly destroyed or not, is a question that has been much agitated in the schools. According to some, nothing is so difficult; according to others, nothing is so easy. Existence, say the last, is a state of violence; all things are continually endeavoring to return to their primitive nothing; no power is required to effect it; it would be accomplished of itself; nay more, an infinite power is required to prevent it. As to human beings, the majority of the Greek philosophers opposed the doctrine; the Brahmins held that at stated intervals all created things are annihilated; the Siamese hold annihilation to be the greatest reward of virtue (Buck, Theol. Dictionary, s.v.). The theory of the annihilation of the wicked has been set on foot at different periods, and has recently been revived. SEE ANNIHILATIONISTS.

## Annihilationists[[@Headword:Annihilationists]]

             a name given to the holders of the theory that the wicked will not be kept in eternal misery, but will suffer a total extinction of being. SEE ANNIHILATION.

1. There are only a few traces of this doctrine in early church history. Some are disposed to find the first hint of it in Justin (Dialog. cum Tryphon. c. 5), where it is said that the souls of the wicked should be punished as long ἔστ᾿ ¨ν αὐτὰς καὶ εϊvναι καὶ κολάζεσθαι ὁ Θεός θέλῃ (as long as God wishes them to exist and to be punished). Similar expressions are used by Irenaeus (2, 34: Quoadusque ea Deus et esse et perseverare voluerit), and Clem. Hom. 3, 3. In clearer terms the doctrine was propounded by Arnobius (q.v.) at the beginning of the 4th century. SEE HELL.

2. The theory of annihilation was maintained in the last century in England by a few writers of inferior note, as Samuel Bourne (Sermons), J. N. Scott, and others. They took the name of Destructionists, assuming the point in dispute, viz., that the word destruction in Scripture means annihilation. Their proper designation is “Annihilationists.” Among the more eminent supporters of this doctrine was Taylor of Norwich (q.v.); and Macknight is also claimed as among its advocates. Jonathan Edwards, in his answer to Dr. Chauncey, on the salvation of all men, says that this scheme was provisionally retained by Dr. Chauncey, i.e. in case the scheme of universal salvation should fail him; and Edwards, in his examination of that work, appropriates a chapter to the consideration of it. Among other reasonings against it are the following:

1. The different degrees of punishment which the wicked will suffer according to their works, proves that it does not consist in annihilation, which admits of no degrees.

2. If it be said that the punishment of the wicked, though it will end in annihilation, yet shall be preceded by torment, and that this will be of different degrees, according to the degrees of sin, it maybe replied, this is making it to be compounded partly of torment and partly of annihilation. The latter also appears to be but a small part of future punishment, for that alone will be inflicted on the least sinner, and on account of the least sin; and that all punishment which will be inflicted on any person above that which is due to the least sin is to consist in torment. Nay, if we can form any idea in the present state of what would be dreadful or desirable in another, instead of its being any punishment to be annihilated after a long series of torment, it must be a deliverance, to which the sinner would look forward with anxious desire. And is it credible that this was the termination of torment that our Lord held up to his disciples as an object of dread? Can this be the destruction of body and soul in hell? Is it credible that everlasting destruction from the presence of the Lord, and from the glory of his power, should constitute only a part, and a small part, of future punishment; and such too as, after a series of torment, must, next to being made happy, be the most acceptable thing that could befall them? Can this be the object threatened by such language, as recompensing tribulation, and taking vengeance in flaming fire? (2Th 1:1-12). Is it possible that God should threaten them with putting an end to their miseries? Moreover, this destruction is not described as the conclusion of a succession of torments, but as taking place immediately after the last judgment. When Christ shall come to be glorified in his saints then shall the wicked be destroyed.

3. Everlasting destruction from the presence of the Lord, and from the glory of his power, cannot mean annihilation, for that would be no exertion of divine power, but merely the suspension of it; for let the upholding power of God be withheld for one moment, and the whole creation would sink into nothing.

4. The punishment of wicked men will be the same as that of wicked angels (Mat 25:41): Depart, ye cursed, into everlasting fire, prepared for the devil and his angels. But the punishment of wicked angels consists not in annihilation, but torment. Such is their present punishment in a degree, and such, in a greater degree, will be their punishment hereafter. They are

‘cast down to hell;' they ‘believe, and tremble;' they are reserved in chains under darkness to the judgment of the great day; they cried, saying, “What have we to do with thee? Art thou come to torment us before our time?” Could the devils but persuade themselves they should be annihilated, they would believe, and be at ease rather than tremble.

5. The Scriptures explain their own meaning in the use of such terms as death, destruction, etc. The second death is expressly said to consist in being cast into the lake of fire and brimstone, and as having a part in that lake (Revelations 20:14; 21:8), which does not describe annihilation, nor can it be made to consist with it. The phrase cut him asunder (Mat 24:51) is as strong as those of death or destruction; yet that is made to consist of having their portion with hypocrites, where shall be weeping and gnashing of teeth.

6. The happiness of the righteous does not consist in eternal being, but eternal well-being; and as the punishment of the wicked stands everywhere opposed to it, it must consist, not in the loss of being, but of well-being, and in suffering the contrary.” Bishop Law (t 1789) maintained that spiritual death is an entire destruction — an annihilation of the soul, with the resolution of the body into its original dust (Theory of Religion, 7th ed. p. 339-351). The name of Archbishop Whately is probably to be enrolled among the modern supporters of annihilationism in England. ‘In his work on the future state (A View of the Scripture Revelations concerning a Future State, Philad. 1855) he argues the opinion fully. He says, that in the passages in which the words “death,” “destruction,” “eternal death,” are spoken of, these words may be taken as signifying literal death, real destruction, an utter end of things. The unquenchable fire” may mean that fire which utterly consumes what it is burning upon. The “worm that dieth not” may be that which entirely devours what. it feeds upon. “Everlasting perdition” may mean that perishing from which the soul canhot be saved, but it will be final annihilating. The: passage “The last enemy that shall be destroyed is death,” affords, according to Whately, some ground for thinking that there may be a “final extinction of evil and suffering by the total destruction of such as are incapable of good and happiness. If eternal death means final death — death without any revival — we can understand what is meant by death being destroyed, viz., that none henceforth are to be subjected to it” (p. 184). And Whately concludes this scriptural argument by this sentence: “On the whole, therefore, I think we are not warranted in concluding, as some have done so positively concerning the question, as to make it a point of Christian faith to interpret figuratively the ‘death and destruction' spoken of in the Scriptures as the doom of the condemned, and to insist on the belief that they are to be left alive forevermore.”

3. The revival of annihilationism in this country seems to have begun with the publication of Six Sermons on the Question “Are the wicked immortal?” by George Storrs, answered by Prof. Post, in the New Englander, Feb. and May, 1856. One of the most representative advocates of the doctrine, and a very moderate one, is Dr. McCulloh, of Baltimore, in his Analytical Investigations concerning the Scriptures (Baltimore, 1852, 2 vols. 8vo). He maintains that after the final decisions of the judgment, the wicked will be utterly destroyed by a dreadful visitation of Almighty wrath. The ablest work produced on the side of destructionism is Hudson, Debt and Grace, as related to the Doctrine of a Future State (Boston, 1857, 12mo). This work “denies that the natural immortality of the soul is ever expressed or even implied in the Bible. On the contrary, life and immortality are brought in fullness by the Redeemer to the redeemed alone; while all others are not only naturally mortal, soul and body, at death, but, after that mortal suspension of positive existence, are raised at the final resurrection and cast into the lake of fire as the second death. It denies that endless conscious suffering is ever affirmed to be the nature of future penalty; but affirms that the penalty consists in. privation, and in its perpetuity consists the eternity of future punishment. The class of Scripture terms by which eternal misery is usually understood to be designated, such as condemnation, damnation, perdition, destruction, the writer understands to express the painful and penal consignment of the entire nature to the disorganization and complete nonexistence from which it sprung” (Meth. Quar. Rev. Jan. 1858, p. 149). An exhaustive reply to Mr. Hudson, and a thorough examination of the whole controversy, is given by Landis in his treatise On the Immortality of the Soul and theFinal Condition of the Wicked. (N. Y. 1859, 12mo). The subject is also ably treated by Mattison in his work, The Immortality of the Soul. (Philad. 1864). See also Alvah Hovey, State of Impenitent Dead (1859); J. R. Thompson, Law and Penalty; Meth. Quar. Rev. 1852, p. 240; 1858, p. 149; 1861, p. 31; 1864, p. 689; Presb. Quar. Rev. April, 1860; Am. Theol. Rev. April, 1861; Biblbotheca Sacra, April, 1858, p. 395 sq., and April, 1863, art. 5; Buck, Theol. Dict.; Smith's Hagenbach, 1, 226; 2, 451. SEE IMMORTALITY.

## Anninga[[@Headword:Anninga]]

             in Greenland mythology, is the personified moon, the brother of Malina (sun). Like most of the deities of the Greelnlanders, these gods were once men. Anninga loved his beautiful sister, and in order to draw near to her unknown, he extinguished all the lights at a festival and looked for Malina. The latter, in order to discover her unknown lover, made her hands black with soot, and rubbed it on the face of him clasping her in his arms. Thereupon she fled out of the hut and lighted some moss to see who her lover was. The latter, however, advanced towards her, and she was compelled to flee, as he did not desist from his pleasure. He lighted a fagot, which soon went out, and he was compelled to follow her. in her own light; for which reason the moon gives a more dim light than the sun. He.  became the moon, and she was changed into the sun, always followed around by Anninga. Plagued by his passion, he does. not eat, and gets thinner and thinner (last quarter), until he disappears entirely (new moon); then: he goes hunting sea-lions, and. returns stronger and better-looking (first quarter), until he appears in all his beauty and splendor (full moon). The spots on the moon are the marks of the soot which Malina rubbed on his face.

## Annius, Giovanni[[@Headword:Annius, Giovanni]]

             was born at Viterbo July 7, 1432. Having entered the order of Dominicans, he became a proficient in the Latin, Greek, and Oriental languages, and in theology. He published two works, entitled,

1. Tractatus de Imperio Turcarum; and

2. De Futuris Christianorum triumphi, etc. (Genoa, 1480, 4to), in which he endeavors to show that Mahomet was the Antichrist of the Apocalypse. But the work by which he is chiefly known is his seventeen books of Antiquities (Rome, 1498, fol.), in which he pretended to give the works of Berosus, Marsylus of Lesbos, Caton, Sempronius, Archilochus, Xenophon, Metasthenes or Megasthenes, Manetho, and others. These writings were the cause of a dispute among the learned at the time, some, as Pineda, Louis Viveza, the Spaniard, Vossius, Melchior Canus, and others, maintained the utter falsity of all these pieces, and declared Annius to be a sheer impostor; while others, who had among them such men as: Nauderius, Leander Albert, Sixtus of Siena, Alph. Mildonatus, etc., declared themselves in his favor. Annius was master of the palace for Alexander VI, and was, it is supposed, poisoned by Casar Borgia, whom he had offended. He died Nov. 13, 1502. — Hoefer, Biog. Genzrale, 2, 729; Landon, Eccl. Dict. s.v.

## Anniversary[[@Headword:Anniversary]]

             in the Greek and Romish Churches, a name given to the day on which a martyr or saint is commemorated. Also, those days on which special prayer is made, year by year, for the souls of deceased persons, and masses said and alms distributed, are in the Romish Church called anniversaries. The anniversary office (officium anniversarium) is a double office, said only on the first anniversary day after the death. On all succeeding anniversary days, the simple office is said, as in the daily office for the dead.Landon, Eccl. Dict. s.v.

## Anno or Hanno[[@Headword:Anno or Hanno]]

             (St.), archbishop of Cologne in the 11th century. Belonging to the Suabian family of Sonneberg, he was at first devoted to a miilitary life; but, after a short career of arms, he entered the church. The emperor Henry III, the B'ack, appointed him to the see of Cologne upon the death of archbishop Hermann in 1055. He applied himself with diligence to his duties, both temporal and spiritual. He reformed many of the monasteries of his diocese, aid built five or six others, among the latter the abbey of Siegberg, After the death of Henry III the empress made him regent. His zeal for the church outran his discretion, especially in the excessive energy with which he seconded the measures of Gregory VII (q.v.). The emperor Henry IV, though his pupil, was so dissatisfied with his conduct that he drove him from his see. He died December 4th, 1075, on which day he is commemorated. — Hoefer, Nouv. Biographie Ginerale, 2, 730; Baillet, Vies des Saints, December 4.

## Annona[[@Headword:Annona]]

             in Roman mythology, is the blessed goddess of the yearly harvest. She was prayed to for rich gifts of the field and cheap prices of food, and was represented as a female, her right shoulder bare, otherwise dressed. In her right hand she carried an ear of corn, in the left a cornucopia.

## Annoni, Hieronymus[[@Headword:Annoni, Hieronymus]]

             a Reformed theologian of Switzerland, was born Sept. 12, 1697, at Basle, where he prepared himself for the ministry. In 1739 he was called as pastor to Wallenburg, where he died, Oct. 10, 1770. He was one of the prominent preachers of the Gospel in his day, and the author of many hymns, which were published in 1739 under the title Erbaulicher Christenschatz, and which formed the basis for the Basle hymn-book published in 1743. See Koch, Geschichte des deutschen Kirchenliedes, 6, 95 sq.; Hagenbach, Kirchengeschichte des 18. und 19. Jahrhunderts (Basle), p. 182 sq. (B. P.)

## Annotinum Pascha[[@Headword:Annotinum Pascha]]

             a festival celebrated, according to some. authorities, on the day following the octave of Easter. It is placed on the Thursday before Ascension-day in an ancient ritual of Vienne; but later authorities mention it as having been celebrated on various days, as on the Saturday after Easter-day.

As to the meaning of the expression there are various opinions. Several of the older authorities supposed it to be the anniversary of the Easter of the preceding year. If this anniversary was specially observed, when it fell in the Lent of the actual year it would naturally be omitted or transferred to a period when the fast was over. Probably, however, Annotinum Pascha is a term equivalent to anniversary Pascha; and it is so called because in olden times at Rome those who had been baptized at Easter celebrated the anniversary of their baptism in the next year by solemn services. To this  calling to mind of baptismal vows the collects of the Gregorian sacramentary for the day refer. It had become obsolete before 1100.

## Anntilus[[@Headword:Anntilus]]

             a ring. The clergy do not appear to have worn any badge of office until the fourth century; but subsequently various insignia or emblems of office were appropriated. The ring is now given to Romish bishops on their investiture, as emblemati.cal of the bishop's espousals to the Church, in imitation of the ancient ceremony of presenting a ring in marriage. It was called “the ring of his espousals,” annulus sponsalitus, or annulus pronubus; but sometimes, also, annulus palatii. The pope wears a ring with the device of Peter fishing; and papal briefs, stamped with this seal, are said to be given sub annulo piscatorio. The fisher-ring has been used for this purpose since the 13th century.

## Annual Conference[[@Headword:Annual Conference]]

             the name of the territorial synods or councils of the Methodist Episcopal Church, which are held every year, as distinguished from the general synod (General Conference) held quadrennially. The Annual Conference is composed of all the ministers in full connection within certain territorial limits. Preachers “on trial” are required to attend the sessions, but are not allowed to vote. The times of holding the Annual Conferences are fixed by the bishops, the place by the Conference itself. The presiding officer is the bishop; but, in case of his absence, some “member of the Conference appointed by the bishop shall preside; but if no appointment be made, the Conference elects a president by ballot among the elders, without debate.” The duties of the Annual Conference, and the limits of its authority, are prescribed by the Discipline. A record of its proceedings is sent to each General Conference for revision, if necessary. The territorial boundaries of the Annual Conferences are fixed by the General Conference. There are now (1866) sixty annual conferences (including mission conferences) of the Methodist Episcopal Church in America, Europe, Africa, India, and China. — Discipline of the Methodist Episcopal Church, pt. 2, ch. 1; pt. 6, ch. 4; Baker, On the Discipline; Minutes of the Annual Conferences (New York, 1866, 8vo). SEE CONFERENCES; SEE METHODIST EPISCOPAL CHURCH.

## Annuals[[@Headword:Annuals]]

             SEE ANNALS.

## Annuellars[[@Headword:Annuellars]]

             are chaplain priests who celebrated the commemoration masses for the departed on their annuals. Their usual pay was three marks yearly. At Exeter there were twenty-four, who acted as subdeacons in choir; at Wells, fourteen: both corporations lived in a collegiate manner. The name was preserved at Llandaff so late as 1575.

## Annulet[[@Headword:Annulet]]

             (a little ring) is a small, flat fillet encircling a column, etc., used either by itself or in connection with other mouldings. It is used, several times repeated, under the ovolo or echinus of the Doric capital.

## Annunciad or Annunciada, Order of[[@Headword:Annunciad or Annunciada, Order of]]

             a military order, founded by Amedeus, count of Savoy, in 1350 or 1360, called at first the order of the knots of love, because of a hair bracelet, formed in love-knots, given to the count by a lady. Amedeus VIII, duke of Savoy (created Pope Felix III at the council of Basle), in 1494, changed the name of the order to that of the Annunciad.

The figure of the Virgin was appended to the collar, in which the loveknots were changed into a pattern in twisted cord, and which bore the initials F. E. R. T., supposed to mean Fortitudo ejus Rhodum tenuit, in reference to the valiant defense of Rhodes by Amedeus the Great in 1310. The cloak of the knights was first red, afterward blue, and now of the color of amaranth, lined with cloth of silver. It still exists in Sardinia as an order of merit. — Helyot, Ordres Religieux, 1, 224; Burke, Orders of Knighthtood, p. 350.

## Annunciade[[@Headword:Annunciade]]

             the name of two orders of nuns.

1. That founded at Bourges in 1500, by Jeanne, queen of France, after her divorce from Louis XII. These nuns also call themselves the nuns of the ten virtues, viz., the virtues exhibited, as they say, in the mysteries which the Roman Church commemorates in the ten festivals of the Virgin Mary. Their rule is formed upon the idea of an initiation of these virtues. They wear a gray habit, a red scapulary, a cross of gold or silver, suspended from the neck, and a ring of one of those metals on the finger. At the Revolution they had 45 nunneries in France and Holland, all of which were suppressed. — Helyot, Ordres Relig. 1, 227.

2. Another order of nuns, otherwise called CELESTINES SEE CELESTINES (Colestes or Colestinoe), from the girdle and mantle of sky- blue which they wear over their white habit. A Genoese widow, named Maria Victoria Fornari, instituted this order in 1602 or 1604. The constitution of the order, approved by Clement VII, enjoins poverty and separation from the world. They are allowed to speak to persons out of their house only six times a year, and then only to their nearest relatives. In 1860 they had three nunneries in Italy, six in Belgium, and five in France. In Rome they are called Turchine (i.e. the “violet-blue” ones). — Helyot, Ordres Religieux, 1, 236; P. Carl vom heil. Aloys, Statistisches Jahrbuch der Kirche (Regensbg. 1860).

## Annunciation, Feast of the[[@Headword:Annunciation, Feast of the]]

             (from the Lat. annunciatio, announcement), a festival observed in honor of the tidings which the angel Gabriel brought to the Virgin Mary of the incarnation of our Savior. It is called by various names in church history, e.g. ᾿Ημέρα ἀσπασμοῦ, “the day of salutation;” Χαριτισμός, in reference to the epithet κεχαριτωμένη), employed by the angel (Luk 1:28); also Εὐαγγελισμός, with reference to the subject of the announcement. Some doubt exists as to the date of its establishment. Augusti is of opinion that the festival was celebrated at the time of the council of Laodicea, cir. 364. In the homily ascribed to Athanasius it is called one of our Lord's festivals. After the fifth century, in consequence of what passed during the Nestorian controversies, this festival was referred to Mary, and its observance fixed for the 25th of March, on which day it is now celebrated by the Greek, Roman, and English Churches. It seems to have been generally observed in the sixth century, but the first formal mention that we meet with of its being commemorated among the festivals of the Church is in the decrees of the council of Trullo, convened at the close of the seventh century. Chrysostom, and Bernard after him, call it “the root of all festivals.” — Bingham, Orig. Eccl. bk. 20, ch. 8, § 4.

The following writers treat on this subject: Kocher, De salutatione angelica (Jen. 1760-1); Myslenta, De angelica annunciatione (Regiom. 1623); Rancke, De locutione angelorum (Lips. 1678); Sonntag, De chaeretismo (Altdorf.1709); Zeibich, De verbis Gabrieli ad Mariam (Viteb. 1754). SEE MARY.

## Annunnaci[[@Headword:Annunnaci]]

             in the magical texts, is the name of certain Assyrian deities, the offspring of the deity Anu; or the sky. They inhabited the lower world, and were called the deities of the earth.

## Annuus[[@Headword:Annuus]]

             (‘῎Αννουος, Vulg. Amin), given (1Es 8:48) as the name of one of the Levites sent to accompany the captives returning from Babylon; but it is evidently an error of the translator for וְאַתּוֹ, veitto', “and with him,” of the original text (Ezr 8:19).

## Anoint[[@Headword:Anoint]]

             (usually מָשִׁח, mashach', χρίω). The practice of anointing with perfumed oils or ointments appears to have been very common among the Hebrews, as it was among the ancient Egyptians. SEE UNGUENT. The practice, as to its essential meaning, still remains in the East; but perfumed waters are now far more commonly employed than oils or ointments (q.v.). See PERFUME. It is from this source that the usage has extended to other regions. Among the Greeks and Romans oil was employed as a lubricator for suppling the bodies of the athletes in the games (q.v.), and also after the bath (q.v.).

I. In the Scriptures several kinds of anointing are distinguishable (Scacchi, Myrotheca, 3, Romans 1637).

1. Consecration and Inauguration. — The act of anointing appears to have been viewed as emblematical of a particular sanctification, of a designation to the service of God, or to a holy and sacred use. Hence the anointing of the high-priests (Exo 29:29; Lev 4:3), and even of the sacred vessels of the tabernacle (Exo 30:26, etc.); and hence also, probably, the anointing of the king, who, as “the Lord's anointed,” and, under the Hebrew constitution, the viceroy of Jehovah, was undoubtedly invested with a sacred character. This was the case also among the Egyptians, among whom the king was, ex officio, the high-priest, and as such, doubtless, rather than in his secular capacity, was solemnly anointed at his inauguration. SEE UNCTIONS (of Christ).

As the custom of inaugural anointing first occurs among the Israelites immediately after they left Egypt, and no example of the same kind is met with previously, it is fair to conclude that the practice and the notions connected with it were acquired in that country. With the Egyptians, as with the Jews, the investiture to any sacred office, as that of king or priest, was confirmed by this external sign; and as the Jewish lawgiver mentions the ceremony of pouring oil upon the head of the high-priest after he had put on his entire dress, with the mitre and crown, the Egyptians represent the anointing of their priests and kings after they were attired in their full robes, with the cap and crown upon their heads. Some of the sculptures introduce a priest pouring oil over the monarch (Wilkinson's Anc. Egyptians, 4, 280). It is from this that the high-priest, as well as the king, is called “the anointed” (Lev 4:3; Lev 5:16; Lev 6:15; Psa 133:2). In fact, anointing being the principal ceremony of regal inauguration among the Jews, as drowning is with us, “anointed,” as applied to a king, has much the same signification as “crowned.” It does not, however, appear that this anointing was repeated at every succession, the anointing of the founder of the dynasty being considered efficient for its purpose as long as the regular line of descent was undisturbed (Jahn, Bibl. Archaol. § 223); hence we find no instance of unction as a sign of investiture in the royal authority, except in the case of Saul, the first king of the Jews, and of David, the first of his line; and, subsequently, in those of Solomon, Joash, and Jehu, who ascended the throne under circumstances in which there was danger that their right might be forcibly disputed (1Sa 19:24; 2Sa 2:4; 2Sa 5:1-3; 1Ch 11:1-2; 2Ki 11:12-20; 2Ch 23:1-21). Those who were inducted into the royal office in the kingdom of Israel appear to have been inaugurated with some peculiar ceremonies (2Ki 9:13). But it is not clear that they were anointed at all; and the omission (if real) is ascribed by the Jewish writers to the want of the holy anointing oil which could alone be used on such occasions, and which was in the keeping of the priests of the temple in Jerusalem. The private anointing which was performed by the prophets (2Ki 9:3; comp. 1Sa 10:1) was not understood to convey any abstract right to the crown, but was merely a symbolical intimation that the person thus anointed should eventually ascend the throne. The following species of official anointing appear to have prevailed among the Jews:

(a.) Prophets were occasionally anointed to their office (1Ki 19:16), and are called messiahs, or anointed (1Ch 16:22; Psa 105:15).

(b.) Priests, at the first institution of the Levitical priesthood, were all anointed to their offices, the sons of Aaron as well as Aaron himself (Exo 40:15; Num 3:3); but afterward anointing seems not to have been repeated at the consecration of ordinary priests, but to have been especially reserved for the high-priest (Exo 29:29; Lev 16:32); so that “the priest that is anointed” (הִמָּשִׁיחִ הִכֹּהֵן, Lev 4:3) is generally thought to mean the high-priest (Sept. ὁ ἀρχιερεὺς ὁ κεχρισμένος; comp. Lev 4:5; Lev 4:16, and c. Lev 4:6, Lev 4:22 [15]).

(c.) Kings. The Jews were familiar with the idea of making a king by anointing before the establishment of their own monarchy (Jdg 9:8; Jdg 9:15). Anointing was the divinelyappointed ceremony in the inauguration of their own kings (1Sa 9:16; 1Sa 10:1; 1Ki 1:34; 1Ki 1:39); indeed, so pre-eminently did it belong to the kingly office, that “the Lord's anointed” was a common designation of the theocratic king (1Sa 12:3; 1Sa 12:5; 2Sa 1:14; 2Sa 1:16). The rite was sometimes performed more than once. David was thrice anointed to be king: first, privately by Samuel, before the death of Saul, by way of conferring on him a right to the throne (1Sa 16:1; 1Sa 16:13); again over Judah at Hebron (2Sa 2:4), and finally over the whole nation (2Sa 5:3). After the separation into two kingdoms, the kings both of Judah and of Israel seem still to have been anointed (2Ki 9:3; 2Ki 11:12). So late as the time of the captivity the king is called “the anointed of the Lord” (Psa 89:38; Psa 89:51; Lam 4:20). Besides Jewish kings, we read that Hazael was to be anointed king over Syria (1Ki 19:15). Cyrus also is called the Lord's anointed, as having been raised by God to the throne for the special purpose of delivering the Jews out of captivity (Isa 45:1).

(d.) Inanimate objects also were anointed with oil in token of their being set apart for religious service. Thus Jacob anointed a pillar at Bethel (Gen 31:13); and, at the introduction of the Mosaic economy, the tabernacle and all its furniture were consecrated by anointing (Exodus 30:2628). The expression “anoint the shield” (Isa 21:6; Sept. ἑτοιμάσατε θυρεούς; Vulg. arripite clypeum) refers to the custom of rubbing oil into the hide which, stretched upon a frame, formed the shield, in order to make it supple and fit for use. (See the treatises in Latin, on the priestly anointing, by Clasing [Lemgon. (1717]; Schwarz [Viteb. 1755]; Ziegra [Viteb. 1682]; Zoega [Lips. 1680]; on the royal anointing, by Weymar [Jen. 1629]; and among other nations, by Eschenbach [Jen. 1687]; Speckner [Viteb. 1716]).

2. As an Act of Hospitality. — The anointing of our Savior's feet by “the woman who was a sinner” (Luk 7:38) led to the remark that the host himself had neglected to anoint his head (Luk 7:46); whence we learn that this was a mark of attention which those who gave entertainments paid to their guests. As this is the only direct mention of the custom, the Jews are supposed by some to have borrowed it from the Romans at a late period, and Wetstein and others have brought a large quantity of Latin erudition to bear on the subject. (See the treatises, on this instance, in Latin, by Baler [Altdorf. 1722]; Goetze [Lips. 1687; and in Menethii Thesaur. 2, 200-204]; Jaeschke [Lips. 1700]; Krackewitz [Rost. 1703]; Polchow [Jen. 1755]; Ries [Marb. 1727]; Sonnuel [Lond. 1775, 1794]; Trautermann [Jen. 1749].) But the careful reader of the O.T. knows that the custom was an old one, to which there are various indirect allusions. SEE HOSPITALITY. The circumstances connected with feasts and entertainments are, indeed, rarely intimated; nor would the present direct reference to this custom have transpired but for the remarks which the act of the woman in anointing the feet of Jesus called forth. (See Walde, De unctionibus Vett. Ebreoeorum convivialibus, Jen. 1751.) Such passages, however, as Psa 23:5; Pro 21:7; Pro 27:9; Wis 2:7; as well as others in which the enjoyments of oil and wine are coupled together, may be regarded as containing a similar allusion. It is, therefore, safer to refer the origin of this custom among the Hebrews to their nearer and more ancient neighbors, the Egyptians, than to the Romans or the Greeks, who themselves had probably derived it from the same people. Among the Egyptians the antiquity of the custom is evinced by their monuments, which offer in this respect analogies more exact than classical antiquity or modern usage can produce. With them “the custom of anointing was not confined to the appointment of kings and priests to the sacred offices they held. It was the ordinary token of welcome to guests in every party at the house of a friend; and in Egypt, no less than in Judaea, the metaphorical expression ‘anointed with the oil of gladness' was fully understood, and applied to the ordinary occurrences of life. It was customary for a servant to attend every guest as he seated himself, and to anoint his head” (Wilkinson's Anc. Egyptians, 4, 279; 2:213). SEE SPIKENARD. It is probable, however, that the Egyptians, as well as the Greeks and Jews, anointed themselves at home, before going abroad, although they expected the observance of this etiquette on the part of their entertainer. That the Jews thus anointed themselves, not only when paying a visit, but on ordinary occasions, is shown by many passages, especially those which describe the omission of it as a sign of mourning (Deu 28:40; Rth 3:3; 2Sa 14:2; Dan 10:3; Amo 6:6; Mic 6:15; Est 2:12; Psa 104:15; Isa 61:3; Ecc 9:8; Son 1:3; Son 4:10; also Jdt 10:3; Sus. 17; Sir 39:26; Wis 2:7). One of these passages (Psa 104:15, “oil that maketh the face to shine”) shows very clearly that not only the hair but the skin was anointed. In our northern climates this custom may not strike us as a pleasant one; but as the peculiar usages of most nations are found, on strict examination, to be in accordance with the peculiarities of their climate and condition, we may be assured that this Oriental predilection for external unction must have arisen from a belief that it contributed materially to health and cleanliness. Niebuhr states that “in Yemen the anointing of the body is believed to strengthen and protect it from the heat of the sun, by which the inhabitants of this province, as they wear but little clothing, are very liable to suffer. Oil, by closing up the pores of the skin, is supposed to prevent that too copious transpiration which enfeebles the frame; perhaps, too, these Arabians think a glistening skin a beauty. When the intense heat comes on they always anoint their bodies with oil.” SEE OIL.

3. Anointing the Sick. — The Orientals are indeed strongly persuaded of the sanative properties of oil; and it was under this impression that the Jews anoint. ed the sick, and applied oil to wounds (Psa 109:18; Isa 1:6; Luk 10:34; Revelations 3:18). Anointing.was used in sundry disorders, as well as to promote the general health of the body. It was hence, as a salutary and approved medicament, that the seventy disciples were directed to “anoint the sick” (Mar 6:13); and hence also the sick man is directed by the apostle (Jam 5:14) to send for the elders of the Church, who were “to pray for him, anointing him with oil in the name of the Lord.” The Talmudical citations of Lightfoot on Mat 6:16, show that the later Jews connected charms and superstitious mutterings with such anointings, and he is therefore probably right in understanding this text to mean, “It is customary for the unbelieving Jews to use anointing of the sick, joined with a magical and enchanting muttering; but how infinitely better is it to join the pious prayers of the elders of the Church to the anointing of the sick.” Niebuhr assures us that at Sana (and doubtless in other parts of Arabia) the Jews, as well as many of the Moslems, have their bodies anointed whenever they feel themselves indisposed. Analogous to this is the anointing with oil practiced by the twelve (Mar 9:13), and our Lord's anointing the eyes of a blind man with clay made from saliva, in restoring him miraculously to sight (ἐπέχρισε, Joh 9:6; Joh 9:11). SEE MEDICINE.

4. Anointing the Dead. — The practice of anointing the bodies of the dead is intimated in Mar 14:8, and Luk 23:56. This ceremony was performed after the body was washed, and was designed to check the progress of corruption. Although, from the mode of application, it is called anointing, the substance employed appears to have been a solution of odoriferous drugs. This (together with the laying of the body in spices) was the only kind of embalmment in use among the Jews. SEE BURIAL; SEE EMBALMING.

5. Spiritual. —

(1.) In the O.T. a Deliverer is promised under the title of Messiah, or Anointed (Psa 2:2; Dan 9:25-26); and the nature of his anointing is described to be spiritual, with the Holy Ghost (Isa 61:1; see Luk 4:18). As anointing with oil betokened prosperity, and produced a cheerful aspect (Psa 104:15), so this spiritual unction is figuratively described as anointing “with the oil of gladness” (Psa 45:7; Heb 1:9). In the N.T. Jesus of Nazareth is shown to be the Messiah or Christ, or Anointed of the O.T. (Joh 1:41; Act 9:22; Act 17:2-3; Act 18:5; Act 18:28); and the historical fact of his being anointed with the Holy Ghost is recorded and asserted (Joh 1:32-33; Act 4:27; Act 10:38).

(2.) Spiritual anointing with the Holy Ghost is conferred also upon Christians by God (2Co 1:21), and they are described as having an unction (χρίσμα) from the Holy One, by which they know all things (1Jn 2:20; 1Jn 2:27). To anoint the eyes with eye-salve is used figuratively, to denote the process of obtaining spiritual perception (Revelations 3:18).

6. Religious Significance of the Act. — It is somewhat remarkable that the first Biblical instance of anointing — that of Jacob's unction of his pillow at Bethel (Gen 28:18) — has reference to an inanimate object; yet the sacred import of the ceremony is obvious, and must have been derived from primeval custom. At a later date, the formal agreement noticed by Sir G. Wilkinson, between the use of oil among the Egyptians and the Israelites in consecrating to an office, may undoubtedly be regarded as evidence that the Mosaic prescription was framed with some regard to the observances in Egypt; for by the time the former was instituted, the Israelitish people had been long habituated to the customs of Egypt; and it was the part of wisdom, when setting up a better polity, to take advantage of what existed there, so far as it could be safely employed. The king so anointed was solemnly recognised as the guest and protege of the lord of the temple; the statue was set apart for, and so far identified with the god it represented, and both were stamped as fit for their respective destinations. But in the true religion something more and higher was involved in the act of consecration. The article or subject was brought into contact with the holiness of Jehovah, and was made a vessel and instrument of the Spirit of God. Hence, anointing with oil in the times of the old covenant was always a symbol of the gift and grace of the Holy Spirit-in the case of inanimate objects imparting to them a ceremonial sacredness, so as to fit them for holy ministrations; and in the case of persons, not only designating them to a sacred office, but sealing to them the spiritual qualifications. needed for its efficient discharge. SEE CONSECRATION.

II. Modern. —

1. In the Romish Church the custom of anointing priests is still continued. The ordaining bishop anoints with the holy oil called chrism (q.v.) the palm of both hands, the thumb, and the forefinger of the person to be ordained; and thus, according to the expression in the ritual of ordination, the hands receive power to bless, to consecrate, and to make holy. If a clergyman is excommunicated these spots are rubbed off. This custom, like many others, is a perversion of the sacred ceremony by which the Jewish priests and kings were inducted into office.

2. The history of extreme unction (q.v.) in its present form can be traced back no further than the twelfth century. When the ceremony of anointing is mentioned at an earlier period, the reference is to the offices of baptism and confirmation. There is no mention of extreme unction in Justin Martyr, Irenveus, Tertullian, or Cyprian, or in any of the writers of the first three centuries. In the fourth century Epiphanius makes no mention of it. It is not found in the “Apostolical Constitutions,” a work in which all church forms are minutely described, nor in the biographies of the first six centuries. After the twelfth century it was universally adopted in the Western Church.

3. The only occasion on which anointing is used in the Church of England is at the coronation of the sovereigns, when the archbishop solemnly anoints the king or queen, after the ancient practice of the Hebrews.

ANOINTING OIL. The “oil of holy ointment” prescribed by divine authority (Exo 30:23-25) for the consecration of the Jewish priests and kings was compounded of the following ingredients:

Hebrew weight. English weight.

            lb.   oz.   dwt.  gr.

Pure myrrh  500 shekels=      18    11    13    13 2/3

Sweet cinnamon    250 shekels=      9     5     16    18 1/24

Sweet calamus     250 shekels =     9     5     16    18 1/24

Cassia      500 shekels =     18    11    13    13 2-3

Olive oil, 1 hin=5 quarts    35 ½ shekels=     13    4     0     0

Total 1851 ½

shekels=    70    8     0     15 1/4

The shekel is here estimated at 9 dwts. and 2 4-T grains (Troy).

Under the law persons and things set apart for sacred purposes were anointed with this “holy ointment” (Exo 29:7), which appears to have been a typical representation of the communication of the Holy Ghost to the Church of Christ (Act 1:5; Act 10:38). Hence the Holy Spirit is called an unction (q.v.), whereby believers were divinely inspired and guided into all truth (2Co 1:21; 1Jn 2:20; 1Jn 2:27). The profane or common use of the holy ointment was expressly forbidden, on pain of being excommunicated (Exo 30:33; Eze 23:31). It was commanded to be kept by the Hebrews throughout their generations; it was therefore laid up in the most holy place. Prideaux observes that it was one of those thinys which was wanting in the second temple. There is an allusion to the ingredients of this sacred perfume in Ecclesiastes 24:15. The use of aromatics in the East may be dated from the remotest antiquity. “Ointment and perfume,” says Solomon, “rejoice the heart” (Pro 27:9). They are still introduced, not only upon every religious and festive occasion, but as one essential expression of private hospitality and friendship. SEE OINTMENT.

THE ANOINTED. The prophets, priests, and kings were anointed at their inauguration; but no man was ever dignified by being anointed to hold the three of, fices in himself, so no person ever had the title of the Messiah, the Christ, the Anointed One, but Jesus the Savior. He alone is king of kings and lord of lords: the king who governs the universe, and rules in th', hearts of his followers; the prophet, to instruct men in the way wherein they should go; and the great high-priest, to make atonement and intercession for the whole world. Of him, Melchizedek, Abraham, Aaron, David, and others were illustrious types; but none of these had the title of “The Anointed of God.” This does, and ever will, belong exclusively to Jesus the Christ, who was consecrated in our nature by the anointing of the Holy Ghost (Psa 2:2; Isa 61:1; Dan 9:24; Mat 3:16-17; Luk 4:18-21; Act 4:27; Act 10:38). SEE MESSIAH.

## Anomoeans[[@Headword:Anomoeans]]

             (ἀνόμοιος, dissimilar), the name by which the stricter Arians, who denied the likeness of the Word to the Father, were distinguished from the Semi- Arians, who merely denied his consubstantiality. — Gieseler, Ch. Hist. 1, 198. SEE ARIANS.

## Anos[[@Headword:Anos]]

             (῎Ανως), one of the “sons” of Maani (Bani), who divorced his Gentile wife (1Es 9:34); apparently the VANIAH SEE VANIAH (q.v.) of the true text (Ezr 10:36).

## Anos (mythology)[[@Headword:Anos (mythology)]]

             in Graeco-Babylonian mythology, was the son of Kissare and Assaros, and the first member of the Divine Triad. His analogue was the Ann of the Assyrians.

## Anouke[[@Headword:Anouke]]

             was an Egyptian warlike goddess, possibly of Syrian origin, represented as a woman with a spear in her hand, and with a peculiar crown formed of high feathers curving outwardly from a white bonnet upon her head. She was the third member of the great Nubian Triad, and her worship dates to the period of Osirtesen III, of the 12th dynasty. Her festival took place on the 28th of Paophi and the 30th of Athyr.

## Anp[[@Headword:Anp]]

             in ancient Egyptian mythology, was one of the sacred names of the ram deity Mendes.

## Anq[[@Headword:Anq]]

             was another form of the name of the Egyptian goddess Anouke.

## Anquetil (Dupel-ron), Abraham Hyacinthe[[@Headword:Anquetil (Dupel-ron), Abraham Hyacinthe]]

             a French Orientalist brother of Louis, was born at Paris, December 7, 1731. He studied theology at his native place, Auxerre, and Amersfoort, and with the subvention of his government he went, in 1755, to India, to study Sanskrit and Zend there. At Surat he succeeded in obtaining the help of some Parsee priests, who dictated to him in the neo-Persian language the contents of their books written in Zend and Pellevi. Having returned, in 1762, to Paris, he was appointed interpreter of Oriental languages at the royal library, and published a translation of the Zend-Avesta (Paris, 1771). In 1778 he published, at Amsterdam, the Legislation Orientale, which was followed by the publication of Recherches Historioques et Geographriques sur l'Inde (Berlin and Paris, 1787, 2 volumes). He also published a Latin translation of a Persian extract from the Upanishads, or the theologico- philosophical treatises of the Vedas. He died at Paris, January 17, 1805. (B.P.)

## Anquetil, Louis, Pierre[[@Headword:Anquetil, Louis, Pierre]]

             a French ecclesiastic and historian, was born in Paris, Jan. 21, 1723. He became director of the Academy at Rheims, and in 1757 published a history of that city. In 1759 he became prior of the Abbey de la Roe in Anjou, and soon after director of the College of Senliso In 1766 he obtained the curacy or priory of Chateau-Renard, near Montargis, which he exchanged at the commencement of the Revolution for the curacy of La Villette, in the neighborhood of Paris. During the Reign of Terror, he was imprisoned at Saint-Lazare. He became a member of the second class of the National Institute, and was soon after employed in the office of the Minister of Foreign Affairs. He died Sept. 6, 1808. He left a number of historical works; but his style is not commendable, and he seems to lack the elements of a true historian. For a list of his works, see Biographie Universelle, s.v.

## Anru[[@Headword:Anru]]

             a name of the Egyptian Elysium, which occurs in the Ritual of the Deatd.

## Anrutf[[@Headword:Anrutf]]

             (the sterile) was the Egyptian name of one of the mystical regions of Hades. It is described in ch. 17 of the Ritual of the Dead. It was also the northern gate of the house of Osiris in the Egyptian Karneter.

## Ansab[[@Headword:Ansab]]

             (statutes) was the name given by the Koranic writers to the sacred stones, or bcetylia, which were worshipped and anointed with oil by the ancient Arabians.

## Ansaldi, Carlo Agostino[[@Headword:Ansaldi, Carlo Agostino]]

             brother to Casto I., was born Sept. 23, 1771, and assumed the habit of the Order of St. Dominic. He is well known by his beautiful poetical effusions, all of which are consecrated to divine subjects, but he was not less celebrated as a preacher.

## Ansaldi, Casto Innocente[[@Headword:Ansaldi, Casto Innocente]]

             an Italian antiquarian, was born May 7, 1710, at Piacenza. In 1726 he joined the Order of the Dominicans, and studied at Bologna and Rome. In 1735 he went to Naples as professor of philosophy; in 1745 he was made professor of theology at Brescia; went to Ferrara in 1750; then to Turin, where he died, in 1774. He wrote, Patriarchce Josephi Religio a Criminationibus Basnagii Vindicata (Naples, 1738, and often): — De Martyribus sine Sanguine altera adv. Dodwellum Diss. (Milan, 1744): — De Forensi Judceorum Buccina (Brescia, 1745): — Herodiani Infanticidii Vindicatio (ibid. 1746): — De Authenticis S. Scripturarum apud SS. Patres Lectionibus (Verona, 1747): — De Futuro Sceculo ab Hebraeis ante Captivitaten Cognito (Milan, 1748): — De Baptismate in Spiritu S. et Igni (ibid. 1752), etc. See Jocher, Allgemeines Gelehrten-Lexikon, Suppl. s.v.; Mazzuchelli, Scrittori d' Italia, s.v. (B. P.)

## Ansaldi, Giovanni Andrea[[@Headword:Ansaldi, Giovanni Andrea]]

             an Italian oil and fresco painter, was born, according to Soprani, at Voltri, a small town near Genoa, in 1584. His principal work was the cupola in the Church of the Santissima Annunziata at Genoa. There are many of his works in the churches and palaces of that city. He died in 1638.

## Ansaloni, Giordano[[@Headword:Ansaloni, Giordano]]

             an Italian missionary, was born at Sant' Angelo, in Sicily. He pursued his studies at Salamanca, and became a Dominican. In 1625 he was sent to the Philippine Islands, where he was appointed to serve the sick-hospital at Manilla. Here he learned the Chinese language, and in 1632 was chosen to go as a missionary to the Christians in Japan. He died a martyr, Nov. 18, 1634. He completed a Latin translation of the Lives of the saints of his order, from the Spanish of Ferdinand Castillo.

## Ansaloni, Vincenzo[[@Headword:Ansaloni, Vincenzo]]

             a Bolognese historical painter, lived, according to Lanzi, about 1615, and studied under Ludovico Caracci. He has some fine works in the chapel of the family of Fioraventi, in the Church of Santo Stefano at Bologna, representing the Martyrdom of St. Sebastian; and in the Church of the Celestine Monks there is a fine work representing the Virgin and Infant in the clouds, with Sts. Koch and' Sebastian beneath. Zani says he died young.

## Ansar[[@Headword:Ansar]]

             was an early Chaldaean deity, after whom the town of Assur was named.

## Ansarians or Assassins[[@Headword:Ansarians or Assassins]]

             inhabitants of a district in Syria (called also ENSARIANS SEE ENSARIANS ). Their religion is a compound of p:ganism and Mohammedanism,which they are said to have been taught by an old man who in 891 inhabited the village of Nasar, near Koufa, and passed for a saint and a prophet. Some of them worship the sun, others the dog and other material objects. A special work on them has been published by the Rev. Samuel Lyde (see a valuable summary of this work in the N. Amer. Review, Oct. 1862). According to Lyde, “they number about 200,000, for the most part rude and vicious. They are divided into Shemseeh (men of the sun, Northerners) and Kumreel (men of the moon, Southerners); the former may be descendants of the Canaanites; the latter, foreigners, brought their present religion into the land. The name Ansaireeh is probably derived from the founder of the sect, Nusari, dating from the ninth century. Their sacred name is Khaseebeeb, from the apostle of the sect. In many points they have affinities with the Assassins. They believe in the divine unity in three personalities, the second and third being created. The first person, the supreme deity, is Manna, or Meaning; the second, Ism, or Name; the third, Bab, or Dove. Of the supreme deity there have been seven manifestations; the last is All, Mohammed, and Salman il Farisee. Ali is the highest manifestation of God, alone to be adored. There is also a system of hierarchies, bewildering in numbers: 14,000 Near Ones, 15,000 Cherubim, 16,000 Spirituals, 17,000 Saints, 18,000 Hermits, 19,000 Listeners, 20,000 Followers — in all, 119,000 — besides prophets, apostles, and heroes. The doctrine of metempsychosis is strictly held, and minutely delineated. They receive the Old and New Testaments, and the Koran, with many apocryphal works.” An account of them is given in Chesney's Expedition to the Euphrates and the Tigris. See also Walpole's Travels in the East, and Blackwood's Magazine, 70, 719. SEE ASSASSINS.

## Ansart, Andre Joseph[[@Headword:Ansart, Andre Joseph]]

             a French historian and ecclesiastical writer, was born in Artois in 1723, became a Benedictine, and attached himself to the Order of Malta. He was an advocate of Parliament and doctor of laws of the faculty of Paris. He was also made, prior of Villeconin, and a member of the academies of Arras and the Arcadia of Rome. He died in 1790. The works of Ansart are, Exposition sur le Cantique des Cantiques de Salomon (1770, 12mo): — Histoire de St. Maur, Abbe de Glanfeuil (1772,12mo): — Esprit de St. Vincent de Paul (1780, 12mo): — Histoire de St. Fiacre (1784).

## Ansart, Louis Joseph Auguste[[@Headword:Ansart, Louis Joseph Auguste]]

             a French ecclesiastical writer, was born at Aubigny, in the diocese of Arras, in 1748, and died about 1790. He was priorrector at Grand-Pre, Ardennes, and published, Bibliotheque Litteraire du Mnaine, ou Traite Historique et Critique des Auteurs de cette Province (Chalons-sur-Marne, 1784); this work of 8 vols. remains unfinished: Vie de Gregoire Cortes, Benedictin, Evequte d' Urbin et Cardinal (Paris, 1786). See Hoefer, Nouv. Biog. Generale, s.v.

## Ansata[[@Headword:Ansata]]

             (or CRUX ANSATA), the handled Taucross, was the emblem of life which was always held in the hands of the Egyptian deities. The nature of the object and the reason of its symbolism are unknown. SEE ANKH.

## Ansbert[[@Headword:Ansbert]]

             ST., was born in the early part of the 7th century at Chaussi, a village in Vexin, France. He was bishop of Rouen after the death of St. Ouen, in A.D. 683, and assisted the states of the kingdom assembled at Clichy by Thierri III. Pepin, mayor of the palace, deceived by the enemies of Ansbert, banished him to a monastery in Hainaut to end his days in the performance of religious duties. He died in 698. His body was conveyed to the Abbey of Fontenelle. See Hoefer, Nouv. Biog. Generale, s.v.

## Anschar, Ansgar, or Anschairius[[@Headword:Anschar, Ansgar, or Anschairius]]

             St., the first archbishop of Hamburg, bishop of Bremen, and so-called apostle of Sweden and Denmark. The most probable opinlion is that he was born in Picardy, Sept. 9, 801. In 821 he went from the abbey of Cormie, in Picardy, to that in Saxony. Having from his youth been desirous to labor in a missionary feild, he was sent in 826 to Denmark, and thence to Sweden, where he preached the Gospel with wonderful success. After this he was made bishop of Hamburg, which see he governed until the destruction of the city by the Normans in 845; four years after this, Louis, king of Germany, made him bishop of Bremen, where he died, Feb. 3, 865, regretting that he was not called to seal his profession by martyrdom. He wrote a life of St. Willehad (in Pertz, Monumenta German. 2, 683 sq.). For a glowing account of him, see Neander, Light in Dark Places, p. 264 sq.; comp. Neander, Ch. Hist. 3, 272, 284; Gieseler, Ch. Hist. 2, 29. See also Brit. and For. Evang. l Review, July, 1865. The first biography of Anschar was written by his successor, Rimbert (published by Dahlmann, in Pertz, Monum. Germ.; translated into German by Misegais, Bremen, 1826). See also Kruse, St. Anschar (Altona, 1823); Krummacher, St. Ansgar (Brem. 1828); Reuterdahl, Anegarius (Berl. 1837); Klippel, Lebensbeschreibung des Er'zbischnfs Ansgar (Brem. 1845); Cave, Hist. Litt. 1, 523; Bohringer, Kircheng. in Biogr. 2, 170.

## Anschutz Johann Christoph[[@Headword:Anschutz Johann Christoph]]

             a Lutheran theologian of Germany, was born Dec. 11, 1745, at Wiedersbach, in Henneberg. He studied at Coburg and Leipsic, and became, pastor at Bairenstein. In 1781 he was called to Liebenau; and finally, in 1795, to Stolpen, in Saxony, where he died, June 21, 1814. He is the author of twenty-six hymns, which were published under the title Geistliche Lieder nach bekannten Melodien (1788). (B. P.)

## Anse, Councils Of[[@Headword:Anse, Councils Of]]

             (Conciliunm Ansanum or Ansense). These councils were held in Anse, a small town of France, on the Saone, in the diocese of Lyons.

I. Held in A.D. 990, concerning the privileges of the Abbey of Cluny, which were confirmed. Several canons were published, of which nine only remain. See Martene, Thesaur. Anec. tom. 4.

II. Held in 994, on discipline. See Mansi, Concil. tom. 1.

III. Held in 1025. At this council, Gaustin de Macon complained against Bouchard, archbishop of Vienne, for having ordained certain monks of Cluny, although that monastery was in the diocese of Macon. Odiloni the abbot exhibited the pope's privilege exempting the monks of Cluny from the jurisdiction of their own bishop. The council, however, declared the privilege to be null and void, being contrary to the canons. See Labbe, Concil. 9, 859.

IV. Held in 1052, concerning the ordination of the monks of Cluny. The papal privilege, which permitted the monks of this monastery to be ordained by any bishop whom the abbot chose, was declared to be contrary to the canons, and null.

V. Held in 1070, concerning a donation made to the abbey of l'Isle-Barbe.

VI. Held in 1077, on discipline.

VII. Held in 1100, at which Anselm of Canterbury was present. Hugo, archbishop of Lyons, demanded a subsidy to repay the expenses of his voyage to Jerusalem.

VIII. Held in 1112, against investitures.

IX. Held in 1299, under Henry de Villars, archbishop of Lyons. See Gall. Christ. tom. 4.

## Ansegis[[@Headword:Ansegis]]

             1. A Benedictine monk, born of noble parents at Lyons, was, together with Eginhard, superintendent of the royal edifices; became in 817 abbot at Luxen, and in 827 at Fontanelles. Charlemagne and Louis the Pious employed him for important embassies. He died in 833. He is the author of that important collection of imperial laws known as Libri III Capitularium, containing a number of decrees issued by Charlemagne and Louis the Pious. The German kings had to take an oath upon this book as containing the laws of the empire. The best edition of it is contained in Pertz, Monumenta Germanie legum, vol. 1, — Acta Sanctorum, saec. 4, 1; D'Achery, spicileg. t. 3.

2. Abbot of St. Michael's (probably at Beauvais); was sent in 870 by Charles the Bald as ambassador to Rome; appointed in 871 archbishop of Sens, and used as a tool by the pope against the clergy. John VIII appointed him in 876 primate of the French Church and vicar-general of the apostolic see, but a synod of Pontion protested against this, and recognised him only as metropolite. He died in 882, and his successors had to abandon the distinction, which the pope had intended to connect forever with the see. — Gfrorer, Kirchengeschichte, vol. 2; Gallia Christiana.

## Ansegis (Or Ansusus, Ansersus, Anseisus, Finally Aneigisus)[[@Headword:Ansegis (Or Ansusus, Ansersus, Anseisus, Finally Aneigisus)]]

             bishop OF TROY, was raised to the episcopacy in A.D. 912, and became, according to Mabillon, chancellor to the king of France, Ralph or Rodulf. Prelate and warrior according to the spirit of the epoch, he was wounded in 925 in an engagement with the Normans, who at that time ravaged Burgundy. In 949 Hugh the Grand, duke of France, sent him against Louis IV of Outremer. In an encounter with Robert, count of Troy, he returned to the court of Otho, who gave him more troops with which to besiege the episcopal city; but these abandoned him after the defeat of their compatriots before the city of Sens, which they had attempted to pillage. The authors of Gallia Christiana place this event in 959, and suppose that the bishop was restored to his bishopric the year following; but the first date is more trustworthy. He died about 971. See Hoefer, Nouv. Biog. Generale, s.v.

## Anselm[[@Headword:Anselm]]

             St., called Baduarius after the name of his family (Badagio), was born at Milan, 1036. He succeeded, in 1061, his uncle, Pope Alexander II, as bishop of Lucca, which see he resigned in order to be. come a monk at Clugny. He returned to his see at the express order of Pope Gregory VI, who employed him for important embassies, and made him a cardinal. He tried to prevail on the canons of his cathedral church to submit to the common life, but met with so decided a resistance that he had to leave again his see. Leo IX sent him as his legate to Lombardy, where he died at Mantua, March 18, 1086. He wrote an apology of Gregory VII, a refutation of the claims of the anti-pope Guibert, and a treatise against the right of the secular princes to dispose of the property of the church. The two former may be found in Canisins, Antiquae Lectiones, and in the Bibl. Patrum. The life of Anselm was written by the Jesuit Bota (Notiz di San Anselmo, Verona, 1773, 8vo).

## Anselm (2)[[@Headword:Anselm (2)]]

             a name common to several archbishops OF MILAN, of whom we name the following:

1. ANSELM BILIUS (814-822), who was exiled with other bishops on account of the part he took in the conspiracy of Bernard. He was, however, restored again, and crowned, in 821, king Lothar, at Monza.

2. ANSELM CAPRA (823-897), who crowned, in 888, Berengarius, at Pavia, as king of Italy.

3. ANSELM OF RAUDE (1086-1093), was a faithful adherent of the pope and opponent of Henry IV, and crowned his rebellious son Conrad in 1093.

4. ANSELM VALVASOR (1097-1101), second successor to the former, and also a papal adherent. In 1098 he held a large synod, went to the Holy Land, but returned in 1099. The second time he took the cross to join the crusades, but died at Constantinople.

5. ANSELM OF PUSTERLA (1123-1135), refused to accept the pallium from the hands of Honorius II. He crowned, in 1128, Conrad, the rival of Lothair, in consequence of which he was put under the ban by the pope, together with Conrad. When Anacletus II was elected antipope, Anselm sided with him, and accepted the pallium from the hands of his legate. The legitimate pope replied with an interdict, which only increased the confusion, since Anselm inflicted ecclesiastical punishment upon faithful adherents of the pope. At last the people of Milan expelled Anselm, in 1133, and the council held at Pisa in 1135 confirmed the act of the people of Milan. While on his way to the antipope, Anselm was taken prisoner, and died at Rome, August 24, 1136: See Ughell, Italia Sacra,: volume 4; Scherer, in Wetzer. u. Welte's Kirchenlexikon, s.v. (B.P.)

## Anselm (2)[[@Headword:Anselm (2)]]

             canon and theologist of the Church of St. Lambert AT LIEGE, and afterwards dean of Namur, lived about the year 1049. The bishop Vazon became interested in him on account of his eminent merit, and his successor went with Anselm on a pilgrimage to Rome. He died, it is supposed, about 1056. He prepared Histoire des Eveques de Liege, commenced by the canon Alexander, and continued by Anselm from about 1050 to 1056. The work is composed of two parts — the first containing a history of the first twenty-seven bishops of Liege; and the second the bishops down to Vazon inclusive. This second part is found in Martine, from an ancient MS., more than six centuries old, found in the Abbey of St.  Hubert, which belonged to M. de Crassier. See Hoefer, Nouv. Biog. Generale, s.v.

## Anselm (3)[[@Headword:Anselm (3)]]

             ST., born at Mantua, of noble parents, was raised in 1061 to the bishopric. OF LUCCA, by pope Alexander II, having received investiture at the hand of the emperor Henry, by the ring and pastoral staff; he was afterwards seized with remorse, resigned his see, and retired to Cluny. In 1073 Gregory VII recalled him, and reinstated him in the bishopric. This pope employed him in various legations, and, among others, in 1084, charged him with the office of reconciling to the Church, as his legate in all Italy, those who deserted the emperor's cause. He died in 1086, having written two books against Guibert the antipope and his followers; and a work, composed of sentences from various authors, to show that the powers of the Church are not under the control of the king or Caesar. See Canisius, Antiq. Lect. 6, 202, 235; Cave, Hist. Lit. 2, 150.

## Anselm (4)[[@Headword:Anselm (4)]]

             a friar of the ABBEY OF ST. REMI at Rheims, was a writer of the 11th century. Nothing is known of his life except that he wrote in 1056, at the wish of his priest, a history of the dedication of the Church of St. Remi, in 1049, by pope Leo IX. His book is entitled Histoire de l'Eglise de Saint- Remi de Reinis, and contains different parts: first, description of the new church; second, of the voyage of pope Leo IX to Rheims, from which the book was called by Sigebert L'Itineraire du Pape Leon IX, and dates the council held on this occasion Oct. 2 and 3, 1049; dedication, and removal of the body of St. Remi in October, 1049: — Recit de quelques Miracles, with a letter from the pope to Francis concerning a celebration of the anniversary of the removal of St. Remi. See Hoefer, Nouv. Biog. Gen., s.v.

## Anselm (5)[[@Headword:Anselm (5)]]

             son of the Margrave Otto the Rich, of Ascania, became bishop of Havelberg in 1126, and archbishop of Ravenna in 1154; was Apocrisiarius of Emperor Lothaire II, and was sent as an ambassador to the emperor of Constantinople for the purpose of effecting a union between the Roman and Greek Churches. He died in 1159. He wrote Three Books of Dialogues with Nicetas, archbisbop of Nicomedia, about the points in dispute between the Greek and Roman Churches, given by D'Achery in the Spicilegium, 1, 161 (new ed.). — Dupin, Hist. Eccl. Writers, 2, 365; Cave, Hist. Lit. anno 1149; Landon, Eccl. Dict. s.v.

## Anselm (6)[[@Headword:Anselm (6)]]

             dean of the cathedral church of Laon, flourished at the end of the 11th century. He died July 15, 1117. He illustrated the entire Old and New Testaments with an Interlineary Glossary, compiled from the fathers, which has been several times printed, with the additions of Lyra and others, especially at Antwerp, in 1634; also, the Commentary on St. Matthew, and Explanations of various Passages in the Gospels, Epistles of St. Paul, Apocalypse, etc., which are printed under the name of Anselm of Canterbury, are attributed by many writers to this author. But Dupin asserts that they are from the pen of Herveus, a monk of Bourg, near Dol.

— Cave, Hist. Lit. anno 1103;. Dupin, Hist. Eccl. Writers, 2, 364.

## Anselm Of Canterbury[[@Headword:Anselm Of Canterbury]]

             (commonly called St. Anselm) was born at Aosta, a town of the Alps, in Savoy, A.D. 1033. He was treated harshly by his father, and traveled early into France, and afterward into Normandy,where he took the monastic habit in 1060, at Bec, where Lanfranc, afterward archbishop I of Canterbury, was prior. Three years after, when Lanfranc was promoted to the abbacy of Caen, Anselm succeeded him as prior of Bec, and became abbot in 1078. Anselm came to England while prior of Bec, and afterward in 1092 by the invitation of Hugh Lupus, earl of Chester, who requested his aid in sickness. Soon after his arrival William Rufus also required AnIselm's assistance, and finally nominated him (though with great difficulty of acceptance on Anselm's part) to the see of Canterbury, which had lain vacant from Lanfranc's death in 1089. Anselm was consecrated with great solemnity December 4, 1093. In the following year a stinted offer, as the king thought it, of £500 from the archbishop, in aid of the war which William was carrying on against his brother Robert, was the first cause of the royal displeasure toward Anselm, followed by further discontent when Anselm desired leave to go to Rome to receive the pall from Pope Urban II, whom the king refused to acknowledge as pope. Anselm proposed a visit to Rome to consult the pope, but was refused permission. He went a second time to court to ask for leave, and was again refused, but gave his blessing to the king, and embarked at Dover. The king seized upon the archbishopric, and made every act of Anselm's administration void. The archbishop got safe to Rome, and was honorably received by the pope. He lived quietly, at Rome and other places, and finished his treatise Cur Deus Homo at a monastery in Champagne. He assisted the pope at the synod or council of Bari, where he prevented Urban from excommunicating the king of England for his various and frequent outrages upon religion. The king, however, finally bribed the court of Rome to desert Anselm, who retired to Lyons, where (with the interval of an attendance at a council at Rome in 1099) he continued to reside till he heard of William Rufus's death, with that of Pope Urban shortly after. Henry I, immediately upon his accession, invited Anselm to return. The archbishop was received in England with extraordinary respect both by the king and people, but refusing to be reinvested by the king, and to do the same homage with his predecessors, he again fell under the displeasure of the court. In 1103, at the request of the king and barons, Anselm went to Rome to arrange an accommodation the king at the same time, in distrust, dispatching an agent of his own, who arrived before the archbishop. The pope still continued inexorable, but wrote to the king, premising compliance in other matters if the king would but waive the matter of investiture. Anselm in chagrin again took up his residence at Lyons, while a fresh embassy to Rome from the king was still more unsuccessful than the former. Anselm now removed to the court of Adela of Blois, the king's sister, who, during a visit which Henry I made to Normandy, contrived an interview between him and Anselm July 22, 1105, when the king restored to him the revenues of the archbishopric, but refused to allow him to return to England unless he would comply with the investiture. Anselm remained in France, retiring to the abbey of Bec. At length the pope, adopting a middle course, refused to give up the investitures, but was willing so far to dispense as to give leave to bishops and abbots to do homage to the king for their temporalities. This was in 1106. The king now invited Anselm to England; but the messenger finding him sick, the king himself went over into Normandy, and made him a visit at Bec, where all their differences were adjusted. Anselm, being recovered, embarked for England, and, landing at Dover, was received with extraordinary marks of welcome. From this time little that is remarkable occurred in his life, except a dispute with Thomas, elected archbishop of York in 1108, who, wishing to disengage himself from dependency upon the see of Canterbury, refused to make the customary profession of canonical obedience. Before the termination of this dispute Anselm died at Canterbury, April 21, 1109, in the seventy-sixth year of his age (Penny Cyclcpedia, s.v.).

The intellect of Anselm was of the highest order; Neander calls him the Augustine of the twelfth century. His speculations impressed their character not only upon the theology and philosophy of his own age, but also upon all subsequent ages to the present time. He is generally named as the “father of scholasticism.” Though his faith was always sincere and undoubting, his profoundly inquisitive intellect made it necessary for him to philosophize upon the grounds of that faith. Opposing himself to Roscelin, his philosophy was a thorough-going Realism; and in applying his philosophy to theology, he sought to demonstrate the being and attributes of God by the ontological method, of which, in fact, he was substantially the inventor (Proslogium, de Dei existentia; Monologium, de Divinitatis essentia). Remusat (Vie d'Anselm, p. 473) ascribes a Pantheistic tendency to Anselm's uncompromising Realism. Does not the following passagre in the Proslogium appear to involve the Pantheistic theory? Speaking of the divine nature, “It is,” he says, “the essence of the being, the principle of the existence of all things . . . . Without parts, without differences, without accidents, without changes, it might be said, in a certain sense, to alone exist, for in respect to it the other things which appear to be have no existence. The unchangeable Spirit is all that is, and it is this without limit, simpliciter, interminabiliter. It is the perfect and absolute existence. The rest is come from nonentity, and thither returns, if not supported by God: it does not exist by itself. In this sense the Creator alone exists; the things created do not” (p. 473, 474). It is plain that these dependent and merely relative existences must be conceived as an emanation from the supreme and substantial essence — must, like the qualities of bodies, be in fact identical with the supposed substrata. In his treatises on free-will and predestination he followed the Augustinian doctrine, and sought acutely, but vainly, to reconcile it with human freedom. He was the first also to treat the doctrine of redemption, SEE SATISFACTION, in a scientific way, and to seek a rational demonstration of it (in his treatise, Cur Deus Homo). He propounds the question, Why is it necessary that God should have humbled himself so far as to become man and suffer death? His process of reasoning, in reply to this question, is as follows. Man has by sin deprived God of the glory which properly belongs to him, and must therefore give satisfaction for it, i.e. he must restore to God the glory which is his; for the divine justice would not al low of forgiveness out of pure compassion, apart from such reparation. This reparation must be commensurate with the enormity of the sin; yet it is not in the power of man to give such, because, apart from this, he is God's debtor. Such a satisfaction cannot be given unless some one is able to offer to God sonmething of his own of more value than all which is not God, for the whole world should not have tempted man to sin (Mat 16:26, “For what is a man profited, if he shall gain the whole world, and lose his own soul?)” Since, however, he has sinned, he must offer to God more than the whole world, i.e. more than all outside of God. Consequently none can have this to give but God himself. But since it is man who owes it, it must also be given by a God- man, i.e. by a person possessing the two natures, divine and human. This could be no other than the second person of the Trinity, the Son; for otherwise there would be two Sons in the Trinity; and, had the Father become man, two grandsons (namely, the Father, grandson of himself by human descent, and the Son, grandson of the Virgin, as son of the Virgin's son). It was fitting that the man with whom God united himself should be lorn of a woman without the co-operation of man, and even from a virgin; for as sin and the ground of condemnation were brought about by that sex, it is just that the remedy should also have come from it alone. Thus Christ was then born without original sin; he could sin if he willed it, but he could not will it; consequently he died without owing death and of his own free will. His death, therefore, outweighed the number and magnitude of all sins. He gave unto God, for the sins of mankind, his own life unsullied by any sin of his own, thus giving what he did not owe, when considered as both God and man. But in consequence of his offering voluntarily so great a sacrifice, and inasmuch as to him no equivalent for it could be given, it was necessry, in order that the sacrifice should not be vain, that others at least should be benefited thereby in some way, namely, humanity in the forgiveness of sin. Anselm affirms the doctrine of a satisfactio vicaria activa (an active vicarious satisfaction), but not of a satiefactio passiva (passive satisfaction); for he nowhere says that Christ endured the actual punishment of men's sins (Neander, Drgmnengeschichte, 2, 516). Dr. Shedd (Hist. of Doctrines, 2, 282) questions this statement of Neander's, but on what appear to be insufficient grounds.

The fundamental principles of Anselm's doctrine of satisfaction are found in the writings of many fathers before Anselm, e.g. Athanasius, Gregorius of Nazianzen, Chrysostom, and Cyril of Alexandria; but Anselm is the first who collected and arranged them into a systematic whole. Dr. Shedd has treated the relation of Anselm to theology (Hist. of Doctrines, bks. 4 and 5) more skillfully than any other modern writer in short compass. In concluding his analysis. of the Cur Dens Homo, he remarks that it “exhibits a depth, breadth, and vigor of thinking not surpassed by any production of the same extent in theological literature. Such a view of the atonement as is here exhibited is thoroughly Biblical, and thoroughly Protestant. There may be incidental views and positions in this tract with which the modern theologian would not wholly agree; but certainly, so far as the general theory of vicarious satisfaction is concerned, this little treatise contains the substance of the reformed doctrine; while, at the same time, it enunciates thssc philosophical principles which must enter into the scientific construction of this cardinal truth of Christianity. On both the theoretic and the practical side, it is one of the Christian classics” (vol. 2, p. 283). As to the claim of absolute originality for Anselm's system, “it may be admitted that Anselm first used the term satisfaction to express the method in which a solutio could be effected of a debituam which had been incurred by sin; but the same fundamental idea is found in the sacrificial theory, to which so frequent referehce is made by many earlier writers. Sacrifices were appointed in the mosaic economy by which violated laws might be appeased, and the offerer preserve his forfeited life by something other than obedience. Satisfaction expresses a wider group of considerations, of which sacrifice is a particular illustration. We may grant to Ansellll the dignity of having set forth, in more forcible light than earlier writers, the nature and responsibilities of sin, and the need of reconciliation with God. We may allow that his sense of the justice of God appears to have been more profound and comprehensive than those of earlier fathers; and the basis was doubtless laid for the quantitative and mercantile aspects of the subject which characterized the speculations of later divines” (Brit. Quarterly, April, 1865, p. 355). As to Anselm's deficiencies, Dr. Thomson (Bishop of Gloucester) remarks that “the passages of Scripture that speak of the wrath of God against man are not explicable by Anselm's system. The explanation of the Baptist, that Jesus is the Lamb of God, that taketh away the sin of the world; the prophecy of His sufferings by Isaiah (ch. 53); the words of Peter, that He “his own self bare our sins in his own body on the tree;” and passages of like import in St. Paul's writings, can only find place with Anselm by a very forced interpretation. His scheme is mainly this, that the merit of the perfect obedience of Jesus was so great as to deserve a great reward, and that, in answer to the prayer of the Lord, this reward was given in the form of the salvation of His brethren. But Christ does not appear in this system as groaning and suffering under the curse.of the world, as He does in Holy Scripture. Until the time of Anselm the doctrine of the Atonement had, within certain limits, fluctuated with the' change of teachers; the doctrine itself was one and the same, but this or that aspect of it had been made prominent. Anselm aimed at fixing in one system the scattered truths; and the result has been that he, like his predecessors, made some parts of the truth conspicuous to the prejudice of the rest” (Aids to Faith, Essay 8).

Anselm is commemorated as a saint in the Church of Rome on the 21st of April. His life, by Eadmer, his friend and companion, is given in the edition of his works named below. The best edition of his works is that entitled Opera omnia necnon Eadmeri monachi Cantuariensis Historia (Venet. 1744, 2 vols. fol.). A selection of the most important theological and philosophical works of Anselm has been published by C. Haas (S. A nselmi opuscula philosophico-theologica selecta, vol. 1, containing the Monologium and Proslogium, Tubingen, 1862). ‘Special editions of the book Cur Deus Homo were published at Berlin, 1857, and at London, 1863. Anselm has been much studied of late years: a beautiful monograph by C. Romusat (Saint Anselme de Canterbury, 8vo, Paris, 1852); a study by Bohringer (Die Kirche Christi und ihre Zevgen, 2, 224); and a copious treatise by Hasse (1. Das Leben Anselm's; 2. Die Lehre Anselm's, 2 vols. Leipzir, 1843-1852; an abridged translation by Turner, Lond. 1860, l2mo) give ample facilities for the study of his history and writings. Translations of the Proslogium and of the Cur Deus Homo are given in the Bibliotheca Sacra, vols. 8, 11, and 12. See also Gieseler, Ch. Hist. 3, 175; Dogmengeschichte, p. 510; Neander, Ch. Hist. 4, 237, and Hist. of Dogmas, 2, 516, et al; Hagenbach, Hist. of Doctrines (Smith's ed.), § 180; Bushnell, Vicarious Sacrifice (N. Y. 1866); Meth. Quar. Review, Oct. 1853, art. 6; Haureau, Philos. Scholast. 1, ch. 8; Mohler, Anselm's Leben u. Schriften (Tib. Quartalschrift, 1827, 1828); Franck, Anselm von Canterbury (Tibing. 1842, 8vo); Shedd, Hist. of Doctrines, 1. c. SEE ATONEMENT.

## Anselm, Nicholas[[@Headword:Anselm, Nicholas]]

             SEE ASCELIN.

## Anselme, Antoine[[@Headword:Anselme, Antoine]]

             a celebrated French preacher, was born Jan. 13, 1652, at Isle Jourdain, in the district of Armagnac. Son of a renowned surgeon, he studied at Toulouse, and devoted himself to preaching; he first appeared at Gimont with great success, where he received the surname Petit Prophete, which  he always retained. He went to preach at Toulouse; the marquis of Montespan, charmed with his eloquence, intrusted to him the education of his son. Anselme went with his pupil to Paris, where he met with the same success. Madame de Sevigne praised him very highly. In 1681 the French Academy chose him to pronounce the panegyric of St. Louis, and he also preached at the court and in all the great parishes of the capital. In 1710 he became a member of the Academy of Inscriptions; and died August 8, 1737, in the Abbey of St. Sener, which Louis XIV had given to him in 1699. He wrote the odes printed in the Recueil de L'Academie des Jeux Floraux de Toulouse: — the panegyrics of the saints and the funeral orations at Paris in 1718, with his portrait Sermons pour l'Avent, le Carleme, et sur divers Sujets (Paris, 1731): — several dissertations inserted in the enzoires de L'Academie des Inscriptions et Belles-lettres (1724 and 1729). See Hoefer, Nouv. Biog. Generale, s.v.

## Anselmi, Giorgio[[@Headword:Anselmi, Giorgio]]

             a Veronese painter, was born in 1722; studied under Balestra; painted the cupola of Sant' Andrea at Mantua, and other reputable works in fresco. He died in 1797.

## Anselmi, Michel Angelo[[@Headword:Anselmi, Michel Angelo]]

             an Italian painter, was born at Sienna in 1491, and studied under Gio. Antonio Vercelli, called Sodoma. One of his first works was a large painting representing the crowning of the Virgin Mary. He also painted some pictures for the churches of Parma. Lanzi says he died at Parma in 1554.

## Ansersus[[@Headword:Ansersus]]

             SEE ANSEGIS.

## Ansgar[[@Headword:Ansgar]]

             SEE ANSCHAR.

## Ansiaux, Jean Joseph Eleonore Antoine[[@Headword:Ansiaux, Jean Joseph Eleonore Antoine]]

             an eminent French historical and portrait painter, of the present century, was born at Liege in 1764, and studied under Vincent. There are three pictures by him in the Church of St. Paul at Liege. He ranks among the first artists of the modern French school. He died in 1840.

## Ansley, Samuel[[@Headword:Ansley, Samuel]]

             a Methodist Episcopal minister, was born in Warren County, N. J., date unknown. He embraced religion in early life; entered the itinerancy when young, and continued in it about twenty years, during which time he travelled extensively from Virginia to Georgia, and from the sea-shore to the mountains. He died in April, 1837. Mr. Ansley was a consistent, devoted, energetic Christian. See Minutes of Annual Conferences, 1838, p, 574.

## Anso[[@Headword:Anso]]

             monk and abbot of Laube or Lobbes, in Belgium, was the author of the lives of Sts. Ursmar and Erminius, his predecessors. He succeeded the abbot Theodulfus in 776, and died in 800. The Life of St. Ursmar is interesting. as containing evidence on certain points of ecclesiastical discipline, such as the use of holy water. The Life of St. Erminius was written before 768, and is marked by the same conciseness of detail and style as the preceding. See Cave, Hist. Lit. i, 637; Acta SS. April 3, 375.

## Anson, William[[@Headword:Anson, William]]

             a Methodist Episcopal minister. No data concerning his birth or conversion are accessible. He travelled as an itinerant in Ontario, Canada, two years; in 1802 went to the United States, and there preached for two years, and then returned to Ontario. In 1823 he took a supernumerary relation, and retired to his farm in Saratoga County, N.Y., where he continued until his death, July 17, 1848, in about his eightieth year. He was a man of undoubted piety, sterling integrity, and good preaching abilities. See Minutes of Annual Conferences, 1849, p. 340.

## Anspach, Frederick Reinhardt, D.D[[@Headword:Anspach, Frederick Reinhardt, D.D]]

             a Lutheran minister, was born in January 1815, in Potter Township, Center County, Pennsylvania. He studied at Mifflinburg Academy, graduating from Pennsylvania College in 1839; subsequently pursued the theological course at Gettysburg, and was licensed. to preach in 1841, when he became pastor of the Barren Hill and Whitemarsh charge, Montgomery County; from 1850 to 1854 he was pastor in Hagerstown, Md., and remained there until 1857. He was interested in the founding of the Hagerstown Female Seminary. About this time he became co-editor and proprietor of The Lutheran Observer. From 1857 to 1861 his residence was in Baltimore; and subsequently, owing to failing, health, he retired from active work and resided principally in Anne Arundel County. He died in Baltimore, September 16, 1867. Among his published works are the following translations from the German of Heavenly Balm, etc., by Caspar Schwenkfeld (1853): — The Sepulchres of our Departed (1854): — The Sons of the Sires (1855): — a lecture on Spiritualism (eod.): — The 'Two Pilgrims: — The Israelite and the Christian (1857), etc. See Pennsylvania College Book, 1882, page 204; Lutheran Observer, September 27, 1867.

## Anstice, Joseph[[@Headword:Anstice, Joseph]]

             an English poet, was born at Madeley Wood, Shropshire, in 1808;. educated at Westminster and Oxford; in 1830 became professor of classical literature in King's College, London, and died at Torquay, February 29, 1836. Among his productions were a select number of Hymns (anonymously published in 1886), several of which are quite popular.

## Anstrudis[[@Headword:Anstrudis]]

             SEE AUSTRUDIS.

## Ansusus[[@Headword:Ansusus]]

             SEE ANSEGIS.

## Answer[[@Headword:Answer]]

             (usually עָנָה, anah', ἀποκρίνομαι) has other significations in Scripture besides the common one in the sense of reply.

1. Moses having composed a thanksgiving after the passage of the Red Sea, Miriam, it is said, “answered;” meaning that Moses with the men on one side, and Miriam with the women on the other side, sung the same song, as it were, in two choruses or divisions; of which one “answered” the other (Exo 15:21). So also 1Sa 29:5, where they sung in distinct choruses; comp. Num 21:17.

2. This word is likewise taken for to accuse, or to defend judicially

(Gen 30:33; Deu 31:21; Hos 5:5).

3. To “answer” is likewise taken in a bad sense, as when it is said that a son answers his father insolently, or a servant his master (Joh 18:22; Rom 9:20; 2Co 1:9).

4. To “aswer” is also used in Scripture for the commencement of a discourse, when no reply to any question or objection is intended. This mode of speaking is often used by the Evangelists: “And Jesus answered and said.” his a Hebrew idiom (Job 3:2; Son 2:10; Zec 3:4; Zec 4:11-12; Mat 11:25; Mat 12:38; Mat 17:4; Mar 9:5; Luk 7:40). SEE AFFIRMATIVE.

ANSWER OF A GOOD CONSCIENCE (συνειδήσεως ἀγαθῆς ἐπερώτημα), a phrase occurring 1Pe 3:21, very variously interpreted, but apparently signifying simply the ability to address God in prayer (as if a response to His searching of the heart) with a conscience free from a sense of guilt, or the seeking after Him with a pure conscience (see Alford, in loc.). SEE CONSCIENCE.

## Ant[[@Headword:Ant]]

             (נְמָלָח, nemalah', either from an Arab. root, signifying creeping, or rather from נָמִל, to cut off [circumcise], from its destructive habits, or, still better, from its insect form; Sept. μύρμηξ, Vulg.formica) occurs Pro 6:6; Pro 30:25. In both passages its provident habits are referred to, especially its providing its food in the summer. This has generally been supposed to imply that these insects hoard up grains of corn, chiefly wheat, for their supply during winter, having first bitten out the germ to prevent it from growing in their nests. Bochart has collected an immense array of the most eminent authors and naturalists of antiquity (Jewish, Greek, Roman, and Arabian), who all gravely propound this assertion (Hieroz. 3, 478 sq.; comp. Aristot. Anim. 9, 26; Pliny, Hist. Nat. 11:36; Horace, Sat. 1, 1, 38). But it is now ascertained beyond a doubt that no European ants, hitherto properly examined, feed on corn or any other kind of grain. (See Kirby and Spence's Entomology, p. 313, 7th ed. London, 1856, where the question is fully discussed.) Bonnet found that, however long they had been kept without food, they would not touch corn. Nor do they attack the roots or stems of corn, nor any other vegetable matter. Nor has any species of ant been yet found, with food of any kind laid up in its nest. The truth is, that ants are chiefly carnivorous, preying indiscriminately on all the soft parts of other insects, and especially the viscera; also upon worms, whether dead or alive, and small birds or animals. If unable to drag their booty to the nest, they make an abundant meal upon it, and, like the bee, disgorge it, upon their return home, for the use of their companions; and they appear able to retain at pleasure the nutritious juices unchanged for a considerable time. Ants are also extremely fond of saccharine matter, which; they obtain from the exudation of trees, or from ripe fruits, etc.; but their favorite food is the saccharine exudation from the body of the aphides, or plant-lice. Every one must have observed these insects on the rose-tree, etc. Each different species of vegetable has its peculiar species of aphis (Reaumur, 6:566). The aphides insert their tube or sucker between the fibres of vegetables, where they find a most substantial nutriment. This nutriment they retain a considerable time, if no ant approaches them. The ant has the talent of procuring it from the aphides at pleasure. It approaches the aphis, strikes it gently and repeatedly with its antennae, when it instantly' discharges the juice by two tubes easily discerned to be st inding out from its body. These creatures are the milch kine of the ants. By a remarkable coincidence, which M. Huber justly considers too much to be ascribed to chance, the aphides and the ants become torpid at the same. degree of cold (27 deg. Fahr.), and revive together at the same degree of warmth (Huber, Natural History of Ants, p. 210, etc.).

In the Introduction to Entomology, by Kirby and Spence, some diffidence is expressed (2, 46) respecting the inference that no exotic ants have magazines of provisions, till their habits shall have been “more accurately explored.” Still, are we not in possession of sufficient data to form a strong presumption in regard to the ants of Palestine, to which Solomon of course alludes in his writings? The ants of the Holy Land certainly have to encounter a degree of cold quite as severe as ever occurs in England (Kitto, Physical Hist. of Palestine, p. 210, 216). Is it not highly probable that the ants at such times become torpid, and need no magazine of provisions? And since we learn from the same authority (p. 31) that there are intervals, even in the depth of winter, when the sun shines, and there is no wind, when it is perfectly warm, sometimes almost hot, in the open air, may not the ants of Palestine and their food revive together at such times, as is the case in other countries, where ants may often be seen pursuing their avocations over the snow? With regard to Solomon's words respecting the ant, Kirby and Spence are of opinion that, “if they are properly considered, it will be found that the interpretation which seems to favor the ancient error respecting ants has been fathered upon them rather than fairly deduced from them. He does not affirm that the ant, which he proposes to the sluggard as an example, laid up in her magazines stores of grain against winter, but that, with considerable prudence and foresight, she makes use of proper seasons to collect a supply of provisions sufficient for her purposes. There is not a word in them implying that she stores up grain or other provisions. She prepares her bread and gathers her food (namely, such food as is suited to her) in summer and harvest (that is, when it is most plentiful), and thus shows her wisdom and prudence by using the advantages offered to her.”

It is true that Col. Sykes speaks (Transactions of Entomol. Soc. 2, 103) of a species of Indian ant which he calls Atta providens, so called from the fact of his having found a large store of grass-seeds in its nest; but the amount of that gentleman's observations merely go to show that this ant carries seeds underground, and brings them again to the surface after they have got wet during the monsoons, apparently to dry. “There is not,” writes Mr. F. Smith (Catalogue of the Formicidae in the British Museum, 1858, p. 180), “any evidence of the seeds having been stored for food;” he observes that the processionary ant of Brazil ((Ecodoma cephalotes) carries immense quantities of portions of leaves into its underground nests, and that it was supposed that these leaves were for food; but that Mr. Bates satisfied himself that the leaves were for the purpose of lining the channels of the nest, and not for food. There is no evidence that any portion of plants ever forms an article of their Diet. The fact is, that ants seem to delight in running away with almost any thing they find — small portions of sticks, leaves, little stones — as any one can testify who has cared to watch the habits of this insect. This will explain the erroneous opinion which the ancients held with respect to that part of the economy of the ant now under consideration; nor is it, perhaps, necessary to conclude that the error originated in observers mistaking the cocoons for grains of corn, to which they bear much resemblance. It is scarcely credible that Aristotle, Virgil, Horace, etc., who all speak of this insect storing up grains of corn, should have been so far misled, or have been such bad observers, as to have taken the cocoons for grains. Ants do carry off grains of corn, just as they carry off other things, not, however, as was stated, for food, but for their nests. “They are great robbers,” says Dr. Thomson (The Land and the Book, p. 337), “and plunder by night as well as by day; and the farmer must keep a sharp eye to his floor, or they will abstract a large quantity of grain in a single night.” SEE CISTERN.

It is right to state that a well-known entomologist, the Rev. F. W. Hope, in a paper “On some Doubts respecting the (Economy of Ants” (Trans. Entom. Soc. 2, 211), is of opinion that Colossians Sykes's observations do tend to show that there are species of exotic ants which store up food for winter consumption; but it must be remembered that Mr. Bates's investigations are subsequent to the publication of that paper. (See Encycl. Brit. 8th ed. s.v.)

The particular species of ant referred to by Solomon has not been identified; and, in fact, ants have only latterly become the subjects of accurate observation. The investigations of Latreille (Histoire Naturelle des Fourmis, Par. 1802), Gould, Geer, Huber, and Kirby and Spence, have dissipated many erroneous notions respecting them, and revealed much interesting information concerning their domestic polity, language, migrations, affections, passions, virtues, wars, diversions, etc. (see Penny Cyclopcedia, s.v.). The following facts are selected as relevant to scriptural illustration. Ants dwell together in societies; and although they have “no guide, overseer, or ruler,” yet they have all one soul, and are animated by one object — their own welfare, and the welfare of each other. Each individual strenuously pursues his own peculiar duties, and regards (except in the case of females), and is regarded by every other member of the republic with equal respect and affection. They devote the utmost attention to their young. The egg is cleaned and licked, and gradually expands under this treatment till the worm is hatched, which is then tended and fed with the most affectionate care. They continue their assiduity to the pupa, or chrysalis, which is the third transformation. They heap up the pupae, which greatly resemble so many grains of wheat, or rather rice, by hundreds in their spacious lodges, watch them in an attitude of defense, carry them out to enjoy the radiance of the sun, and remove them to different situations in the nest, according to the required degree of temperature; open the pupae and, at the precise moment of the transformation, disinthrall the new-born insect of its habiliments.

To some readers it may seem strange that ants should be considered four- winged insects, whereas they may have never seen a winged individual among the thousands of ants they may have looked upon. The fact is, this tribe presents the curious anomaly (paralleled also in the Termites, or white ants, of another order) of three forms of individuals — we might almost say, three sexes. The males and females are furnished with four wings on their leaving the chrysalis state, but soon drop them spontaneously. These are comparatively few in number; but there is another race, which are the workers, and which constitute the main body of the teeming population, which never have any wings at all. These are sexless, but are considered as imperfectly developed females.

The Arabians held the wisdom of the ant in such estimation, that they used to place one of these insects in the hands of a newly-born infant, repeating these words: “May the boy turn out clever and skillful.” Hence, in Arabic, with the noun nemleh, “an ant,” is connected the adjective nemie, “quick,” “clever” (Bochart, Hieroz. 52, 494). The Talmudists, too, attributed great wisdom to this insect. It was, say they, from beholding the wonderful ways of the ant that the following expression originated: “Thy justice, O God, reaches to the heavens” (Chulin, 63).

It may not be out of place to adduce the parallel economy of a tribe of insects, which, though they belong to another zoological order, so greatly resemble ants in their most remarkable peculiarities as to be popularly associated with them. We refer to the white ants (Termites), so abundant in all tropical countries. These, too, form populous societies, living in commonwealth, in elaborate structures, which are constructed by the united labors of the whole. We have not any detailed accounts of the Oriental species; but in the minute and careful description, by Smeathnan, of the African kinds, he speaks of their magazines of stored food. These are “chambers of clay, always well filled with provisions, which, to the naked eye, seem to consist of the raspings of wood, and plants which the termites destroy, but are found by the microscope to be principally the gums and inspissated juices of plants. These are thrown together in little masses, some of which are finer than others, and resemble the sugar about preserved fruits; others are like tears of gum, one quite transparent, another like amber, a third brown, and a fourth quite opaque, as we see often in parcels of ordinary gums.”

It may be observed that the word chanamal' (חֲנָמָל), translated “frost” in our version of Psa 78:47, is thought by many to refer to some species of ant or kindred insect destructive of trees.

## Anta[[@Headword:Anta]]

             a warlike Egyptian goddess, who is generally represented as wearing a white mitre similar to that of Osiris, ornamented with two feathers, and  brandishing a kind of battle-axe in her left hand, while she holds a spear with her- right. She is very rarely represented on the Egyptian sculptures, and is not found before the time of Amenhotep I, of the 18th dynasty. She was properly a Syrian or Asiatic goddess.

## Anta Kalpa[[@Headword:Anta Kalpa]]

             in Hindu mythology, is the twentieth part of the duration of the world, and the eightieth part of a Kalpa, the fourfold duration of the world. ῥ

## Antae[[@Headword:Antae]]

             (Lat.), a species of pilasters used in Greek and Roman architecture to terminate the pteromata, or side walls, of temples, when they are prolonged beyond the face of the end walls. The first order of temples, according to Vitruvius, is called “in antis,” because the pronaos, or porch in front of the cell, is formed by the projection of the pteromata terminated by antae, with columns between them.

## Antamtappes[[@Headword:Antamtappes]]

             (the dark well), the place of final punishment into which, according to the Indian Brahmins, the wicked are cast, and from which they never can return. There they are lacerated with thorns, pecked by mad crows with steel beaks, bitten by dogs, and stung by gnats.

## Antara[[@Headword:Antara]]

             in Hindu mythology. Three hundred and sixty of our years make one year of the gods, 12,000 years of the gods one generation of the gods, and 71 such generations one Antara — that is, 306,720,000 of our fiscal years. This, however, must not be confounded with the days of Brahma; for one day of Brahma is 4,320,000,000 years long; and day and night again as long — namely, 8,640,000,000 years. SEE NARAJANA.

## Antaradus[[@Headword:Antaradus]]

             (Α᾿ντάραδος, Ptol. 5, 15, § 16; Hierocles, p. 716), a city of Phoenicia, situated on the mainland opposite the island of Aradus (whence its name), which latter is alone referred to in Scripture (Gen 10:18; 1Ch 1:16). SEE ARVAD. According to the Antonine Itinerary and the Peutinger Tables, it was 24 Roman miles from Balanea and 50 from Tripolis (Reland, Paloest. p. 216, 318). It was rebuilt, A.D. 346, by the Emperor Constantius, who named it Constantia after himself (Cedren. Hist. p. 246), but it appears under its old name likewise in the subsequent Church councils. During the Crusades it was a populous and well fortified town (William of Tyre, 7:15), and was known as Tortosa (Tasso, Gerusal. lib. 1:6; Wilken, Kreuzz. 1, 253; 2:200; 7:340, 713). It is now a mean village of 241 taxable Moslems and 44 Greeks (Biblioth. Sacra, 1848, p. 247). The walls, of heavy bevelled stones, are still remaining (Miarnot, Mem. sur. les Phen. in the Acad. des Belles Lettres, 34, 239, Edrisi, p. 129, 130, ed. Jaubert).

## Antechapel[[@Headword:Antechapel]]

             (1.) A transeptal building at the west end of a collegiate or conventual chapel, by which access is mainly gained to the building itself.

(2.) The outer portion of a chapel, which lies west of the roodscreen in the same.

## Antechurch[[@Headword:Antechurch]]

             a term used to designate an approach to a church, situated at the extreme west end of the building, of which it forms the main entrance.

## Antecommunion[[@Headword:Antecommunion]]

             in a liturgical sense, is that part of the order for the holy communion which precedes the exhortations, prayers, etc., connected with the actual celebration of the eucharist. It has for many ages been customary to view the communion service as embracing three main divisions:

1. The antecommunion, or the preparatory portions; having a general reference to the sacrament, but yet not touching on its immediate celebration.

2. The communion proper, formerly styled the canon, including the consecration and distribution of the elements. And,

3. The postcommunion, or prayers, anthems, etc., which follow after the reception of the sacrament. The English and American prayer-books differ somewhat in assigning the limits of the antecommunion. In the first book of Edward VI it appears to have embraced the offertory; and in the English prayer-books now in use, the rubric extends it “until the end of the general prayer (for the whole state of Christ's Church militant here on earth).” In the American Prayer-book the rubric does not authorize the minister to proceed further than the end of the Gospel, unless “when there is a communion.” In the primitive age the holy communion was administered on every Lord's day at the least, and the antecommunion formed an integral part of the regular liturgy or service. But it was also used in a detached form, as with us. It appears, also, that in the Middle Ages a practice prevailed, under the appellation of missa sicca or missa nautica. The earliest notice of this practice, according to Bona, is in the writings of Petrus Cantor, who flourished A.D. 1200; and it seems to have prevailed extensively in the West for some centuries afterwards. The missa sicca, or “dry service,” as it was called, consisted of a repetition of all the preparatory and concluding parts of the liturgy, omitting the canon. No elements were laid on the table, and there was neither consecration nor  communion. This certainly approaches very nearly to the office enjoined by the Church of England, when there is no communion. See Origines Liturgicoe, 1, 164, 165.

## Antediluvians[[@Headword:Antediluvians]]

             people who lived before the Deluge (q.v.), which occurred A.M. 1657. SEE AGE. All our authentic information respecting this long and interesting period is contained in forty-nine verses of Genesis (4:16; 6:8), more than half of which are occupied with a list of names and ages, invaluable for chronology, but conveying no particulars regarding the primeval state of man. The information thus afforded, although so limited in extent, is, however, eminently suggestive (see Clarkson, Antediluvian Researches, Lond. 1836; Boucher d. Perthes, L'Homme Antedilucien, Par. 1860; Stein, De moribus ante diluvium, Wittenb. 1783; Burton, World before the Flood, Lond. 1844; Redslob, De Antediluvianis, Hamb. 1847; Willesch, De philosophia antediluvianorum, Leipz. 1717; Jour. Sac. Lit. July, 1862, p. 376 sq.). Some additional information, though less direct, may be safely deduced from the history of Noah and the first men after the Deluge; for it is very evident that society did not begin afresh after that event, but that, through Noah and his sons, the new families of men were in a condition to inherit, and did inherit, such sciences and arts as existed before the Flood. This enables us to understand how settled and civilized communities were established, and large and magnificent works undertaken within a few centuries after the Deluge.

The scriptural notices show, SEE ADAM, that the father of men was something more than “the noble savage,” or rather the grown-up infant, which some have represented him. He was an instructed man; and the immediate descendants of a man so instructed could not be an ignorant or uncultivated people. It is not necessary, indeed, to suppose that they possessed at first more cultivation than they required; and for a good while they did not stand in need of that which results from or is connected with the settlement of men in organized communities. They probably had this before the Deluge, and at first were possessed of whatever knowledge or civilization their agricultural and pastoral pursuits required. Such were their pursuits from the first; for it is remarkable that of the strictly savage or hunting condition of life there is not the slightest trace before the Deluge. After that event, Nimrod, although a hunter (Gen 10:9), was not a savage, and did not belong to hunting tribes of men. In fact, barbarism is not discoverable before the confusion of tongues, and was, in all likelihood, a degeneracy from a state of cultivation, eventually produced in particular communities by that great social convulsion. At least, that a degree of cultivation was the primitive condition of man, from which savage life in particular quarters was a degeneracy, and that he has not, as too generally has been supposed, worked himself up from an original savage state to his present position, has been powerfully argued by Dr. Philip Lindsley (Am. Bib. Repos. 4, 277-298; 6:127), and is strongly corroborated by the conclusions of modern ethnographical research; from which we learn that, while it is easy for men to degenerate into savages, no example has been found of savages rising into civilization but by an impulse from without administered by a more civilized people; and that, even with such impulse, the vis inertiae of established habits is with difficulty overcome. The aboriginal traditions of all civilized nations describe them as receiving their civilization from without — generally through the instrumentality of foreign colonists: and history affords no example of a case parallel to that which must have occurred if the primitive races of men, being originally savage, had civilized themselves.

All that was peculiar in the circumstances of the antediluvian period was eminently favorable to civilization. The longevity of the earlier seventeen or twenty centuries of human existence is a theme containing many problems. It may be here referred to for the purpose of indicating the advantages which must necessarily have therefrom accrued to the mechanical arts. In pottery, mining, metallurgy, clothmaking, the applications of heat and mixtures, etc., it is universally known that there is a tact of manipulation which no instruction can teach, which the possessor cannot even describe, yet which renders him powerful and unfailing, within his narrow range, to a degree almost incredible; and when he has reached his limit of life he is confident that, had he another sixty or seventy years to draw upon, he could carry his art to a perfection hitherto unknown. Something like this must have been acquired by the antediluvians; and the paucity of objects within their grasp would increase the precision and success within the range. SEE LONGEVITY.

By reason of their length of life the antediluvians had also more encouragement in protracted undertakings, and stronger inducements to the erection of superior, more costly, more durable, and more capacious edifices and monuments, public and private, than exist at present. They might reasonably calculate on reaping the benefit of their labor and expenditure. The earth itself was probably more equally fertile, and its climate more uniformly healthful and more auspicious to longevity, and consequently to every kind of mental and corporeal exertion and enterprise, than has been the case since the great convulsion which took place at the Deluge.

But probably the greatest advantage enjoyed by the antediluvians, and which must have been in the highest degree favorable to their advancement in the arts of life, was the uniformity of language. Nothing could have tended more powerfully to maintain, equalize, and promote whatever advantages were enjoyed, and to prevent any portion of the human race from degenerating into savage life. SEE CONFUSION OF TONGUES.

The opinion that the old world was acquainted with astronomy (q.v.) is chiefly founded on the ages of Seth and his descendants being particularly set down (Gen 5:6 sq), and the precise year, month, and day being stated in which Noah and his family, etc., entered the ark, and made their egress from it (Gen 7:11; Gen 8:13). The distinctions of day and night, and the lunar month, were of course observed; and the thirteenth rotation of the moon, compared with the sun's return to his primary position in theheavens, and the effects produced on the earth by his return, would point out the year. SEE MONTH. The variation between the rotations of the moon and sun easily became discoverable from the difference which in a very few years would be exhibited in the seasons; and hence it may be supposed that, although the calculations of time might be by lunar months or revolutions, yet the return of vegetation would dictate the solar year. SEE YEAR. The longevity of the antediluvian patriarchs, and the simplicity of their employments, favor this conjecture, which receives additional strength from the fact that the Hebrew for year, שָׁנָה, implies an iteration, a return to the same point, a repetition (Gesenius, Thes. Heb. p. 1448); and it is also remarkable that the Indians, Chinese, Babylonians, Egyptians, Greeks, and other nations, all deduce their origin from personages said to be versed in astronomy. SEE TIME. — The knowledge of zoology (q.v.) which Adam possessed was doubtless imparted to his children; and we find that Noah was so minutely informed on the subject as to distinguish between clean and unclean beasts, and that his instructions extended to birds of every kind (Gen 7:2-4). — A knowledge of some essential principles in botany (q.v.) is shown by the fact that Adam knew how to distinguish “seed-bearing herb” and “tree in which is a seed-bearing fruit,” with “every green herb” (Gen 1:29-30). The trees of life and of knowledge are the only ones mentioned before the Fall; but in the history of Noah the vine, the olive, and the wood of which the ark was made (Gen 6:14; Gen 8:11; Gen 9:20) are spoken of in such a manner as clearly to intimate a knowledge of their qualities. — With mineralogy (q.v.) the antediluvians were at least so far acquainted as to distinguish metals; and in the description of the garden of Eden gold and precious stones are noticed (Gen 2:12).

That the antediluvians were acquainted with music (q.v.) is certain; for it is expressly said that Jubal (while Adam was still alive) became “the father of those who handle the כּנּוֹר, kinnor, and the עוּגָב, ug, ab” (Gen 4:21). The former, SEE HARP, was evidently a stringed instrument resembling a lyre; and the latter, SEE LYRE, was without doubt the Pandeean pipe, composed of reeds of different lengths joined together. This clearly intimates considerable progress in the science; for it is not probable that the art of playing on wind and on stringed instruments was discovered at the same time. We may rather suppose that the principles of harmony, having been discovered in the one, were by analogy transferred to the other; and that Jubal, by repeated efforts, became the first performer on the harp and the pipe. SEE ART.

Our materials are too scanty to allow us to affirm that the antediluvians possessed the means of communicating their ideas by writing (q.v.) or by hieroglyphics, although tradition, and a hint or two in the Scriptures, might support the assertion. With respect to poetry (q.v.), the story of Lamech and his wives (Gen 4:19-24) is evidently in verse, and is most probably the oldest specimen of Hebrew poetry extant; but whether it was written before or after the Flood is uncertain, although the probability is that it is one of those previously-existing documents which Moses transcribed into his writing. With regard to architecture (q.v.), it is a singular and important fact that Cain, when he was driven from his first abode, built a city in the land to which he went, and called it Enoch, after his son. This shows that the descendants of Adam lived in houses and towns from the first, and consequently affords another confirmation of the argument for the original cultivation of the human family. What this “city” was is not mentioned, except in the term itself; and as that term is in the early Scriptures applied to almost every collection of human habitations, we need not attach any very exalted ideas to it in this instance. But if we take into view the requisites necessary to enable Noah to erect so stupendous a fabric as the ark (q.v.) must have been, it will not be difficult to conceive that the art of building had reached considerable advancement before the Deluge; nor can one reflect on the building of Babel without a conviction that it must have been through the great patriarchs who lived in the old world that so much knowledge was obtained as to lead to the attempt of erecting a fabric whose summit was intended to reach the clouds. It is not likely that the builders would, by their own intuitive genius, be equal to a task which they certainly were not inspired by Heaven to execute.

The metallurgy (q.v.) of the antediluvians appears to have originated with the line of Cain (Gen 4:22), being carried to a high degree of perfection, so far as forging and tempering are concerned, by Tubal-Cain (q.v.). — Respecting agriculture (q.v.), which was evidently the first employment of Adam (Gen 2:15; Gen 3:17-18), and, afterward, at first of Cain (Gen 4:2), we shall only add a reference to the case of Noah, who, immediately after the Flood, became a husbandman, and planted a vineyard. He also knew the method of fermenting the juice of the grape; for it is said he drank of the wine, which produced inebriation (Gen 9:20-21). This knowledge he doubtless obtained from his progenitors anterior to the destruction of the old world.

Pasturage (q.v.) appears to have been coeval with husbandry. Abel was a keeper of sheep, while his brother was a tiller of the ground (Gen 4:2); but there is no necessity for supposing that Cain's husbandry excluded the care of cattle. The class of tentd-welling pastors — that is, of those who live in tents that they may move with their flocks and herds from one pasture-ground to another — did not originate till comparatively late after the Fall; for Jabal, the seventh from Adam in the line of Cain, is said to have been the “father” or founder of that mode of life (Gen 4:20). It is doubtful whether the manufacture of cloth is involved in the mention of tents, seeing that excellent tent-coverings are even at this day made of skins; and we know that skins were the first articles of clothing used by fallen man (Gen 3:21). The same doubt applies to the garment with which the sons of Noah covered their inebriated father (Gen 9:23). But, upon the whole, there can be little doubt that, in the course of so long a period, the art of manufacturing cloths of hair and wool, if not of linen or cotton, had been acquired. SEE WEAVING. It is impossible to speak with any decision respecting the form or forms of government which prevailed before the Deluge. The slight intimations to be found on the subject seem to favor the notion that the particular governments were patriarchal, subject to a general theocratical control, God himself manifestly interfering to uphold the good and check the wicked. The right of property was recognised, for Abel and Jabal possessed flocks, and Cain built a city. As ordinances of religion, sacrifices certainly existed (Gen 4:4), and some think that the Sabbath was observed; while some interpret the words, “Then men began to call upon the name of the Lord” (Gen 4:26), to signify that public worship then began to be practiced. From Noah's familiarity with the distinction of clean and unclean beasts (Gen 7:2), it would seem that the Levitical rules on this subject were by no means new when laid down in the code of Moses. SEE WORSHIP.

Marriage (q.v.), and all the relations springing from it, existed from the beginning (Gen 2:23-25); and, although polygamy was known among the antediluvians (Gen 4:19), it was most probably unlawful; for it must have been obvious that, if more than one wife had been necessary for a man, the Lord would not have confined the first man to one woman. The marriage of the sons of Seth with the daughters of Cain appears to have been prohibited, since the consequence of it was that universal depravity in the family of Seth so forcibly expressed in this short passage, “All flesh had corrupted its way upon the earth” (Gen 7:11). This sin, described Orientally as an intermarriage of “the sons of God” with “the daughters of men” (Gen 6:2), appears to have been in its results one of the grand causes of the Deluge; for if the family of Seth had remained pure and obedient to God, he would doubtless have spared the world for their sake, as he would have spared Sodom and Gomorrah had ten righteous men been found there, and as he would have spared his own people, the Jews, had they not corrupted themselves by intermarriages with the heathen. Even the longevity of the antediluvians may have contributed to this ruinous result. Vastly more time was upon their hands than was needful for clearing woodlands, draining swamps, and other laborious and tedious processes, in addition to their ordinary agriculture and care of cattie; so that the temptations to idleness were likely to be very strong; and the next step would be to licentious habits and selfish violence. The ample leisure possessed by the children of Adam might have been employed for many excellent purposes of social life and religious obedience, and undoubtedly it was so employed by many; but to the larger part it became a snare and the occasion of temptations, so that “the wickedness of man became great, the earth was corrupt before God, and was filled with violence” (Crit. Bibl. 4, 14-20; see also Ant. U. Hist. 1, 142-201). SEE DELUGE.

## Antefixse (Or Antefixes)[[@Headword:Antefixse (Or Antefixes)]]

             are ornamented tiles on the top of the cornice or eaves .at the end of each ridge of tiling, as on the choragic monument of Lysicrates at Athens; sometimes of marble, but generally of terra-cotta, and ornamented with a mask, honeysuckle, or other decoration moulded on them. Also lions' heads carved on the upper mouldings of the cornice, either for ornament or to serve as spouts to carry off the water, as on the Temple of the Winds at Athens.

## Antelmi[[@Headword:Antelmi]]

             Joseph, a French ecclesiastical historian, was born at Frejus, July 25, 1648, and died June 21, 1697. He was canon of Frejmus, and first published a treatise entitled De Periculis Canonicorum. In 1680 he wrote a dissertation, De Initiis Ecclesice Forojuliensis, which he designed to extend. In 1684, by the aid of pere La Chaise, he obtained the position of grand-vicar and official with the bishop of Pamiers. In 1689 he published upon the works of St. Leo the Great and of St. Prosper certain sketches directed against Pasquier Quesnel, who had attributed works belonging to St. Prosper to St. Leo. Antelmi also wrote, De Etate Sancti Martini, Turonensis Episcopi, et quorundam ejus Gestorum Ordine, Anno Emortuali; necnon Sancto Briccio Successore, Epistola ad R. P. Anton. Pagium (Parisiis, 1693): — De Sanefce Maximae Virginis Callidiani in Forojuliensi Dicecesi Cultu et Patria Epistola ad Virum Cl. Danielemr Papebrochium (printed in the collection of Bollandus): — De Translatione Corporis Sancti Auxilii Epistola ad Virun' Cl. Ludovicum .Thomassinum ide fazange; Assertio pro Unico Sancto Eucherio. Lugdunensi. Episcopo, Opus Posthumum; accessit Concilium Regiense sub Rostagno Metropolitano Aquensi Anni 1285; nunc primum prodit integrum, et notis illustratum, Opera Caroli Antelmi, designati Episcopi Grassensis, Prepositi Forojuliensis (ibid. 1726). See Hoefer, Nouv. Biog. Generale, s.v.

## Antelmi (Or Anthelmi)[[@Headword:Antelmi (Or Anthelmi)]]

             Leonce, grand-vicar of Frejus and provost of the cathedral of that place, lived near the close of the 17th and the commencement of the 18th century. Pere Lelong attributed to him a work on the life of Francis Picquet, consul of France and Holland at Aleppo (Paris, 1732); but Qudrard claimed that it belonged to Charles Antelmi, bishop of Grasse. The preface, however, indicated that it was commenced by Charles and continued by his brother Leonce. See Hoefer, Nouv. Biog. Generale, s.v.

## Antelmi, Nicolas[[@Headword:Antelmi, Nicolas]]

             a French theologian, was born in the last half of the 16th century, and died March 2, 1646. He was canon and vicar-general of Frejus. He was very intimate with the learned patron of literature Peiresc, and furnished the brothers Gaucher and Louis of St. Martha for their Gallia Christiana the catalogues of the bishops of Frejus, which he had edited upon the more ancient documents of the bishopric. Nicolas Antelmi wrote Adversaria, which was quoted in the treatise of Joseph Antelmi, De Initiis Ecclesice Forojuliensis (Aix, 1680), p. 170. See Hoefer, Nouv. Biog. Generale, s.v.

## Antelmi, Pierre[[@Headword:Antelmi, Pierre]]

             a French theologian, nephew of Nicolas, was born at Frejus near the commencement of the 17th century, and died Nov. 27, 1668. He studied theology and jurisprudence at Paris. He wished to follow in the footsteps of his uncle, who, in his old-age, had raised a dissension concerning the celebrated Peiresc in establishing, like him, a rich cabinet of antiquities. He applied himself with ardor to the search for monuments of his native country, and formed a very beautiful collection. Afterwards he yielded up his cabinet in favor of Peiresc. He gave to him, among other things, the beautiful trivet of bronze, upon which Peiresc wrote a dissertation. Peiresc died in 1637, and Antelmi abandoned the study of antiquities in order to devote himself to theology. He restored the ancient rites and rejected all the fabulous traditions concerning St. Leonce, the patron of the Church of Frejus. See Hoefer, Nouv. Biog. Generale, s.v.

## Antelope[[@Headword:Antelope]]

             a term apparently corrupted from the epithet “antholops” (Gr. ἄνθος, ornament, and ῶψ, the eye), applied by the ancients to the gazelle from the proverbial beauty of its eyes. It is now the name (antilopus) of a division of the hollow-horned ruminants (genus Clavicorna), distinguished by certain peculiarities of the horn, the maxillary glands, and their slight figure (Brande's Dict. s.v.). Although the word does not occur in our version of the Scriptures, yet there can be no doubt that in the Hebrew text several ruminants to which it is applicable are indicated under different denominations. In scientific nomenclature, the term antelope, at first applied to a single species, has gradually become generic, and is now the designation of a tribe, or even of a family of genera, containing a great many species. According to present usage, it embraces some species that are of considerable size, so as to be invariably regarded by' the natives as having some affinity to cattle, and others delicate and rather small, that may be compared with young deer, to which, in truth, they bear a general resemblance. SEE DEER.

The antelopes, considered as a family, may be distinguished from all others by their uniting the light and graceful forms of deer with the permanent horns of goats, excepting that in general their horns are round, annulated, and marked with strim, slender, and variously inflected, according to the subdivision or group to which they belong. They have usually large, soft, and beautiful eyes, tear-pits beneath them, and round tails. They are often provided with tufts of hair, or brushes, to protect the fore-knees from injury; they have inguinal pores; and are distinguished by very great powers of speed. Among the first of the subordinate groups is the subgenus oryx, consisting of five or six species, of which we have to notice at least three. The oryges are all about the size of the stag of Europe, or larger, with long, annulated, slender horns, rising in continuation of the plane of the forehead, slightly divergent, regularly but not greatly curved, entirely straight or lyrated, and from three feet to three feet eight inches in length. The head is rather clumsy, and more or less pied with black and white; the neck ewed, or arched, like that of the camel; the carcass bulky, compared with the legs, which are slender, firm, and capable of sustaining great action; the tail extends only to the heel, or hough; the hair on the shoulders and neck is invariably directed forward, thus, no doubt, keeping the animal cool in flight (see Penny Cyclopaedia, s.v.; Heuglin, Antilope Nordost-Africa's, Jen. 1864)

1. The yachmur' (יִחְמוּר, Deu 14:5; 1Ki 4:23) is not, as in our Auth. Vers. “the fallow-deer” (Sept. δορκάς, Vulg. caprea), but the oryx leucoryx of the moderns, the true oryx of the ancients, and of Niebuhr, who quotes R. Jona, and points out the Chaldaic jachmura, and describes it as a great goat. The Eastern Arabs still use the name jazmur. The leucoryx, as the name implies, is white, having a black mark down the nose, black cheeks and jowl, the legs, from the elbow and heel to the pastern joints, black, and the lower half of the thighs usually, and often the lower flank, bright rufous. The species now resides in pairs, in small families, and not unfrequently singly, on the mountain ranges along the sandy districts in the desert of Eastern Arabia, and on the banks of the Lower Euphrates; and may extend as far eastward as the west bank of the Indus, feeding on shrubby acacias, such as tortilis and Ehrenbergi. It was, no doubt, formerly, if not at present, found in Arabia Petraca, and in the eastern territories of the people of Israel; and from the circumstance of the generic name of wild cow or bull being common to this, as to other allied species, it was equally caught with nets and with the noose, and styled תאו(tao, to, theo). To this species may be referred more particularly some of the notions respecting unicorns, since, the forehead being narrow, and the horns long and slender, if one be broken off near the root, the remaining one stands so nearly on the medial line, that, taken in connection with its white-colored hair, to uncritical inspection, a single-horned animal might appear to be really present. By nature vicious and menacing, from what may be observed in the Egyptian paintings of the industry which imposture exercised, we may conclude that human art, even in early ages, may have contributed to make artificial unicorns; and most probably those seen by some of the earlier European travelers were of this kind. SEE FALLOW DEER.

2. The teo' (תְּאוֹ, Deu 14:5, “wild ox;” Sept. ὄρυξ, Vulg. oryx) or to' (תּוֹא, Isa 51:20, “wild bull;” Sept. σευτλίον, Vulg. oryx; the oryx tao, or Nubian oryx, of Ham. Smith) is either a species or distinct variety of leucoryx. The male, being nearly four feet high at the shoulder, is taller than that of the leucoryx; the horns are longer, the body comparatively lighter, and every limb indicative of vigor and elasticity; on the forehead there is a white spot, distinctly marked by the particular direction of the hair turning downward before the inner angle of the eye to near the mouth, leaving the nose rufous, and forming a kind of letter A. Under the eye, toward the cheek, there is a darkish spot, not very distinct; the limbs, belly, and tail are white; the body mixed white and red, most reddish about the neck and lower hams. It is possible that the name tao or teo is connected with the white spot on the chaffron. This species resides chiefly in the desert west of the Nile, but is most likely not unknown in Arabia; certain it is that both are figured on Egyptian monuments (the Antilope defassa of Wilkinson, Anc. Eg. 3, 18, cut 327), the leucoryx being distinguished by horns less curved, and by some indications of black on the face. SEE WILD OX.

3. The oryx addax may have been known to the Hebrews by the name of דִּישׁוֹן (dishon', Deu 14:5, “pygarg;” Sept. πύγαργος, Vulg. pygargus). It is three feet seven inches at the shoulder, has the same structure as the others, but is somewhat higher at the croup; it has a coarse beard under the gullet, a black scalp and forehead, divided from the eyes and nose by a white bar on each side, passing along the' brows and down the face to the cheek, and connected with one another between the eyes. The general color of the fur is white, with the head, neck, and shoulders more or less liver-color gray; but what distinguishes it most from the others are the horns, which in structure and length assimilate with those of the other species, but in shape assume the spiral flexures of the Indian antelope. The animal is figured on Egyptian monuments, and may be thepygarg or dishon, uniting the characters of a white rump with strepsicerotine horns, and even those which Dr. Shaw ascribes to his “lidmee.” SEE PYGARG.

A subgenus of the antelope family is the gazella, of which one or more species appear to be designated in Scripture by the terms צְבִי, tsebi', δορκάς. SEE GAZELLE; SEE ZOOLOGY.

## Antelucani[[@Headword:Antelucani]]

             (sc. SEE COETUS), i.e. before daylight. In times of persecution the Christians, being unable to meet for divine worship in the open day, held their assemblies in the night. The like assemblies were afterward continued from feelings of piety and devotion, and called antelucan or night assemblies. This custom is noticed in Pliny's Letter to Trajan (lib. 10, ep. 97). — Bingham, Orig. Eccl. bk. 13, ch. 10, § 11.

## Anteminsion[[@Headword:Anteminsion]]

             SEE ANTIMENSIUM.

## Antenatale Domini[[@Headword:Antenatale Domini]]

             another name for Advent, the time immediately preceding Christmas-day. See Staunton, Eccles. Dict. s.v.

## Antepagmenta[[@Headword:Antepagmenta]]

             dressings or architrave of a doorway. This term does not include the frame of the door, which is of wood, but only the stone decorations, or stucco, when that material is used.

## Antependium (Antepane, Or Antipendium)[[@Headword:Antependium (Antepane, Or Antipendium)]]

             a veil or hanging in front of an altar. The use of such a piece of drapery no doubt began at a period when altars were first constructed with cancellated fronts. The veil hanging in front would protect the interior from dust and from profane or irreverent curiosity. In the 7th and 8th centuries veils of rich and costly stuffs are often mentioned as suspended “before the altar,” as in the case where pope Leo III gave to the Church of St. Paul at Rome a red veil which hangs before the altar, having in the middle a cross of gold embroidery and a border of the same. It is possible, however, that in this and like cases the veil was not attached to the altar, but hung before it from the ciborium, or from arches or railings raised upon the altar enclosure.

## Anterus[[@Headword:Anterus]]

             St., bishop of Rome, a Greek by birth, succeeded St. Pontianus, and was, according to Eusebius, the eighteenth, according to others the nineteenth, bishop of Rome. According to the same historian, he was elected in 238, and died one month later. But, according to Baronius, who is followed by most of the modern historians, his election falls into the year 235. Anterus ordered the acts of the martyrs to be collected, which is said to have occasioned the persecution in which he suffered martyrdom himself (see Baronius, ad ann. 237, and the notes of Pagi and Mansi).

## Antes, Henry[[@Headword:Antes, Henry]]

             a minister of the Reformed (Dutch) Church, came to America in 1726. His name is often referred to as “the pious and active German Reformed layman of Frederick township”, (now Montgomery County, Pa.) from 1730 to 1748. He was a prominent mover in an organization to unite all religious souls in what was called “The Congregation of God in the Spirit.” He himself issued a call to all Christians in 1741 to meet at Germantown, which was followed by six successive meetings in the first half of 1742 of like character, called synods. It was through these meetings that the aforesaid organization was perfected. It received all evangelical Christians without interfering with their creeds, In 1742 Mr. Antes was himself licensed by this Synod to go forth and preach, which seems to have been successful, as he is spoken of by all in the highest terms. This effort, while it may have shown the longings of the Christian world for closer union, was premature, and was exhausted by 1748. In 1747 a Lutheran, and in 1748 a Reformed, synod were organized. About the same time the  Moravians organized, and each drew its own material to itself. Mr. Antes joined. the Moravians, but on account of certain vestments which were introduced into their communion service, he left. or separated from, them in 1750. After his separation, he assisted them frequently, thereby showing that he was kindly disposed towards them. Upon his separation from the Moravians he became an Independent, and so remained until 1755, when he died, beloved and respected by all. See Corwin, Manual of the Ref. Church in America, 3d ed. p. 166.

## Antes, John[[@Headword:Antes, John]]

             a missionary of the Moravian Church, was born March 4, 1740. He was sent from this country to Herrnhut, in Germany, in 1764. Five years after, he went as far as Cairo, in Egypt, with the purpose of engaging in missionary work in Abyssinia, but was induced, for what he deemed good reasons, to abandon his undertaking. Subsequently he returned to Germany, where he remained for some, time, and then, in 1808, he went to England, where he died, in the city of Bristol, Dec. 17, 1811. He was the author of a work entitled Observations on the Manners of the Egyptians. He wrote also a Memoir of his own life. See Allen, American Biographies s.v. (J. C. S.)

## Anteverta (Also Antevorta)[[@Headword:Anteverta (Also Antevorta)]]

             in Roman mythology, is a goddess representing the knowledge of the past, as her sister Postverta represents the knowledge of the future. Both are called' sisters of the prophesying and healing goddess Carmenta, and they are even represented as the same with her, or a personification of two characteristics of the same goddess. According to some, they are goddesses of births — Anteverta attending to the births with the head first, Postverta to those with the feet first.

## Antfochus[[@Headword:Antfochus]]

             By way of supplement, we notice 12. Antiochus (XIII), surnamed Asiaticus, son of Antiochus Eusebes, succeeded in ascending the throne of  Syria in B.C. 69; and, after a reign of four years, was expelled by Pompey, and Syria became a province of the Roman empire. See Appian, Syr. p. 49, 70; Justin, xl, 2; Clinton, Fasti Hellenici: the Civil and Literary Chronology of Greece (Oxford, 1851), p. 344-348. (B. P.)

## Anthatasmira[[@Headword:Anthatasmira]]

             in Hindu, mythology. Nark, or Hell, is divided into twenty-one parts, one of which is called Anthatasmira.

## Anthedon[[@Headword:Anthedon]]

             (Α᾿νθηδών, apparently a Greek name, signifying flowery), a city on the coast of Palestine, 20 stadia from Gaza (Sozomen, Hist. Ecc 5:1-20; Ecc 9:1-18), to the south-west (comp. Ptolemy, in Reland, Paloest. p. 460). It was taken and destroyed by Alexander Jannaeus (Josephus, Ant. 13, 13, 3; comp. 15, 4), but restored by Gabinius (ib. 14, 5, 3), and added by Augustus to the dominions of Herod the Great (ib. 15, 7, 3), who changed its name to Agrippias (Α᾿γριππιάς, ib. 13, 13, 3). In the Chronicon Paschale it appears as Cariantfedon, i.e. Keriath (“city”) of Anthedon (Reland, Paloest. p. 567). In the time of Julian it was much addicted to Gentile superstition (Sozomen, ut sup.), particularly the worship of Astarte (Venus), as appears from a coin of Antoninus and Caracalla (Vaillant, Numism. Colon. p. 115). Its bishops are named in several of the early councils (Reland, ib. p. 568). The notices correspond very well to the position assigned by Van de Velde (Map) at Tell Ajjur, a small village on the shore near Gaza (Robinson, Researches, 2, 351).

## Anthelmus[[@Headword:Anthelmus]]

             ST., bishop of Bellay, was the son of a gentleman of Savoy, named Hardouin. He was born in 1107, became a monk of the Carthusian Order, and in 1141 general, which office he filled for twelve years with great zeal  and firmness. In the great schism caused by the antipope Octavianus, he managed so that the whole order of Chartreux adhered to Alexander III, the lawful pope. In 1163 he was created bishop of Bellay, and excommunicated Humbert, count of Savoy, who had unjustly imprisoned a clerk of the diocese of Bellay. The pope having absolved the count, Anthelmus retired in disgust to the Grande Chartreuse, whence he was forcibly brought back to Bellay, and died June 26,1178.

## Anthem[[@Headword:Anthem]]

             (from ἀντί, in return, and ὕμνος, a song), a psalm or hymn, sung in parts alternately, and corresponding to the antiphonal singing of the primitive Church. It was introduced by Ignatius among the Eastern Churches and by Ambrose in the West. In modern times the word is used in a more confined sense, being applied to certain passages, usually taken out of the Scriptures, and adapted to a particular solemnity. Anthems were first introduced in the reformed service of the English Church in the beginning of the reign of Queen Elizabeth.

## Anthesphoria[[@Headword:Anthesphoria]]

             (from ἄνθος, a flower, and φέρω, to carry away), an ancient festival celebrated in Sicily in honor of the heathen goddess Proserpine (or Persephone), in commemoration of her return to her mother in the spring, after having been carried away by Pluto; accordingly, it is a flower festival. Festivals of the same kind were held in honor of other deities, on which occasions maidens walked in processions carrying baskets filled with flowers, while a tune called Hierakion was played on the flute.

## Anthesteria[[@Headword:Anthesteria]]

             an Athenian festival held annually in the month of Anthesterion, corresponding nearly to our February, at which time the wine of the previous vintage was considered fit for use. The object of the festival was to celebrate the arrival of that season and the beginning of spring. It lasted three days, from the 11th to the 13th of the month. On the first day, called Pithoigia, or “jar-opening,” libations were offered from the newly opened jars to the god of wine, all the household, including servants or slaves, joining in the festivities of the occasion. The second day, which was named Choes, or “the pouring,” was a time of merrymaking. The people dressed themselves gayly, some in the disguise of the mythical personages in the suite of Bacchus, and paid a round of visits to their acquaintances. Drinking-clubs met to drink off matches; while others did not forget deceased relations, but poured libations on their tombs. On the part of the State, this day was the occasion of a peculiarly solemn and secret ceremony in one of the temples of Bacchus, which for the rest of the year was closed. The Basilissa (or Basilinna), wife of the Archon Basileus for the time, went through a ceremony of marriage to the wine god, in which she was assisted by fourteen Athenian matrons called Gerarce, chosen by the Basileus, and sworn to secrecy. The third day was named Chutroi, or “jugs.” Cooked fruit was offered to Mercury in his capacity of a god of the  lower world; rejoicings and games were held; and though no tragedy was allowed to be performed in the theatre, yet there was a rehearsal, at which the players for the ensuing dramatic festival were selected. See Encyclop. Brit. (9th ed.), s.v.

## Anthiasists[[@Headword:Anthiasists]]

             a sect of heretics who held all labor to be sinful, and therefore passed their time in sleep. St. Philastrius mentions them in his work on heresies, but does not specify the time when they appeared — Landon, Eccles. Dict. s.v.

## Anthimus[[@Headword:Anthimus]]

             (Martyr), bishop of Nicomedia, in Bithynia; beheaded in 303 by order of Diocletian, who at the same time put to death, in various ways, many others of the faithful. The Latins commemorate them April 27th. — Eusebius, Hist. lib. 8, cap. 4 and 6.

Anthimus

bishop of Trebizond, and, in 535, patriarch of Constantinople, was deposed by Emperor Justinian as a Monophysite, and his works burned.

Anthimus

bishop of Tyana, joined with Basil, A.D. 372, in subscribing a circular letter addressed by the Oriental bishops to those of Italy and Gaul; but immediately after discussions broke out between them. On two several occasions we find Anthimus in a position of antagonism to Basil,

(a.) When the province of Cappadocia was divided and Tyana became the capital of the second division, Anthimus insisted that the ecclesiastical arrangements should follow the civil, and claimed metropolitan rights over several of Basil's suffragans.

(b.) A certain Faustus had applied to Basil to consecrate him to an Armenian see; but, as he did not produce the proper authority, the consecration was deferred. He immediately applied to Anthimus, who at once complied with his request, thus setting canonical rules at defiance. A reconciliation seems to have been effected, as, we find Basil speaking of Anthimus in friendly terms. Except in connection with Basil and Gregory, nothing is known of this prelate.

## Anthologion[[@Headword:Anthologion]]

             (Α᾿νθολόγιον), in Latin, Florilegium, a term used figuratively, like the classical word Anthology (ἀνθολογία, floral discourse), literally “a garland of flowers,” hence a collection of short sentences from celebrated authors. It is the technical name of one of the Church books in use among the Greeks. It contains principally the offices which are sung on the festivals of our Lord, the Virgin, and the chief saints; then those called

“communia,” appointed for the festivals of the prophets, apostles, martyrs, pontiffs, etc. — Suicer, Thesaurus, p. 345.

## Anthon[[@Headword:Anthon]]

             HENRY, D.D., a clergyman of the Protestant Episcopal Church, was born in New York city, in March, 1795. His father, Dr. G. C. Anthon, though a German by birth, was an officer in the British army, and settled in New York at the close of the 18th century. Henry Anthon, the son, was the brother of Charles, the classical scholar. He was ordained deacon in November, 1816, and took charge of the parish in Red Hook, N. Y.; removed to South Carolina in 1819; was called to Trinity Church, Utica, N. Y., in 1821, and remained until 1829, when he accepted the pastorate of St. Stephen's Church, New York city; and became pastor of Trinity  Church in 1831, which position he held until 1836, when he was chosen rector of St. Mark's, in the Bowery, spending in this parish the last twenty- four years of his life. He died in New York city, Jan. 5, 1861. His protest to the Rev. Arthur Carey's ordination, July 2, 1843, and circumstances attending it, led to Dr. Anthon's separation from those with whom, ecclesiastically, he had formerly been associated. He was at one time editor of the Protestant Churchman, and was one of the founders of the Evangelical Knowledge Society, as well as the Church Missionary Society. He was thoroughly honest in his opinions, and was distinguished for his tenacity of purpose, intellectual strength, and purity of character. See Amer Quar. Church Rev. 1861, p. 187.

## Anthoniez, John[[@Headword:Anthoniez, John]]

             a native Wesleyan missionary, was born at Galle, Ceylon, Aug. 28, 1793. He was converted about the time of the commencement of the mission in Galle. His ministry was useful and zealous. He was a man of simplicity in his manners, yet powerful in his prayers and sermons. He died at Colombo, July 24, 1845, where he had labored for several years, and his death was deeply felt both by the Church of which he was pastor and by his European brethren. See Minutes of English Wesleyan Conference, 1846.

## Anthony[[@Headword:Anthony]]

             St., the patriarch of Coenobites, and virtual founder of monasticism, was born A.D. 251, at Coma, in Egypt. His parents left him large possessions, but the words of our Lord to the rich young Tuler so impressed his mind that he sold his possessions, gave the money to the poor, and retired into the desert, where he led an ascetic life. For more than twenty years, tried with various temptations, he dwelt apart, first in a cave, and then in a ruined house, having no communication with mankind but by a messenger, who brought him the necessaries of life. The fame of his sanctity attracted crowds of disciples, and he left his solitude to gather them into a fraternity. At the time of his death they numbered 15,000. He was visited by heathen philosophers, and Constantine the Greatwrote to him, entreating his prayers. “Only in exceptional cases did Anthony leave his solitude, and then he made a powerful impression on both Christians and heathens with his hairy dress and his emaciated, ghost-like form. In the year 311, during the persecution under Maximinus, he appeared in Alexandria, in the hope of himself gaining the martyr's crown. He visited the confessors in the mines and prisons, encouraged them before the tribunal, accompanied them to the scaffold; but no one ventured to lay hands on the saint of the wilderness.

In the year 351, when a hundred years old, he showed himself for the second and last time in the metropolis of Egypt to bear witness for the orthodox faith of his friend Athanasius against Arianism, and in a few days converted more heathen and heretics than had otherwise been gained in a whole year. He declared the Arian denial of the divinity of Christ worse than the venom of the serpent, and no better than heathenism, which worshipped the creature instead of the Creator. He would have nothing to do with heretics, and warned his disciples against intercourse with them. Athanasius attended him to the gate of the city, where he cast out an evil spirit from a girl. An invitation to stay longer in Alexandria he declined, saying, ‘As a fish out of water, so a monk out of his solitude dies.' Imitating his example, the monks afterward forsook the wilderness in swarms whenever orthodoxy was in danger, and went in long processions, with wax tapers and responsive singing, through the streets, or appeared at the councils to contend for the orthodox faith with all the energy of fanaticism, often even with physical force” (Hook). In his last hours he retired to a mountain with two of his disciples, whom he desired to bury him like the patriarchs, and keep secret the place of his burial, thus rebuking the superstitious passion, for relics. His words are thus reported by Athanasius: “Do not let them carry my body into Egypt, lest they store it in their houses. One of my reasons for coming to this mountain was to hinder this. You know I have ever reproved those who have done this, and charged them to cease from the custom. Bury, then, my body in the earth, in obedience to my word, so that no one may know the place, except yourselves. In the resurrection of the dead it will be restored to me incorruptible by the Savior. Distribute my garments as follows: let Athanasius, the bishop, have the one sheepskin and the garment I sleep on, which he gave me new, and which has grown old with me. Let Serapion, the bishop, have the other sheepskin. As to the hair shirt, keep it for yourselves. And now, my children, farewell; Anthony is going, and is no longer with you.” He died in 356, being one hundred and five years old, and unburdened by old age. His whole conduct indicates the predominance of a glowing and yet gloomy fancy, which is the proper condition of religious ascetism. Like many of the mystics, he affected to despise human science; one of his reported sayings is, “He who has a sound mind has no need of learning.”

At the same time, Athanasius states that he was a diligent student of the Scriptures. “The whole Nicene age venerated in Anthony a model saint. This fact brings out most characteristically the vast difference between the ancient and the modern, the old Catholic and the evangelical Protestant conception of the nature of Christian religion. The specifically Christian element in the life of Anthony, especially as measured by the Pauline standard, is very small. Nevertheless, we can but admire the miserable magnificence, the simple, rude grandeur of this hermit sanctity, even in its aberration. Anthony concealed under his sheepskin a child.like humility, an amiable simplicity, a rare energy of will, and a glowing love to God, which maintained itself for almost ninety years in the absence of all the comforts and pleasures of natural life, and triumphed over all the temptations of the flesh. By piety alone, without the help of education or learning, he became one of the most remarkable and influential men in the history of the ancient church. Even heathen contemporaries could not withhold from him their reverence, and the celebrated philosopher Synesius, afterward a bishop, before his conversion reckoned Anthony among those rare men in whom flashes of thought take the place of reasonings, and natural power of mind makes schooling needless” (Hook). Although the father of monachism, St. Anthony is not the author of any monastic “rules;” those which the monks of the Eastern schismatic sects attribute to him are the production of St. Basil. Accounts of his life and miracles are given in the Acta Sanctorum of the Bollandists, under the date of the 17th of January, on which day his festival is kept. Many marvelous stories are told of him. The principal source of information concerning him is his life by Athanasius (Opera, vol. 1, ed. Benedict), which is supposed, however, to be much interpolated. On this biography Isaac Taylor remarks, “It may be read with edification, taken for just so much as it is worth; but as an exemplar of the Christian character one may find as good, nay, some much better, among the monkish records of the worst times of Romanism. In all these fifty-four pages, scarcely so much as one sentence meets the eye of a kind to recall any notions or sentiments which are distinctively Christian.

There is indeed an unimpeachable orthodoxy and a thoroughgoing submissiveness in regard to church authority; and there is a plenty of Christianized sooffeeism, and there is more than enough of demonology, and quite enough of miracle, but barely a word concerning the propitiatory work of Christ; barely a word indicating any personal feeling of the ascetic's own need of that propitiation as the ground of his hope. Not a word of justification by faith; not a word of the gracious influence of the Spirit in renewing and cleansing the heart; not a word responding to any of those signal passages of Scripture which make the gospel ‘glad tidings' to guilty man. Drop a very few phrases borrowed from the Scriptures, and substitute a few drawn from the Koran, and then this memoir of St. Anthony, by Athanasius, might serve, as to its temper, spirit, and substance, nearly as well for a Mohammedan dervish as for a Christian saint” (Taylor, Ancient Christianity, 1, 278). His seven epistles to the different monasteries in Egypt, translated out of the E:'yptian tongue into Greek, are given with the commnentaries of Dionysius the Carthusian upon Dionysius the Areopagite, printed at Cologne, 1536, and in the Eibl. Patrum, 4, 85. — Bibliotheca Sacra, vol. 1, 468 sq.; Gieseler, Ch. Hist. 1, 172, 270; Neander, Ch. Hist. 2, 228 sq.; Butler, Lives of Saints, 1, 165; Newman, Church of the Fathers (Lond. 1842); Hook, Eccles. Biography, 1, 229; Schaff, in Meth. Quar. Rev. 1864, p. 29 sq.

ST. ANTHONYS FIRE. — Butler, in his Lives of the Saints, gives the following account of the origin of this name: “In 1089 a pestilential erysipelatous distemper, called the sacred fire, swept off great numbers in most provinces of France; public prayers and processions were ordered against this scourge. At length it pleased God to grant many miraculous cures of this dreadful distemper to those who implored his mercy through the intercession of St. Anthony, especially before his relics; the church [of La Mothe St. Didier, near Vienne, in Dauphine] in which they were deposited was resorted to by great numbers of pilggrims, and his patronage was implored over the whole kingdom against this disease.” The “order of Canons Regular of St. Anthony,” a religious fraternity founded about 1090 for the relief of persons afflicted with the fire of St. Anthony, survived in France till 1790. SEE ANTHONY, ST., ORDER OF.

## Anthony (2)[[@Headword:Anthony (2)]]

             St., of Padua, born at Lisbon in 1195, was at first an Augustinian monk; joined in 1220 the Franciscans, went in 1221 as missionary to Africa, lived for some time as hermit in Sicily, labored with great effect as preacher of repentance throughout Italy, and was the leader of the rigorous party in the Franciscan order against the mitigations introduced by the general Elias. SEE FRANCISCANS. Tradition ascribes to him the most astounding miracles, e.g. that the fishes came to listen to his open-air sermons, etc. He died at Padua in 1231, and was canonized in 1232. He is commemorated on June 13. He is patron saint of Padua, and also venerated with great distinction in Portugal. His works (sermons, a mystical explanation of the Scriptures, etc.) are of no great importance. They have been published, together with those of St. Francis of Assisi, by De la Haye, Antwerp, 1623. See Wadding, Annales minor.; Tritheim and Bellarmin, De Script. eccles.; Dirks, Life of St. Anthony of Padua (transl. from the French, N. Y. 1866).

## Anthony (3)[[@Headword:Anthony (3)]]

             a disciple and imitator of St. Simeon Stylites, flourished about A.D. 460, and wrote the Life of that saint. See Evagrius, Hist. Eccles. I, 13, 270; Cave, Hist. Lit. 1, 448.

## Anthony De Dominis[[@Headword:Anthony De Dominis]]

             SEE DOMINIS.

## Anthony De Rampigollis[[@Headword:Anthony De Rampigollis]]

             (Antonius Rampelbgus), an Italian monk of the Order of Augustine Hermits and a doctor in theology, flourished at the beginning of the 15th century, and especially distinguished himself at the Council of Constance in 1418 by his disputations against the Hussites. He wrote, for the use of the young persons of his order in the monastery at Naples, a work entitled Figurce Biblice, which Possevinus strongly censures, and which was placed upon the Index Expurgatorius. It was printed several times in Paris and elsewhere. Hist Dictioiiarium Pauperum et Speculum Salvationis Humanca:. Was published with the above, at Paris, in 1497, 8vo. He is also reputed to be the author of the Aureum Bibliorum Repertoriun. See Cave, Hist. Lit. ii, 121 .

## Anthony De Rosellis[[@Headword:Anthony De Rosellis]]

             of Arezzo, about the year 1450 was made secretary of the Emperor Frederick III. He died at Padua in 1467, leaving a work entitled Monarchia, in five parts, on the powers of the emperor and the pope, in which he endeavors to show that the pope has not authority in temporal matters, and that in spiritual affairs he is subject to the Church. This remarkable work was printed at Venice in 1483, 1587, and is to be found in Goldastus, Monarch. 1, 252-556. It is, of course, placed upon the Index Expurgatorius. — Cave, Hist. Lit. anno 1450; Landon, s.v.

## Anthony Le Quien[[@Headword:Anthony Le Quien]]

             founder of the Congregation of the Holy. Sacrament of the Order of St. Dominic, was born in Paris, Feb. 23, 1601, and assumed the habit of his order Aug. 16, 1622. He was a man of strictly religious and austere life, and was the means of withdrawing multitudes of persons from the paths of sin by his example and his preaching. He founded a Reformed congregation of his order, and styled it the Congregation of. the Holy Sacrament. He died Oct. 7, 1676, leaving several works of piety among them, one On the Devotion of the Inward Life of Jesus Christ another On the True Means of Arriving Soon at the Highest Christian and Religious Perfection: a third On the Love of Jesus towards the Soul, etc.

## Anthony Melissa[[@Headword:Anthony Melissa]]

             (so called from the sweetness of his discourses) was a Greek monk, and is said to have lived about 1140. He wrote; Libri'I Locorum Communium, or of sentences collected out of .the fathers concerning the. virtues and vices, published at Paris, in Latin, 1575, 1589, and contained in the Biblioth. Patrum, tom. v. It is also probable that he' is the author of some sermons, attributed by:Trithemius: and others to St. Anthony the Great. See Cave,' Hist. Lit. ii, 219.

## Anthony Of Baloche[[@Headword:Anthony Of Baloche]]

             (or OF VERCELLI, so called from the place of his birth), was a Franciscan of the Congregation of Regular Observantines. He was a very celebrated preacher, and flourished about 1480. His Quadragesimale de duodecim Excellentiis Christiance Fidei was printed af Venice in 1492, and at Lyons in 1504. He also wrote a Treatise of the Virtues (Haguenau, 1512), and another Quadragesimale on the eternal fruits of the Holy Spirit, given by Wadding, De Scriptoribus Ord. Minor. p. 29. See Cave, Hist. Lit. ii, 195.

## Anthony Of Lebrija[[@Headword:Anthony Of Lebrija]]

             or, with a Latin name, Antonious Nebrissensis, a Spanish theologian and historian, born in 1442, and died in 1522. He was appointed by Cardinal Ximenes professor at the university Alcala de Henares, and colaborer at the Complutensian Bible Polyglot. He was also biographer of Ferdinand the Catholic. He wrote, besides a number of works on classical antiquity, a Dictionarium quadruplex (Alvala, 1532, fol.); Quinquagena locorum S. Scripturae non vulgariter enarratorum (Paris, 1520; Basle, 1543), a remarkable book, in an exegetical point of view, because it takes the original text for its basis. — Prescott, Ferdinand and Isabella, 1, 456.

## Anthony The Blessed[[@Headword:Anthony The Blessed]]

             a Dominican of the 15th century, was a native of Piedmont, who received the religious habit at the hands of St. Antoninus, archbishop of Florence. In  passing from Sicily to Naples, he was seized by corsairs and carried to Tunis, where he abjured the Christian faith, and embraced Mohammedanism in 1459. He quickly, however, repented, resumed his religious dress, and in a numerous assembly of the infidels declared himself to be a Christian and ready to die for the faith. Upon this he was stoned to death. It is said that his body resisted the flames into which his persecutors had thrown it, and was subsequently buried at Carthage by the Christians in a Genoese church. His Life was written by Francis de Castiglioni.

## Anthony of St. Michael[[@Headword:Anthony of St. Michael]]

             was a native of Arles, in Provence, and recollet of the province of St. Denis. He was a man of piety, zeal, and knowledge, and founded the  Confraternity of the Guardian Angel, for which he acquired a. considerable extension by his discourses and writings. He died July 13, 1650, leaving, among other works, The Rules of the Confraternity of the Guardian Angel: - Two Books on Angels: - On the Ecstasies of the Ecstatic Life:- The History of the Passion of our Lord, in Latin and French,

## Anthony of Vercelli[[@Headword:Anthony of Vercelli]]

             SEE ANTHONY OF BALOCHE.

## Anthony, George[[@Headword:Anthony, George]]

             a Protestant Episcopal clergyman, officiated in 1853 at Jamestown, R. I., serving St. Matthew's Church, and continued so to do until the close of his life. He died in 1866. See Prot. His. Almanac, 1867, p. 101.

## Anthony, M. R[[@Headword:Anthony, M. R]]

             a minister of the Methodist Episcopal Church, South, was born in Jackson County, O., Feb. 12, 1823. He joined the Church at the age of eighteen; emigrated to Missouri in 1846; and in 1851 united with the St. Louis Conference, which connection he held, with the exception of a short interval, until his death, June. 18, 1868. He was most noted for his piety, See Minutes of Annual Conferences of the M. E. Church, South, 1868, p. 264.

## Anthony, St., Of Lerins[[@Headword:Anthony, St., Of Lerins]]

             (also called Antonius Cyrus), was the son of a man of rank in Pannonia, named Secumdinus. After the death of his father, Anthony retired into different solitudes, where he lived a strictly ascetic life, until at last, to avoid the persons who flocked to him on account of his reputation for sanctity, he retired into the monastery of Lerins, where he died at the end of two years, about 526, aged about forty-eight years. His name occurs in the modern Roman martyrology, December 28. His Life, by St. Ennodius of Pavia, is in Surius. See Baillet December 28.

## Anthony, St., Of Lithuania[[@Headword:Anthony, St., Of Lithuania]]

             a martyr, met his death at Wilna in 1328, by Olgar, grand-duke of Lithuania. He had, with his brother, renounced Paganism, in order to embrace the Christian religion. The grandduke of Lithuania, having tried in vain to cause them to renounce the new faith, put them to death. The anniversary of these saints and martyrs is celebrated April 14. See Hoefer, Nouv. Biog. Generale, s.v.

## Anthony, St., Orders of[[@Headword:Anthony, St., Orders of]]

             1. The monastic orders of the Eastern (Greek, Armenian, Jacobite, Coptic, Abyssinian) churches call themselves either after St. Anthony or St. Basil. Neither Anthony himself nor his disciples had founded a religious order, but when the rule of Basil began to spread in the Eastern churches, and most of the monks called themselves after him, some, out of veneration for Anthony, preferred to assume his name. Among the Eastern churches united with Rome, the Chaldeans, Maronites, and United Armenians have orders of Antonian monks. The Chaldeans have only one convent, Man Hormes, near Mosul, called after St. Hormisdas. The Maronite Antonians are subdivided into three classes: the Aleppines, who have their monasteries in the cities, and the Baladites and Libanensians,whose monasteries are on the Lebanon. Together, they have about 60 monasteries, with 1500 monks. The Armenian Antonians are divided into two classes — an older branch on the Lebanon, and a younger one established by Mekhitar. SEE MEKHITAR. The Antonians of the Eastern churches together number about 3000. — Helyot, Ord. Religieux, 2, 504; P. Karl vom heil. Aloys, Jahrbuch, 1862, p. 70.

2. A military order, founded by Albert of Bavaria, count of Hainault, Holland, and Zealand, in 1382, when he was about to make war on the Turks, and styled “The Order of the Knights of St. Anthony.” They wear a collar of gold, fashioned like the girdle of a hermit, to which is appended a bell and crutch, such as are represented in pictures of St. Anthony. — Helyot, Ordres Relg. 2, 506; Landon, s.v.

3. A congregation of Regular Canons, founded in 1095 at Vienna (see Reimbold, De Antonianis, Lips. 1737). The so-called “relics of St. Anthony” were brought from the East in 1070 by Josselin of Touraine, who founded for their reception the “Church of St. Anthony,” in La Mothe St. Didier, of which town he was lord. The disease vulgarly called “St. Anthony's fire” was then very prevalent; and it is reported that wonderful cures were wrought at the shrine of St. Anthony. Two gentlemen, named Gaston, who devoted all their property to the work, assisted by seven others, built, for their accommodation, a hospital in the town. One account says that Gaston's son had been cured, and that this charity was the fulfillment of a vow. It is to these hospitallers that the order of St. Anthony owes its origin. The order soon took root in most of the kingdoms of Europe, and even in Asia and Africa. Gaston was made grand-master of the order, and all the other establishments recognised that at La-Mothe, or, as it came now to be called, St. Antoine, as their chief. Eventually, all these houses became so many commanderies, which were divided into (1.) General, i.e. dependent immediately on that in the city of St. Antoine; and (2.) Subaltern, i.e. dependent on one or other of the general commanderies. The hospitallers were bound to a uniform and common mode of life, and bore a figure resembling the Greek Tau on their dress. In 1297, Aimon de Montagni, the seventeenth master, perceiving that the malady which had been the origin of the order was fast disappearing, and fearing lest, with the cessation of the disease, the order itself should cease, demanded of Pope Boniface VIII a new form of constitution. This the pope granted, and the new hospitallers of St. Anthony became regular canons, following the rule of St. Augustine; and the hospital founded by Gaston, and the church built by Josselin, being united to the priory of Benedictines, which previously existed there, and which was ceded to the new order, together formed the abbey-in-chief of the order of St. Anthony, which in after ages received vast possessions and privileges. After many disorders, the fraternity fell into decay in the 18th century, and was united in 1775 to the order of Malta, which it enriched by the addition of 42 houses. The Antonians soon repented of having entered this union, and reclaimed against it in 1780, but in vain. A single commandery, Hoechst, in Germany, existed until 1803, when the order became entirely extinct. — Helyot, Ordres Religieux, 1, 264; Landon, s.v.

## Anthony, St., Surnamed Cauleas[[@Headword:Anthony, St., Surnamed Cauleas]]

             the second patriarch of Constantinople of the name, was born about 828, near Constantinople. At twelve years of age he retired into a monastery, of which he afterwards became abbot, and where he did vast good by his wisdom, excellent government, and rare example. In 894 he was raised to the patriarchal throne, to succeed St. Stephen.. When in this elevated position he relaxed nothing from his former perfect life: he spent his days in penitence and prayer, in visiting and comforting the poor and sick, and in other deeds befitting a Christian bishop. After governing his Church two years, he died, Feb. 12, 896, the day on which he is commemorated. See Oriens Christ. 1, 250; Baillet, Feb. 12.

## Anthropiani[[@Headword:Anthropiani]]

             a name which occurs in three short lists of representative heresies in Latin authors (Cyprian, Epis. 73; Lactantius, Inst. 4:20, etc.). Grabe supposes the heretics intended to be the section of Valentinians briefly noticed by Irenseus, who called the first principle of the universe " Mann.'? Schliemann (Die' Clementihen, p.475 sq.): with better reason understands the Symmachians, i.e. the Ebionites of North Africa, sometimes called Homuncionitce. They are probably also, as he suggests, the Anthropolatrae (q.v.).

## Anthropolatrae[[@Headword:Anthropolatrae]]

             (ἀνθρωπολάτραι, man-worshippers), a name by which the Apollinarians stigmatized the orthodox, because they maintained that Christ was a perfect man, and had a reasonable soul and body. Apollinarius denied this, maintaining that the divine nature in Christ supplied the place of a rational soul, constituting, in fact, his mind. — Bingham, Org. Ecclesiastes bk. 1, ch. 2, § 16; Farrar, s.v.

## Anthropology[[@Headword:Anthropology]]

             (ἀνθρωπολογία, a discourse on man) is that part of scientific theology which treats of man, his nature, relations, etc., as distinguished from theology proper (the doctrine of God) and Christology (the doctrine of Christ). Theological anthropology distinguishes itself from physiological anthropology by viewing man not as a natural being, but in his relation to God. It may be divided into two chief parts: the doctrine of the original condition of man before the fall, and the doctrine of the fall and of sin which through the fall came into the human race, propagated itself, and took effect in every individual.

It must be admitted that a scientific anthropology is not possible in theology without physiological arthropology, that is, without a knowledge of the natural organism of man. But physiological anthropology is only the basis of the theological, and the completest knowledge of man in an anatomical, physiological, and even psychological point of view is unable to disclose the religious nature of man. All that we may learn of the latter in a psychological way is a view of man in his individualism, as a sample of the race; but only the history of mankind in connection with the revelations of God can open to us a full look upon his religious nature. It is therefore safe to assert that, as theology must be anthropological, thus anthropology must be theological; and Harless (preface to his manual of Ethical Theology) is right in recommending to theologians not to neglect the physiological researches on the nature of man. The question of body and soul (or, according to the Trichotomists, body, soul, and spirit), as well as the question on the origin of the soul (pre-existence, traducianism, and creatianism), belong to theological anthropology,only in so far as they may contribute to an understanding of man's religious nature. History knows as little of the original condition of man (state of innocence) as natural history knows of paradise. The true procedure of the dogmatic theologian will be to comprehend in his own mind the few but grand hints of the Scriptures on the subject (image of God), and then by exegetical, historical, and philosophical means, so to elaborate them as to show, behind the figurative expressions, the higher idea of humanity; for upon the correct comprehension of this idea depends the correct conception of sin, whether it is to be viewed as a mere negation, a natural deficiency, or both as a privation and deprivation, or depravation of human nature. In Genesis we find the biblical narrative of the origin of sin, and this narrative is reproduced daily in the experience of mankind. Even when the full Augustinian idea of original sin may not be adhered to, the consciousness of an aggregate guilt of the race, in which the individual man has his part, is the true deeply religious view, confirmed both by Scripture and experience. Psychological observations, and the study of the Scriptures, complete and illustrate each other nowhere so fully as in the doctrine of sin. Paul, Augustine, and Luther spoke from their personal experience as well as from the depths of human nature. The abstract intellect may always lean toward Pelagianism, but religious experience attests that the intellect alone cannot comprehend the depth of sin (Hundeshagen, Weg zu Christo, 1, 136 sq.). — Hagenbach, Encyklopadie, 7th ed., p. 308 sq. SEE THEOLOGY.

## Anthropomorphism[[@Headword:Anthropomorphism]]

             (from ἄνθρωπος, a man, and μορφή, a form), 1. A term used to signify the “representation of divinity under a human form;” and the nations or sects who have followed this practice have been sometimes called Anthropomorphites (q.v.). The Egyptians represented deities under human forms, as well as those of animals, and sometimes under a combination of the two. The ancient Persians, as Herodotus tells us (1, 131), adored the Supreme Being under no visible form of their own creation, but they worshipped on the tops of mountains, and sacrificed to the sun and moon, to earth, fire, water, and the winds. The Hebrews were forbidden (Exo 20:4-5) to make any image or the representation of any animated being whatever. The Greeks were essentially anthropomorphists, and could never separate the idea of superior powers from the representation of them under a human form; hence, in their mythology and in their arts, each deity had his distinguishing attributes and a characteristic human shape. Jews, Christians, and Mohammedans revere God as a spirit, and therefore reject all representations of Deity in human form.

2. The term is also used to denote that figure of speech by which the sacred writers attribute to God parts, actions, and affections which properly belong to man; as when they speak of the eyes of God, his hand, etc. Anthropomorphism (ἀνθρωπόμορφος) differs from anthropopathy (ἀνθρωποπαθής) in this: the first is the attributing to God any thing whatever which, strictly speaking, is applicable to man only; the second is the act of attributing to God passions which belong to man's nature. Instances of both are found in the Scriptures, by which they adapt themselves to human modes of speaking, and to the limited capacities of men (see Klugling, Ueb. d. Anthropomorph smus d. Bibel, Danz. 1806; Gelpe, Apologie d. anthropomorph. u. anthropopath. Darstellung Gottes, Leips. 1842). These anthropopathies we must, however, interpret in a manner suitable to the majesty of the Divine nature. Thus, when the members of a human body are ascribed to God, we must understand by them those perfections of which such members are in us the instruments. The eye, for instance, represents God's knowledge and watchful care; the arm his power and strength; his ear the regard he pays to prayer and to the cry of oppression and misery, etc. Farther, when human affections are attributed to God, we must so interpret them as to imply no imperfection, such as perturbed feeling, in him. When God is said to repent, the antecedent, by a frequent figure of speech, is put for the consequent; and in this case we are to understand an altered mode of proceeding on the part of God, which in man is the effect of repenting.

Anthropomorphitic phrases, generally considered, are such as ascribe to the Deity mixed perfections and human imperfections. These phrases may be divided into three classes, according to which we ascribe to God:

1. Human actions (ἀνθρωποποίησις);

2. Human affections, passions, and sufferings (anthropopathy);

3. Human form, human organs, human members (anthropomorphism).

A rational being, who receives impressions through the senses, can form conceptions of the Deity only by a consideration of his own powers and properties (Journal Sac. Lit. 1848, p. 9 sq.). Anthropomorphitic modes of thought are therefore unavoidable in the religion of mankind; and although they can furnish no other than corporeal or sensible representations of the Deity, they are nevertheless true and just when we guard against transferring to God qualities pertaining to the human senses. It is, for instance, a proper expression to assert that God knows all things; it is improper, that is, tropical or anthropomorphitic, to say that he sees all things. Anthropomorphism is thus a species of accommodation (q.v.), inasmuch as by these representations the Deity, as it were, lowers himself to the comprehension of men. We can only think of God as the archetype of our own spirit, and the idea of God can no longer be retained if we lose sight of this analogy. Anthropomorphism must be supplanted by Christianity; anthropopathism is not supplanted, but spiritualized and refined. Only what is false must be rejected — that crudeness which transfers to God human passions (πάθη) and defects, for want of recollecting the elevation of the Supreme Being, as well as his relationship to man. Christianity must teach us to distinguish what is owing to the corrupting influence of sin from what constitutes the true analogy between God and man. In heathenism a false anthropopathism prevailed, since polytheism presented in its gods the apotheosis of human qualities, not only of virtues, but of vices, and withal a deification of the power manifested in Nature. Among the common, carnally-minded Jews there was a corresponding crudeness in their views of the Divine attributes; for omnipotence was represented as unlimited caprice, and punitive justice as perfectly analogous to human wrath. McCosh remarks that “of all systems, Pantheism is the most apt, in our times, to land in Anthropomorphism. For, if God and his works be one, then we shall be led to look on humanity as the highest manifestation of the divinity, and the natural devoutness of the heart will find vent in hero-worship, or the foolish raving about great men, which has been so common among the eminent literary men of the age now passing away, the issue of the Pantheism which rose like a vapor in Germany, and came over like a fog into Britain and America” (Intuitions of the Mind, pt. 3, § 5). See Seiler, Bibl. Hermeneutik, p. 56; Penny Cyclopoedia, s.v.; Home, Introduction, 1, 362; Neander, Hist. of Dogmas, 1, 102 sq.; Tappe, De Anthropopatica (Dorp. 1815).

## Anthropomorphites[[@Headword:Anthropomorphites]]

             SEE ANTHROPOMORPHISM, a sect of ancient heretics, who were so denominated because they understood every thing spoken in Scripture in a literal sense, and particularly that passage of Genesis in which it is said

“God made man after his own image.” Hence they maintained that God had a human shape (see Fremling, De Anthroponmorphitis, Lund. 1787). They were also called AUDIANI, from Audius, a Syrian who originated their sect. The orthodox bishops revailed on the emperor to banish Audius to Syria, where he labored for the propagation of Christianity among the Goths, built convents, and instituted several bishops, and died about 372. In consequence of repeated persecutions, the sect ceased to exist toward the close of the 5th century. Origen wrote against certain monks in Egypt who were Anthropomorphites; but whether they inherited their views from Audius, or professed them independently of him, is still doubtful. Anthropomorphites appeared again in the 10th century, and in the 17th under Paul Felgenhauer (q.v.). “Anthropomorphism has been recently revived by the Mormons. In Elder Moffat's Latter-Day Saints' Catechism, God is described as an intelligent material personage, possessing body, parts, and passions, and unable to ‘occupy two distinct places at once'“ (Williams, Note to Browne on 39 Articles, p. 19). — Neander, Ch. Hist. 2, 690, 705-6; Landon, s.v.

## Anthropopathists[[@Headword:Anthropopathists]]

             (from ἄνθρωπος, a man, and πάθος, an affection), a class of believers differing somewhat from the Anthropomorphites (q.v.), by ascribing to the Divine Being, not the possession of a human body, but the same limitations  and defects which are found cleaving to the human spirit. There is a true, in opposition to a false, anthropopathism-an ascription of human affections to God which is thoroughly scriptural, provided always that they be understood in accordance with the nature and majesty of God, and so as not to imply the slightest imperfection in the infinitely perfect Jehovah.

## Anthropopathy[[@Headword:Anthropopathy]]

             SEE ANTHROPOMORPHISM.

## Anti-Calvinists[[@Headword:Anti-Calvinists]]

             a name given to Arminians (q.v.) as opposed to the Calvinists.

## Anti-Pasch (or Antipascha)[[@Headword:Anti-Pasch (or Antipascha)]]

             (Α᾿ντίπασχα), Low-Sunday, the Sunday after Easter-day, Dominica i'n albis, the Sunday within the octave of Easter.

## Anti-Sabbatarians[[@Headword:Anti-Sabbatarians]]

             those who reject the Sabbath, both Jewish and Christian. SEE SABBATH.

## Anti-Talmudists[[@Headword:Anti-Talmudists]]

             a name given to all those Jews who reject the Talmud, whether they adhere to the teachings of the Old Testament or not. By far the greater portion of the Anti-Talmudists have gone further than simply to reject the Rabbinical teachings. They have also rejected the Old Testament and sunk down to infidelity. With many their infidelity is a mere negation; they have renounced authority, and can receive nothing without evidence. Still, they are open to conviction. Another and increasing party place themselves in direct and active antagonism to all systems of belief, which they regard as fettering the understanding and unnecessarily restraining the inclination. In Germany and elsewhere on the Continent of Europe, the writings of Moses Mendelssohn (q.v.) have done much to alienate the Jews from all the old standards, and spread abroad a reckless spirit of speculation and infidelity. Rationalism has taken the place of Judaism. Since the death of Mendelssohn, in 1785, the Anti-Talmudists have been every year growing in numbers in Europe. SEE KARAITES.

## Anti-mission Baptists[[@Headword:Anti-mission Baptists]]

             SEE BAPTISTS.

## Antiadiaphorists[[@Headword:Antiadiaphorists]]

             a name given to the strict Lutherans who opposed the views of the Adiaphorists, or "Indifferents." They were also called Antidiaphorists.

## Antibaptists[[@Headword:Antibaptists]]

             (from ἀντί, against, and βαπτίζω, to baptize), those who oppose baptism. Of this description there are two sorts:

1. Those who oppose it altogether, as the Friends, usually called Quakers, who have from the beginning rejected it as an ordinance, declaring it to be superseded by the baptism of the Spirit, under whose peculiar administration Christians live, and whose influences can be and are received (as they maintain) without any sacramental medium for their conveyance. But though these are Antilaptists essentially, they are not so technically.

2. The class of persons to whom that name properly belongs are those who deny the necessity of baptism to any except new converts. “Baptism,” they tell us, “is a proselyting ordinance, to be applied only to those who come over to Christianity from other religions, and not to their descendants, whether infant or adult.” This they infer from the words of the commission, and from the practice of the apostles and first Christians. It has been stated that there are in Ireland several growing societies of Antibaptists. SEE BAPTISM.

## Antiburghers[[@Headword:Antiburghers]]

             a branch of seceders from the Church of Scotland, who differ from the Established Church chiefly in matters of church government; and from the Burghers (q.v.), with whom they were originally united (in the Erskine secession), respecting the lawfulness of taking the Burgess oath, which ran thus: “I profess and allow with my heart the true religion presently professed within this realm and authorized by the laws thereof; I shall abide thereat and defend the same to my life's end; renouncing the Roman religion called Papistry.” The seceders could not agree in their interpretation of this oath, some of them construing it into a virtual approval of the National Church, others maintaining that it was merely a declaration of Protestantism and a security against Popery. The contest was soon embittered by personal asperities, and in 1747 a schism took place. Those who rejected the oath were called the General Associate Synod, or Antiburghers, the others were known as the Associate Synod, or Burghers. The former party were, in matters of church government, rigid adherents of the old Presbyterian system. (Marsden, Churches and Sects, 1, 293; Eadie, U. P. Church, in the Encyc. Metrop.) SEE ERSKINE; SEE SECEDERS; SEE SCOTLAND, CHURCH OF.

## Antichio, Pietro[[@Headword:Antichio, Pietro]]

             a Venetian painter, lived in the 18th century. There are two of his works in the Church of San Salvatore, The Pool of Bethesda, and Christ Driving the Sellers and Money-changers from the Temple.

## Antichrist[[@Headword:Antichrist]]

             (ἀντίχριστος, against Christ; others, instead of Christ [see below]), a term which has received a great variety of interpretations. Although the word Antichrist is used only by the Apostle John (Epistle 1 and 2), yet it has been generally applied also

(1) to the “Little Horn” of the “King of Fierce Countenance” (Dan 7:1-28; Dan 8:1-27);

(2) to the “false Christ” predicted by our Savior (Mat 14:1-36);

(3) to the “Man of Sin” of St. Paul (2 Thessalonians); and

(4) to the “Beasts” of the Apocalypse (Revelations 13, 18).

I. Meaning of the word. — Some maintain (e.g. Greswell) that Antichrist can mean only “false Christ,” taking ἀντί in the sense of “instead.” But this is undue refinement: ἀντί bears the sense of “against” as well as “instead of,” both in classical and N.T. usage. So ἀντικτήσεσθαι means to gain instead of, while ἀντιλέγειν means to speak against. The word doubtless includes both meanings — “pseudo-Christ” as well as “opposed to Christ,” much as “anti-pope” implies both rivalry and antagonism. According to Bishop Hurd, it signifies “a person of power actuated with a spirit opposite to that of Christ.” For, to adopt the illustration of the same writer, “as the word Christ is frequently used in the apostolic writings for the doctrine of Christ, in which sense we are to understand to ‘put on Christ,' to ‘grow in Christ,' or to ‘learn Christ,' so Antichrist, in the abstract, may be taken for a doctrine subversive of the Christian; and when applied to a particular man, or body of men, it denotes one who sets himself against the spirit of that doctrine.” It seems, however, that the Scriptures employ the term both with a general and limited signification. In the general sense, with which Bishop Hurd's idea mainly agrees, every person who is hostile to the authority of Christ, as Lord or head of the Church, and to the spirit of his religion, is called Antichrist; as when the Apostle John, referring to certain false teachers who corrupted the truth from its simplicity, says, “Even now are there many Antichrists” (1Jn 2:18; 1Jn 4:3), many who corrupt the doctrine and blaspheme the name of Christ, i.e. Jewish sectaries (Lucke, Comment. in loc.).

II. Types and Predictions of Antichrist in O.T.1. Balaam. As Moses was the type of Christ, so Balaam, the opponent of Moses, is to be taken as an O.T. type of Antichrist (Num 31:16; comp. Jud 1:9-11; 2Pe 2:14-16; Rev 2:14). SEE BALAAM.

2. Antiochus Epiphanes, the “King of Fierce Countenance” (Dan 8:23-25): “And in the latter time of their kingdom, when the transgressors are come tothe full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.” (Comp. also chapters 11, 12.) Most interpreters concur in applying this passage to Antiochus Epiphanes as a type of Antichrist. Antiochus is here set forth

(ch. 8) as a theocratic anti-Messiah, opposed to the true Messiah, who, it will be remembered, is generally described in O.T. as a king. Jerome (quoted in Smith, Dictionary, s.v.) argues as follows: “All that follows (from ch. 11:21) to the end of the book applies personally to Antiochus Epiphanes, brother of Seleucus, and son of Antiochus the Great; for, after Seleucus, he reigned eleven years in Syria, and possessed Judaea; and in his reign there occurred the persecution about the Law of God, and the wars of the Maccabees. But our people consider all these things to be spoken of Antichrist. who is to come in the last time . . . . It is the custom of Holy Scripture to anticipate in types the reality of things to come. For in the same way our Lord and Savior is spoken of in the 72d Psalm, which is entitled a Psalm of Solomon, and yet all that is there said cannot be applied to Solomon. But in part, and as in a shadow and image of the truth, these things are foretold of Solomon, to be more perfectly fulfilled in our Lord and Savior. As, then, in Solomon and other saints the Savior has types of His coming, so Antichrist is rightly believed to have for his type that wicked king Antiochus, who persecuted the saints and ‘defiled the Temple” (Hieron. Op. 3, 1127, Par. 1704). SEE ANTIOCHUS EPIPHANES.

3. The Little Horn (Dan 7:1-28). Here the four beasts indicate four kings; their kingdoms are supposed to be the Assyrian, Persian, Grecian, and Syrian (some say Roman) empires. The last empire breaks up into ten, after which the king rises up and masters three (Dan 7:24) of them. It is declared (Dan 7:25) that he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time” — indicating a person, as well as a power or polity. It is likely that this prediction refers also to Antiochus as the type of Antichrist, at least primarily. SEE HORN, LITTLE.

III. Passages in N.T. —

1. In Mat 24:1-51, Christ himself foretells the appearance of false Messiahs; thus, Mat 24:5 : “For many shall come in my name, saying I am Christ, and shall deceive many;” also Mat 24:23-24 : “Then if any man shall say unto you, Lo, here is Christ or there, believe it not; for there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it uwere possible, they shall deceive the very elect.”

(Comp. Mar 13:21-22.) In these passages anti-Christian teachers and their works are predicted. Christ teaches “that

(1) in the latter days of Jerusalem there should be sore distress, and that in the midst of it there should arise impostors who would claim to be the promised Messiah, and would lead away many of their countrymen after them; and that

(2) in the last days of the world there should be a great tribulation and persecution of the saints, and that there should arise at the same time false Christs and false prophets, with an unparalleled power of leading astray. In type, therefore, our Lord predicted the rise of the several impostors who excited the fanaticism of the Jews before their fall. In antitype He predicted the future rise of impostors in the last days, who should beguile all but the elect into the belief of their being God's prophets, or even his Christs. Our Lord is not speaking of any one individual (or polity), but rather of those forerunners of the Antichrist who are his servants and actuated by his spirit. They are ψευδόχριστοι (false Christs), and can deceive almost the elect, but they are not specifically ὁ ἀντίχριστος (the Antichrist); they are ψευδοπροφῆται (false prophets), and can show great signs and wonders, but they are not ὁ ψευδοπροφήτης (the false prophet) (Revelations 16:14).

2. St. Paul's Man of Sin. Paul specifically personifies Antichrist, 2Th 2:3-4 : “Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of-sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God;” also 2Th 2:8-10 : “And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish.” Here he “who opposeth himself” (ὁ ἀντικείμενος, the Adversary, 2Th 2:4) is plainly Antichrist. Paul tells the Thessalonians that the spirit of Antichrist, or Antichristianism, called by him “the mystery of iniquity,” was already working; but Antichrist himself he characterizes as “the Man of Sin,” “the Son of Perdition,” “the Adversary to all that is called God,” “the one who lifts himself above all objects of worship;” and assures them that he should not be revealed in person until some present obstacle to his appearance should have been taken away, and until the predicted ἀποστασία should have occurred. Comp. 1Ti 4:1-3; 2Ti 3:1-5. SEE MAN OF SIN.

3. The Antichrist of John. The Apostle John also personifies Antichrist, alluding, as St. Paul does, to previous oral teaching on the subject, and applying it to a class of opponents of Christ: Joh 2:18 : “Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time;” and to a spirit of opposition; Joh 4:3 : “And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world.” The Apostle here teaches “that the spirit of the Antichrist could exist even then, though the coming of the Antichrist himself was future, and that all who denied the Messiahship and Sonship of Jesus were Antichrists, as being types of the final Antichrist who was to come. The teaching of John's Epistles, therefore, amounts to this, that in type, Cerinthus, Basilides, Simon Magus and those Gnostics who denied Christ's Sonship, and all subsequent heretics who should deny it, were Antichrists, as being wanting in that divine principle of love which with him is the essence of Christianity; and he points on to the final appearance of the Antichrist that was “to come” in the last times, according as they had been orally taught, who would be the antitype of these his forerunners and servants.” Comp. also 1Jn 4:1-3, 2Jn 1:7. “From John and Paul together we learn

(1) that the Antichrist should come;

(2) that he should not come until a certain obstacle to his coming was removed;

(3) nor till the time of, or rather till after the time of the ἀποστασία;

(4) that his characteristics would be

(a) open opposition to God and religion;

(b) a claim to the incommunicable attributes of God;

(c) iniquity, sin, and lawlessness;

(d) a power of working lying miracles;

(e) marvellous capacity of beguiling souls;

(5) that he would be actuated by Satan;

(6) that his spirit was already at work manifesting itself partially, incompletely, and typically, in the teachers of infidelity and immorality already abounding in the Church.”

The Obstacle (τὸ κατέχον). — Before leaving the apostolical passages on Antichrist, it is expedient to inquire into the meaning of the “obstacle” alluded to in the last paragraph: that which “withholdeth” (τὸ κατέχον, 2Th 2:6); described also in 2Th 2:7 as a person: “he who now letteth” (ὸ κατέχων). The early Christian writers generally consider “the obstacle” to be the Roman empire; so “Tertullian (De Resur. Carn. c. 24, and Apol. c. 32); St. Chrysostom and Theophylact on 2Th 2:1-17; Hippolytus (De Antichristo, c. 49); St. Jerome on Dan 7:1-28; St. Augustine (De Civ. Dei, 20, 19); St. Cyril of Jerusalem (Catech. 15, 6; see Dr. H. More's Works, Luk 2:1-52, ch. 19, p. 690; Mede, bk. 3, ch. 13, p. 656; Alford, Gk. Test. 3, 57; Wordsworth, On the Apocalypse, p. 520). Theodoret and Theodore of Mopsuestia hold it to be the determination of God. Theodoret's view is embraced by Pelt; the Patristic interpretation is accepted by Wordsworth. Ellicott and Alford so far modify the Patristic interpretation as to explain the obstacle to be the restraining power of human law (τὸ κατέχον) wielded by the empire of Rome (ὸ κατέχων) when Tertullian wrote, but now by the several governments of the civilized world. The explanation of Theodoret is untenable on account of Paul's further words, ‘until he be taken out of the way,' which are applied by him to the obstacle. The modification of Ellicott and Alford is necessary if we suppose the ἀποστασία to be an infidel apostasy still future; for the Roman empire is gone, and this apostasy is not come, nor is the Wicked One revealed. There is much to be said for the Patristic interpretation in its plainest acceptation. How should the idea of the Roman empire being the obstacle to the revelation of Antichrist have originated? There was nothing to lead the early Christian writers to such a belief. They regarded the Roman empire as idolatrous and abominable, and would have been more disposed to consider it as the precursor than as the obstacle to the Wicked One. Whatever the obstacle was, Paul says that he told the Thessalonians what it was. Those to whom he had preached knew, and every time that his Epistle was publicly read (1Th 5:27), questions would have been asked by those who did not know, and thus the recollection must have been kept up. It is very difficult to see whence the tradition could have arisen, except from Paul's own teaching. It may be asked, Why then did he not express it in writing as well as by word of mouth? St. Jerome's answer is sufficient: ‘If he had openly and unreservedly said, “Antichrist will not come unless the Roman empire be first destroyed,” the infant church would have been exposed in consequence to persecution (ad Algas. Qu. 11, vol. 4, p. 209, Par. 1706). Remigius gives the same reason: ‘He spoke obscurely for fear a Roman should perhaps read the Epistle, and raise a persecution against him and the other Christians, for they held that they were to rule for ever in the world' (Bib. Patr. Max. 8, 1018; see Wordsworth, On the Apocalypse, p. 343). It would appear, then, that the obstacle was probably the Roman empire, and on its being taken out of the way there did occur the ‘falling away.' Zion the beloved city became Sodom the bloody city — still Zion though Sodom, still Sodom though Zion. According to the view given above, this would be the description of the church in her present estate, and this will continue to be our estate, until the time, times, and half time, during which the evil element is allowed to remain within her, shall have come to their end.”

4. Passages in the Apocalypse. —

(1) The Beast from the Sea. The Apocalypse symbolizes the final opposition to Christianity as a beast out of the pit (Rev 11:7): “And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them;” out of the sea (13): “And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority” (comp. the whole chapter, and Rev 17:1-18). The “beast” is here similar to the Little Horn of Daniel. “The Beast whose power is absorbed into the Little Horn has ten horns (Dan 7:7), and rises from the sea (Dan 7:3): the Apocalyptic Beast has ten horns (Rev 13:1), and rises from the sea (ibid.). The Little Horn has a mouth speaking great things (Dan 7:8; Dan 7:11; Dan 7:20): the Apocalyptic Beast has a mouth speaking great things (Rev 13:5). The Little Horn makes war with the saints, and prevails (Dan 7:21): the Apocalyptic Beast makes war with the saints, and overcomes them (Rev 13:7). The Little Horn speaks great words against the Most High (Dan 7:25): the Apocalyptic Beast opens his mouth in blasphemy against God (Rev 13:6). The Little Horn wears out the saints of the Most High (Dan 7:25): the woman who rides on, i.e. directs, the Apocalyptic Beast, is drunken with the blood of saints (Rev 17:6). The persecution of the Little Horn is to last a time, and times and a dividing of times, i.e. three and a half times (Dan 7:25): power is given to the Apocalyptic Beast for forty-two months, i.e. three and a half times (Rev 13:5).” These and other parallelisms show that as the Little Horn was typical of an individual that should stand to the Church as the leading type of Antichrist, so John's Apocalyptic Beast was symbolical of a later individual, wiho should embody the elements of a similar Antichristian power with respect to the Christians.

(2) The Second Beast and the False Prophet (Revelations 13:11-18; 19:11-21). In these passages we find described a second beast, coming up out of the earth, who is accompanied by (or identical with) “the False Prophet.” The following views are from Smith, s.v.: “His characteristics are

[1] ‘doing great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men' (Revelations 13:13). This power of miracle-working, we should note, is not attributed by John to the First Beast; but it is one of the chief signs of Paul's Adversary,

‘whose coming is with all power, and signs, and lying wonders' (2Th 2:9).

[2] ‘He deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the Beast'

(Rev 13:14). ‘He wrought miracles with which he deceived them that received the mark of the Beast and worshipped the image of the Beast' (Rev 19:20). In like manner, no special power of beguiling is attributed to the First Beast; but the Adversary is possessed of ‘all deceivableness of unrighteousness in them that perish because they received not the love of the truth that they might be saved' (2Th 2:10).

[3] He has horns like a lamb, i.e. he bears an outward resemblance to the Messiah (Rev 13:11); and the Adversary sits in the temple of God showing himself that he is God (2Th 2:4).

[4] His title is The False Prophet, ὁ Ψευδοπροφήτης (Revelations 16:13; 19:20); and our Lord, whom Antichrist counterfeits, is emphatically the Prophet, ὁ Προφήτης. (The Ψευδοπροφῆται of Mat 24:24, are the forerunners of ὁ Ψευδοπροφήτης, as John the Baptist of the True Prophet.) It would seem that the Antichrist appears most distinctly in the Book of the Revelation by this Second Beast or the False Prophet, especially in the more general or representative character. He is not, however, necessarily a person, but rather the symbol of some power that should arise, who will ally itself with a corrupt religion (for the two Apocalyptic beasts are designated as distinct), represent itself as her minister and vindicator (Rev 13:12), compel men by violence to pay reverence to her (Rev 13:14), breathe a new life into her decaying frame I by his use of the secular arm in her behalf (Rev 13:15), forbidding civil rights to those who renounce her authority and reject her symbols (Rev 13:17), and putting them to death by the sword (Rev 13:15).” SEE BEAST.

IV. Interpretations. — Who or what is Antichrist? The answers to this question are legion. The Edinburgh Encyclopoedia (s.v.) enumerates fourteen different theories, and the list might be greatly enlarged. We give

(1) a brief summary of the Scripture testimony;

(2) the views of the early Christians;

(3) the views held in the Middle Ages;

(4) from the Reformation to the present time.

In this sketch, we make use, to a considerable extent, of information from various sources, from which paragraphs have already been cited.

1. Scripture Teaching. — The sum of Scripture teaching with regard to the Antichrist, then, appears to be as follows: Already, in the times of the apostles, there was the mystery of iniquity, the spirit of Antichrist, at work. It embodied itself in various shapes — in the Gnostic heretics of John's days; in the Jewish impostors who preceded the fall of Jerusalem; in all heresiarchs and unbelievers, especially those whose heresies had a tendency to deny the incarnation of Christ; and in the great persecutors who from time to time afflicted the church. But this Antichristian spirit was originally, and is now again diffused; it has only at times concentrated itself in certain personal or distinct forms of persecution, which may thus be historically enumerated: 1. Antiochus Epiphanes, the consummation of the Hellenizing policy of the Greco-Syrian monarchy, and denoted by the Little Horn and fierce king of Dan 2:1-49. The apostate Jewish faith, especially in its representatives who opposed Christianity in its early progress, and at length caused the downfall of the Jewish nation, as represented by the allusions in our Savior's last discourse and in John's epistles. 3. The Roman civil power (the first beast of Revelation) abetting the pagan mythology (the second beast, or false prophet) in its violent attempts to crush Christianity, at first insidious, but finally open, as culminating in Nero and Domitian. It is this phase which seems incipiently alluded to by Paul. All these-hiave again their refulfilment (so to speak) in the great apostasy ofthe papal system. (Compare especially the characteristics of the Second Beast, above.) There is also dimly foreshadowed some future contest, which shall arouse the same essential elements of hostility to divine truth. SEE BABYLON; SEE GOG.

2. Early Christian Views. — The early Christians looked for Antichrist in a person, not in a polity or system. “That he would be a man armed with Satanic powers is the opinion of Justin Martyr, A.D. 103 (Dial. 371, 20, 21, Thirlbii. 1722); of Irensus, A.D. 140 (Op. 5,25, 437, Grabii. 1702); of Tertullian, A.D. 150 (De Res. Carn. c. 24; Apol. c. 32); of Origen, A.D. 184 (Op. 1, 667, Delarue, 1733); of his contemporary, Hippolytus (De Antichristo, 57, Fabricii, Hamburgi. 1716); of Cyprian, A.D. 250 (Ep. 58; op. 120, Oxon. 1682) of Victorinus, A.D. 270 (Bib. Patr. Magna, 3, 136, Col. Agrip. 1618); of Lactantius, A.D. 300 (Dyv. Inst. 7, 17); of Cyril of Jerusalem, A.D. 315 (Catech. 15, 4); of Jerome, A.D. 330 (Op. 4, pars 1, 209, Parisiis, 1693); of Chrysostom, A.D. 347 (Comm. in 2 Thessalonians); of Hilary of Poitiers, A.D. 350 (Comm. in Matthew); of Augustine, A.D. 354 (De Civit. Dei, 20, 19); of Ambrose, A.D. 380 (Comm. in Luc.). The authors of the Sibylline Oracles, A.D. 150, and of the Apostolical Constitutions, Celsus (see Orig. c. Cels. lib. 6), Ephraem Syrus, A.D. 370, Theodoret, A.D. 430, and a few other writers, seem to have regarded the Antichrist as the devil himself, rather than as his minister or an emanation from him. But they may, perhaps, have meant no more than to express the identity of his character and his power with that of Satan. Each of the writers to whom we have referred gives his own judgment with respect to some particulars which may be expected in the Antichrist, while they all agree in representing him as a person about to come shortly before the glorious and final appearance of Christ, and to be destroyed by His presence. Justin Martyr speaks of him as the man of the apostasy, and dwells chiefly on the persecutions which he would cause.

Irenaeus describes him as summing up the apostasy in himself; as having his seat at Jerusalem; as identical with the Apocalyptic Beast (c. 28); as foreshadowed by the unjust judge; as being the man who ‘should come in his own name,' and as belonging to the tribe of Dan (c. 30). Tertullian identifies him with the Beast, and supposes him to be about to arise on the fall of the Roman Empire (De Res. Cam. c. 25). Origen describes him in Eastern phrase as the child of the devil and the counterpart of Christ. Hippolytus understands the Roman Empire to be represented by the Apocalyptic Beast, and the Antichrist by the False Prophet, who would restore the wounded Beast by his craft and by the wisdom of his laws. Cyprian sees him typified in Antiochus Epiphanes (Exhort. ad Mart. c. 11). Victorinus, with several others, misunstanding Paul's expression that the mystery of iniquity was in his day working, supposes that the Antichrist will be a revivified hero; Lactantius, that he will be a king of Syria, born of an evil spirit; Cyril, that he will be a magician, who by his arts will get the mastery of the Roman Empire. Jerome describes him as the son of the devil, sitting in the Church as though he were the Son of God; Chrysostom as ἀντίθεός τις, sitting in the Temple of God, that is, in all the churches, not merely in the Temple at Jerusalem; Augustine as the adversary holding power for three and a half years-the Beast, perhaps, representing Satan's empire. The primitive belief may be summed up in the words of Jerome (Comm. on Daniel): ‘Let us say that which all ecclesiastical writers have handed down, viz., that at the end of the world, when the Roman Empire is to be destroyed, there will be ten kings, who will divide the Roman world among them; and there will arise an eleventh little king, who will subdue three of the ten kings, that is, the king of Egypt, of Africa, and of Ethiopia, as we shall hereafter show; and on these having been slain, the seven other kings will also submit. “And behold,” he says, “in the ram were the eyes of a man” — this is that we may not suppose him to be a devil or a daemon, as some have thought, but a man in whom Satan will dwell utterly and bodily — “and a mouth speaking great things;” for he is “the man of sin, the son of perdition, who sitteth in the temple of God, making himself as God”' (Op. 4, 511, Col. Agrip: 1616). In his Comment. on Dan 11:1-45, and in his reply to Algasia's eleventh question, he works out the same view in greater detail, the same line of interpretation continued. Andreas of Casarea, A.D. 550, explains him to be a king actuated by Satan, who will reunite the old Roman Empire and reign at Jerusalem (In Apoc. c. 13); Aretas, A.D. 650, as a king of the Romans, who will reign over the Saracens in Bagdad (In Apoc. c. 13).”

3. Middle-Age Views. — In the Middle Age it was the prevailing opinion that Antichrist would either be brought forth by a virgin, or be the offspring of a bishop and a nun. About the year 950, Adso, a monk in a monastery of Western Franconia, wrote a treatise on Antichrist, in which he assigned a later time to his coming, and also to the end of the world (see Schrockh, Kirchengesch. 21, p. 243). He did not distinctly state whom he meant to be understood by Antichrist (Hagenbach, Hist. of Doctrines, §203). “A Frank king,” he says, “will reunite the Roman Empire, and aldicate on Mount Olivet, and, on the dissolution of his kingdom, the Antichrist will be revealed.” The same writer supposes that he will be born in Babylon, that he will be educated at Bethsaida and Chorazin, and that he will proclaim himself the Son of God at Jeruralem (Tract. in Antichr. apud August. Opera, 9, 454, Paris, 1637). In the singular predictions of Hildegarde († 1197), Antichrist is foretold as the spirit of doubt. She states that the exact season of Antichrist is not revealed, but describes his manifestation as an impious imitation or “parody of the incarnation of the Divine Word” (Christian Remembrancer, 44, 50). SEE HILDEGARDE. But “the received opinion of the twelfth century is brought before us in a striking manner in the interview between Richard I and the abbot Joachim of Floris († 1202) at Messina, as the king was on his way to the Holy Land.

‘I thought,' said the king, ‘that Antichrist would be born in Antioch or in Babylon, and of the tribe of Dan, and would reign in the temple of the Lord in Jerusalem, and would walk in that land in which Christ walked, and would reign in it for three years and a half, and would dispute against Elijah and Enoch, and would kill them, and would afterward die; and that after his death God would give sixty days of repentance, in which those might repent which should have erred from the way of truth, and have been seduced by the preaching of Antichrist and his false prophets.' This seems to have been the view defended by the archbishops of Rouen and Auxerre, and by the bishop of Bayonne, who were present at the interview, but it was not Joachim's opinion. He maintained the seven heads of the Beast to be Herod, Nero, Constantius, Mohammed, Melsemut, who were past; Saladin, who was then living; and Antichrist, who was shortly to come, being already born in the city of Rome, and about to be elevated to the apostolic see (Roger de Hoveden, in Richard 1, anno 1190). In his own work on the Apocalypse, Joachim speaks of the second Apocalyptic Beast as being governed by ‘some great. prelate who will be like Simon Magus, and, as it were, universal pontiff throughout the world, and be that very Antichrist of whom St. Paul speaks.' These are very noticeable words. Gregory I had long since (A.D. 590) declared that any man who held even the shadow of the power which the popes of Rome soon after his time arrogated to themselves would be the precursor of Antichrist. Arnulphus, bishop of Orleans (or perhaps Gerbert), in an invective against John XV at the Council of Rheims, A.D. 991, had declared, that if the Roman pontiff was destitute of charity and puffed up with knowledge, he was Antichrist; if destitute both of charity and of knowledge, that he was a lifeless stone (Mansi, 9, 132, Ven. 1774); but Joachim is the first to suggest, not that such and such a pontiff was Antichrist, but that the Antichrist would be a Universalis Pontifex, and that he would occupy the apostolic see. Still, however, we have no hint of an order of men being the Antichrist; it is a living individual man that Joachim contemplates.” Amalrich of Bena (†12th century) seems to have been the first to teach explicitly that the pope (i.e. the papal system) is Antichrist: Quia Papa esset Antichristus et Roma Babylon et ipse sedet in monte Oliveti. i.e. in pinguedine potestatis (according to Caesarius of Heisterbach; comp. Engelhardt, Kirchenhistorische Abhandlungen, p. 256, quoted by Hagenbach). The German emperors in their contests with the popes, often applied the title Antichrist to the latter; we find instances of this as early as the times of the Hohenstaufen. Emperor Louis, surnamed the Bavarian, also called Pope John XXII the mystical Antichrist (Schrockh, 31, p. 108). John Aventinus, in his Annalium Boiorunm, libri 8, p. 651, Lips. 1710), himself the Romish writer, speaks of it as a received opinion of the Middle Age that the reign of Antichrist was that of Hildebrand († 1085), and cites Eberhard, archbishop of Salzburg (12th century), as asserting that Hildebrand had, “in the name of religion, laid the foundation of the kingdom of Antichrist 170 years before his time.” He can even name the ten horns. They are the “Turks, Greeks, Egyptians, Africans, Spaniards, English, French, Germans, Sicilians, and Italians, who now occupy the provinces of Rome; and a little horn has grown up with eyes and mouth, speaking great things, which is reducing three of these kingdoms i.e. Sicily, Italy, and Germany — to subserviency; is persecuting the people of Christ and the saints of God with intolerable opposition; is confounding things human and divine, and attempting things unutterable, execrable.” Pope Innocent III (A.D. 1213) designated Mohammed as Antichrist; and as the number of the beast, 666, was held to indicate the period of his dominion, it was supposed that the Mohammedan power was soon to fall.

The Waldenses have a treatise (given in Leger, Hist. des Eglises Vaudoises) concerning Antichrist of the 12th century (Gieseler, Maitland, and others, dispute the date, but the best authorities now agree to it). It treats of Antichrist as the whole anti-Christian principle concealing itself under the guise of Christianity, and calls it a “system of falsehood adorning itself with a show of beauty and piety, yet (as by the names and offices of the Scriptures, and the sacraments, and various other things may appear) very unsuitable to the Church of Christ. The system of iniquity thus completed, with its ministers, great and small, supported by those who are induced to follow it with an evil heart, and blindfold — this is the congregation which, taken together, comprises what is called Antichrist or Babylon, the fourth beast, the whore, the man of sin, the son of perdition.” It originated, indeed, “in the times of the apostles, but, by gaining power and worldly influence, it had reached its climax in the corruption of the Papal Church. “Christ never had an enemy like this; so able to pervert the way of truth into falsehood, insomuch that the true church, with her children, is trodden under foot. The worship that belongs alone to God he transfers to Antichrist himself — to the creature, male and female, deceased — to images, carcasses, and relics. The sacrament of the Eucharist is converted into an object of adoration, and the worshipping of God alone is prohibited. He robs the Savior of his merits, and the sufficiency of his grace in justification, regeneration, remission of sins, sanctification, establishment in the faith, and spiritual nourishment; ascribing all these things to his own authority, to a form of words, to his own works, to the intercession of saints, and to the fire of purgatory. He seduces the people from Christ, drawing off their minds from seeking those blessings in him, by a lively faith in God, in Jesus Christ, and in the Holy Spirit, and teaching his followers to expect them by the will, and pleasure, and works of Antichrist.

“He teaches to baptize children into the faith, and attributes to this the work of regeneration; thus confounding the work of the Holy Spirit in regeneration with the external rite of baptism, and on this foundation bestows orders, and, indeed, grounds all his Christianity. He places all religion and holiness in going to mass, and has mingled together all descriptions of ceremonies, Jewish, heathen, and Christian — and by means thereof, the people are deprived of spiritual food, seduced from the true religion and the commandments of God, and established in vain and presumptuous hopes. All his works are done to be seen of men, that he may glut himself with insatiable avarice, and hence every thing is set to sale. He allows of open sins without ecclesiastical censure, and even the impenitent are not excommunicated” (Neander, Church History, 4, 605 sq.).

The Hussites followed the Waldenses in this theory of Antichrist, applying it to the papal system., So did Wickliffe and his followers: Wickliffe, Trialogus (cited by Schrockh, 34, 509); Janow, Liber de Almtichristo (Hist. et Monum. J. Huss, vol. 1). Lord Cobham (Sir John Oldcastle), executed as a Wickliffite, 1417, declared to King Henry V that, “as sure as God's word is true, the pope is the great Antichrist foretold in Holy Writ” (New Genesis Dict. s.v. Oldcastle).

4. From the Reformation downward. — One of the oldest German works in print, the first mentioned by Panzer in the Annalen der Alteren deutschen Literatur, is Das Buch yom Entkrist (The Book of Antichrist), or, also, “Bichlin von des Endte Christs Leben und Regierung durch verhengniss Gottes, wie er die Welt tuth verkeren mit seiner falschen Lere und Rat des Teufels,” etc. “‘ Little Book concerning Antichrist's Life and Rule through God's Providence, how he doth pervert the World with his false Doctrine and Counsel of the Devil,” etc. (reprinted at Erfurt, 1516). As early as 1520 Luther began to doubt whether the pope were not Antichrist. In a letter to Spalatin, Feb. 23, 1520, he says, “Ego sic angor ut prope non dubitem papam esse proprie Antichristun.” In the same year, when he heard of Eck's success in obtaining the bull against him from the pope, Luther exclaimed, “At length the mystery of Antichrist must be unveiled” (Ranke, Hist. of Reformation, Uk. 2, ch. 3). In the Reformation era the opinion that the papal system is Antichrist was generally adopted; and it is the prevalent opinion among Protestants to this day, although, as will appear below, some writers make Rome only one form of Antichrist. The various classes of opinion, and the writers who maintain them, are given by Smith, s.v., as follows: Bullinger (1504), Chytraeus (1571), Aretius (1573), Foxe (1586), Napier (1593), Mede (1632), Jurieu (1685), Bp. Newton (1750), Cunninghame (1813), Faber (1814), Woodhouse (1828), Habershon (1843), identify the False Prophet, or Second Apocalyptic Beast, with Antichrist and with the papacy; Marlorat (1574), King James I (1603), Daubuz (1720), Galloway (1802), the First Apocalyptic Beast; Briihtman (1600), Pareus (1615), Vitringa (1705), Gill (1776), Bachmair (1778), Fraser (1795), Croly (1828), Fysh (1837), Elliott (1844), both the Beasts. That the pope and his system are Antichrist was taught by Luther, Calvin, Zwingli, Melancthon, Bucer, Beza. Calixtus, Bengel, Michaelis, and by almost all Protestant writers on the Continent. Nor was there any hesitation on the part of English theologians to seize the same weapon of. offense. Bishop Bale (1491), like Luther, Bucer, and Melancthon, pronounces the pope in Europe and Mohammed in Africa to be Antichrist. The pope is Antichrist, say Cranmer (Works, 2, 46, Camb. 1844), Latimer (Works, 1, 149, Camb. 1844), Ridley (Works,p. 53. Camb. 1841), Hooper (Works, 2, 44, Camb., 1852), Hutchinson (Works, p. 304, Camb., 1842), Tyndale (Works, 1, 147, Camb. 1848), Sandys (Works, p. 11, Camb. 1841), Philpot (Works, p. 152, Camb. 1842), Jewell (Works, 1, 109, Camb. 1845), Rogers (Workes, p. 182, Camb. 1854), Fulke (Works, 2, 269, Camb. 1848), Bradford (Works, p. 435, Camb. 1848). Nor is the opinion confined to these 16th century divines, who may be supposed to have been specially incensed against popery. King James held it (Apol. pro Juram. Fidel. Lond. 1609) as strongly as Queen Elizabeth (see, Jewell, Letter to Bulling. May 22, 1559, Zurich Letters, First Series, p. 33, Camb. 1842); and the theologians of the 17th century did not repudiate it, though they less and less dwelt upon it as their struggle came to be with Puritanism in place of popery. Bishop Andrewes maintains it as a probable conclusion from the Epistle to the Thessalonians (Resp. ad Bellarm. p. 304, Oxon. 1851); but he carefully explains that King James, whom he was defending, had expressed his private opinion, not the belief of the church, on the subject (ibid. p. 23). Bramhall introduces limitations and distinctions (Works, 3, 520, Oxf. 1845); significantly suggests that there are marks of Antichrist which apply to the General Assembly of the Kirk of Scotland as much as to the pope or to the Turk (ibid. 3, 287), and declines to make the Church of England responsible for what individual preachers or writers had said on the subject in moments of exasperation (ib. 2, 582). From this time onward, in the Church of England, the less evangelical divines are inclined to abandon the theory of the Reformers, while, of course, the Romanizers oppose it. Yet it appears, from the list above, that some of the best interpreters in that church, as well as in other branches of Protestantism, maintain the old interpretation of the prophecies of Daniel, Paul, and John.

Some writers have gone back to the old idea of an individual Antichrist yet to come, e. p. “Lacunza or Benezra (1810), Burgh, Samuel Maitland, Newman (Tracts for the Times, No. 83), Charles Maitland (Prophetic Interpretation). Others prefer looking upon him as long past, and fix upon one or another persecutor or heresiarch as the man in whom the predictions as to Antichrist found their fulfillment. There seems to be no trace of this idea for more than 1600 years in the church.: But it has been taken up by two opposite classes of expounders — by Romanists who were anxious to avert the application of the Apocalyptic prophecies from the papacy, and by others, who were disposed, not indeed to deny the prophetic import of the Apocalypse, but to confine the seer's ken within the closest and narrowest limits that were possible. Alcasar, a Spanish Jesuit, taking a hint from Victorinus, seems to have been the first (A.D. 1604) to have suggested that the Apocalyptic prophecies did not extend further than to the overthrow of paganism by Constantine. This view, with variations by Grotius, is taken up and expounded by Bossuet, Calmet, De Sacy, Eichhorn, Hug, Herder, Ewald, Moses Stuart, Davidson. The general view of the school is that the Apocalypse describes the triumph of Christianity over Judaism in the first, and over heathenism in the third century. Mariana sees Antichrist in Nero; Bossuet in Dipoletian and in Julian; Grotius in Caligula; Wetstein in Titus; Hammond in Simon Magus (Works, 3, 620, Lond. 1631); Whitby in the Jews (Comm. 2, 431, Lond. 1760); Le Clerc in Simon, son of Giora, a leader of the rebel Jews; Schottgen in the Pharisees; Nossett and Krause in the Jewish zealots; Harduin in the High-priest Ananias; F. D. Maurice in Vitellius (On the Apocalypse, Camb. 1860).”

5. The same spirit that refuses to regard Satan as an individual, naturally looks upon the Antichrist as an evil principle not embodied either in a person or in a polity. “Thus Koppe, Storr, Nitzsch, Pelt. (See Alford, Gk. Test. 3, 69.) Some of the Romish theologians find Antichrist in rationalism and radicalism, others in Protestantism as a whole. Some Protestants fix it in Romanism as a whole, others in Jesuitism; others, again, in the latest forms of infidelity, while some of the ultra Lutherans find it in modern radicalism, political and religious. Any view of this kind, when carried so far as to exclude all personal identification, is certainly too vague to be satisfactory. But, at the same time, the just conclusion seems to be that Antichrist is not to be confined to any single person or power, but is essentially a great principle or system of falsehood, having various manifestations, forms of working, and degrees, as especially exemplified in Antiochus Epiphanes, Jewish bigotry, and pagan intolerance; while it is undeniable that later Romanism exhibits some of the most prominent characteristics of Antichrist in a manner so striking and peculiar as to assure us that the system is not only one among the many species of Antichrist, but that it stands in the fore-front, and is pointed at by the finger of prophecy as no other form of Antichrist is.

V. Time of Antichrist. — A vast deal of labor has been spent upon computations based upon the “time, times, and dividing of time” in Daniel (7:25), and upon the “number of the Beast” (666) given in Rev 13:18. We can only refer to the commentators and writers on prophecy for these, as it would take too much space to enumerate them. As to Daniel's “time, times, and dividing of time,” it is commonly interpreted to mean 1260 years. “The papal power was completely established in the year 755, when it obtained the exarchate of Ravenna. Some, however, date the rise of Antichrist in the year of Christ 606, and Mede places it in 456. If the rise of Antichrist be not reckoned till he was possessed of secular authority, his fall will happen when this power shall be taken away. If his rise began, according to Mede, in 456, he must have fallen in 1716; if in 606, it must be in 1866; if in 755, in 2015. If, however, we use prophetical years, consisting of three hundred and sixty days, and date the rise of Antichrist in the year 755, his fall will happen in the year of Christ 2000” (Watson, s.v.). As to the “number of the beast,” the interpretation suggested by Irenaeus is one of the most plausible. The number is “the number of a man” (Rev 13:18); and Irenaeus names Λατεινος as fulfilling the conditions (see Alford, Comm., who considers this the nearest approach to a complete solution). But human ingenuity has found the conditions fulfilled also in the name of Mohammed, Luther, Napoleon, and many others. After all the learning and labor spent upon the question, we must confess that it is yet left unsolved.

VI. Jewish and Mohammedan Traditions of Antichrist. — Of these we take the following account from Smith, s.v.

1. “The name given by the Jews to Antichrist is (אִרְמַילוּס) Armillus. There are several rabbinical books in which a circumstantial account is given of him, such as the ‘Book of Zerubbabel,' and others printed at Constantinople. Buxtorf gives an abridgment of their contents in his Lexicon, under the head ‘Armillus,' and in the fiftieth chapter of his Synagoga Judaica (p. 717). The name is derived from Isa 11:4, where the Targum gives ‘By the word of his mouth the wicked Armillus shall die,' for ‘with the breath of his lips shall he slay the wicked.' There will, say the Jews, be twelve signs of the coming of the Messiah:

(1.) The appearance of three apostate kings who have fallen away from the faith, but in the sight of men appear to be worshippers of the true God.

(2.) A terrible heat of the sun.

(3.) A dew of blood (Joe 2:30).

(4.) A healing dew for the pious.

(5.) A darkness will be cast upon the sun (Joe 2:31) for thirty days (Isa 24:22).

(6.) God will give universal power to the Romans for nine months, during which time the Roman chieftain will afflict the Israelites; at the end of the nine months God will raise up the Messiah Ben-Joseph — that is, the Messiah of the tribe of Joseph, named Nehemiah — who will defeat the Roman chieftain, and slay him. (7.) Then there will arise Armillus, whom the Gentiles or Christians call Antichrist. He will be born of a marble statue in one of the churches in Rome. He will go to the Romans and will profess himself to be their Messiah and their God. At once the Romans will believe in him and accept him for their king. Having made the whole world subject to him, he will say to the Idumaeans (i.e. Christians), ‘Bring me the law which I have given you.' They will bring it with their book of prayers; and he will accept it as his own, and will exhort them to persevere in their belief of him. Then he will send to Nehemiah, and command the Jewish Law to be brought him, and proof to be given from it that he is God. Nehemiah will go before him, guarded by 30,000 warriors of the tribe of Ephraim, and will read, ‘I am the Lord thy God: thou shalt have none other gods but me.' Armillus will say that there are no such words in the Law, and will command the Jews to confess him to be God as the other nations had confessed him. But Nehemiah will give orders to his followers to seize and bind him. Then Armillus, in rage and fury, will gather all his people in a deep valley to fight with Israel, and in that battle the Messiah Ben-Joseph will fall, and the angels will bear away his body and carry him to the resting-place of the Patriarchs. Then the Jews will be cast out by all nations, and suffer afflictions such as have not been from the beginning of the world, and the residue of them will fly into the desert, and will remain there forty and five days, during which time all the Israelites who are not worthy to see the redemption shall die.

(8.) Then the great angel Michael will rise and blow three mighty blasts of a trumpet. At the first blast there shall appear the true Messiah Ben-David and the prophet Elijah, and they will manifest themselves to the Jews in the desert, and all the Jews throughout the world shall hear the sound of the trump, and those that have been carried captive into Assyria shall be gathered together; and with great gladness they shall come to Jerusalem. Then Armillus will raise a great army of Christians, and lead them to Jerusalem to conquer the new king. But God shall say to Messiah, ‘Sit thou on my right hand,' and to the Israelites, ‘Stand still and see what God will work for you to-day.' Then God will pour down sulphur and fire from heaven (Eze 38:22), and the impious Armillus shall die, and the impious Idumaeans (i.e. Christians), who have destroyed the house of our God and have led us away into captivity, shall perish in misery; and the Jews shall avenge themselves upon them, as it is written: ‘The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau (i.e. the Christians) for stubble, and they shall kindle in them and devour them: there shall not be any remaining of the house of Esau, for the Lord hath spoken it' (Oba 1:18).

(9.) On the second blast of the trumpet the tombs shall be opened, and Messiah Ben-David shall raise Messiah Ben-Joseph from the dead.

(10.) The ten tribes shall be led to Paradise, and shall celebrate the wedding-feast of the Messiah. And the Messiah shall choose a bride among the fairest of the daughters of Israel, anid children and children's children shall be born to him, and then he shall die like other men, and his sons shall reign over Israel after him, as it is written: ‘He shall prolong his days' (Isa 53:10), which Rambam explains to mean, ‘He shall live long, but he too shall die in great glory, and his son shall reign in his stead, and his sons' sons in succession' (Buxtorfii Synagoga Judaica, p. 717, Basil, 1661).

2. Mussulmans, as well as Jews and Christians, expect an Antichrist. They call him Al Dajjal, from a name which signifies an impostor, or a liar; and they hold that their prophet Mohammed taught one of his disciples, whose name was Tamini Al-Dari, every thing relating to Antichrist. On his authority, they tell us that Antichrist must come at the end of the world; that he will make his entry into Jerusalem, like Jesus Christ, riding on an ass; but that Christ, who is not dead, will come at his second advent to encounter him; and that, after having conquered him, he will then die indeed. That the beast described by John in the Revelation will appear with Antichrist, and make war against the saints; that Imam Mahdi, who remains concealed among the Mussulmans, will then show himself, join Jesus Christ, and with him engage Dajjal; after which they will unite the Christians, and the Mussulmans, and of the two religions will make but one (D'Herbelot, Bibl. Orient. s.v. Daggial, etc.).

“These Mohammedan traditions are an adaptation of Christian prophecy and Jewish legend, without any originality or any beauty of their own. They too have their signs which are to precede the final consummation. They are divided into the greater and lesser signs. Of the greater signs the first is the rising of the sun from the west (comp. Mat 24:29). The next is the appearance of a beast from the earth, sixty cubits high, bearing the staff of Moses and the seal of Solomon, with which he will inscribe the word

‘Believer' on the face of the faithful, and ‘Unbeliever' on all who have not accepted Islamism (comp. Rev 13:1-18). The third sign is the capture of Constantinople; while the spoil of which is being divided, news will come of the appearance of Antichrist, and every man will return to his own home. Antichrist will be blind of one eye and deaf of one ear, and will have the name of Unbeliever written on his forehead (Rev 13:1-18). It is he that the Jews call Messiah Ben-David, and say that he will come in the last times and reign over sea and land, and restore to them the kingdom. He will continue forty days, one of these days being equal to a year, another to a month, another to a week, the rest being days of ordinary length. He will devastate all other places, but willnot be allowed to enter Mecca and Medina, which will be guarded by angels. Lastly, he will be killed by Jesus at the gate of Lud. For when news is received of the appearance of Antichrist, Jesus will come down to earth, alighting on the white tower at the east of Damascus, and will slay him; Jesus will then embrace the Mohammedan religion, marry a wife, and leave children after him, having reigned in perfect peace and security, after the death of Antichrist, for forty years. (See Pococke, Porta Mosis, p. 258, Oxon. 1655; and Sale, Koran, Preliminary Discourse.)” (Smith, s.v.)

VII. Literature. — Besides the writers mentioned in the course of this article, consult the commentators on Daniel, and on the Thessalonians and Apocalypse. Compare the references under REVELATION SEE REVELATION . Special dissertations on the text in 2Th 2:3-13, by Koppe (Getting. 177,6); Beyer (Lips. 1824); Schott (Jen. 1832). For a copious list of works during the controversy on this subject between the Reformers and the Roman Catholics, see Walch, Bibliotheca Theologica, 2, 217 sq. There are works more or less copious on the general subject, among others, by Raban Maurus, De ortu, vita et moribus Antichristi (1505, 4to); Danaeus, De Antichristo (Genev. 1577, 1756, 8vo, transl. A Treatise touching Antichrist, fol., Lond. 1589); Abbott, Defence of the Reformed Catholicke (Lond. 1607); Malvenda, De Antichristo, fol. (Romans 1604, Val. 1621); Downame, Concerning Antichrist (Lond. 1603); Lessius, De Antichristo (Antw. 1611); Grotius, In locis N.T. de Antichristo (Amst. 1640); Ness, Person and Period of Antichrist (Lond. 1679); Nisbet, Mysterious Language of Paul, etc. (Canterb. 1808; which makes the “man of sin” refer not to the Church of Rome, but to the times in which Paul wrote); Maitland, The Prophecies concerning Antichrist (Lond. 1830); M'Kenzie, Antichrist and the Church of Rome identified (Edinburgh, 1835); Cameron, The Antichrist (Lond. 1844); Bonar, Development of Antichrist (Lond. 1853); Harrison, Prophetic Outlines (London, 1849); Knight, Lectures on the Prophecies concerning Antichrist (London, 1855). Compare also Warburtonian Lecture (1848); Bellarmine, De Antichristo, quod nihil commune habeat cum, Romano pontifice; Opp. 1, 709; Mede, Works, 2; Hammond, Works, 4, 733; Cocceius, De Antichristo; Opp. 9; More, Theol. Works, p. 385; Barlow, Remains, p. 190, 224; Calmet, Dissertt. 8, 351; Turretin, Opp. 4; Priestly, Evidences, 2; Williams, Characters of O.T. p. 349; Cassells, Christ and Antichrist (Phila. Presb. Board, 12mo); Keith, History and Destiny of the World and the Church (Lond. 1861, 8vo). See also Eden, Theol. Dict.; Watson, Theol. Dict. s.v.; Todd, Discourses on Antichrist (Dubl. 1846, 8vo); Benson, On the Man of Sin; Newton, On the Prophecies. SEE ANTICHRISTIANISM.

## Antichristianism[[@Headword:Antichristianism]]

             a term that conveniently designates, in a collective manner, the various forms of hostility which Christianity has met with at different times. It is equivalent to “the spirit of Antichrist” (τὸ τοῦ Α᾿ντιχρίστου) in the apostolic age (1Jn 4:3). — SEE ANTICHRIST. Indeed it exhibited itself against the true religion in the persecutions which the Jews underwent from Antiochus Epiphanes (q.v.), and may be traced in the history of the protosaint Abel (q.v.). It was this that Enoch (q.v.) and Noah denounced in their preaching (Jud 1:14; 2Pe 2:5-7); that “vexed the righteous soul” of Lot; and that, in fine, has broken forth in all ages as the expression of the world's malignity against the good (comp. Joh 15:18-21; 2Ti 3:12). Since the days of persecution it has been confined chiefly to intellectual modes of opposition, and has received the names of Infidelity, Deism, Rationalism, etc. SEE APOLOGETICS. The Scriptures, however, appear to point to a time when the Antichristian elements shall again array themselves in forms of palpable violence. SEE GOG.

For “the carnal mind” (τὸ φρόνημα τῆς σαρκός, native will) is no less than ever opposed (ἔχθρα) to the divine economy and purposes (Rom 8:7). It is the same “mystery of iniquity” already foreseen by Paul as then “working” to successive developments (2Th 2:7); “that ἀνομία in the hearts and lives, in the speeches and writiigs of men, which only awaits the removal of the hindering power to issue in that concentrated manifestation of ὁ ἄνομος, which shall usher in the times of the end” (Alford, Gr. Test. prol. to vol. 3, p. 68). A stream of Antichristian sentiment and conduct pervades the whole history of the world. The power of evil which we see at work calls forth Antichristian formations, now in one shape, now in another; and so, according to the prophets, it will be until the final triumph of the kingdom of Christ (Olshausen, Commentary, 5,321 sq., Am. ed.). SEE MYSTERY OF INIQUITY; SEE INFIDELITY.

## Antidicomarianites or Antimarians[[@Headword:Antidicomarianites or Antimarians]]

             a sect of Christian disciples who appeared in Arabia at the end of the fourth century, and taught that Mary had children by Joseph after the Lord's birth. They were not heretics, but doubtless honest opponents of the growing Mariolatry of the time. — Gieseler, Ch. Hist. div. 1, § 97; Walch, Hist. der Ketzereien, 3, 578; Epiphanius, Haeres. 78, § 19.

## Antidoron[[@Headword:Antidoron]]

             (ἀντίδωρον, a gift in return or exchange), the title given to the bread which, in the Greek Church, is distributed to the people after the mass. It receives its name from its being received instead of the ἃγιον δῶρον, or holy communion, by those who were not prepared to receive the latter, though also by those who were. It was also called eulogia, or the “blessed” bread, and was sometimes sent by the bishop of one church to him of another in token of intercommunion. — Goar, Rit. Graec. p. 154.

## Antigonus[[@Headword:Antigonus]]

             (Α᾿ντίγονος, a frequent Greek name, signifying apparently against his parent), the name of two members of the Asmonsean family.

1. A son of John Hyrcanus, and grandson of Simon Maccabaeus. His brother, Aristobulus, made him his associate in the kingdom, but was at length prevailed upon by their common enemies to put him to death B.C. 105 (Josephus, Ant. 13, 18 and 19).

2. A son of Aristobulus (brother to Hyrcanus and Alexandra), sent as a prisoner to Rome, with his father and brother, by Pompey, who had taken Jerusalem. After remaining in Italy for some time, he returned to Judaea, and, after a variety of fortunes, was established king and high-priest, Herod being compelled to fly to Rome, B.C. 40. Having obtained assistance from Antony and Caesar, Herod returned, and, after a firm and protracted resistance on the part of Antigonus, retook Jerusalem and repossessed himself of the throne. Antigonus surrendered to Sosius, the Roman general, but he was carried to Antioch, and, at the solicitation of Herod, was there ignominiously put to death by Antony, B.C. 37. He was the last of the Maccabaean princes that sat on the throne of Judaea (Josephus, Ant. 14, 13-16; Wars, 1, 18, 3; Dio Cass. 49, 22; respecting the date, see Wernsdorf, De fide Macc. p. 24; Ideler, Chronol. 1, 399).

## Antigonus of Socho[[@Headword:Antigonus of Socho]]

             a Jewish teacher (about 200-170 B.C.), belonged to the earlier Tanaim, and was a disciple of Simon the Just. He was the first that bears a Greek name. He probably belonged to the Grecian party, which, by an imitation of Grecian practices, sought to bring about an intimate union with those foreign masters of Palestine who were objects of pious abhorrence to the Pharisees. It is to this tendency that the sect of. the Sadducees, which traces its origin to the successors of Antigonus, owes its rise. Unlike the Pharisees, the Sadducees were .primarily a political, and only secondarily a religious, party. Their theology, which is rather negative than positive, was modified in accordance with their political aspirations. The motto of Antigonus, which fully accords with this view, was, "Be not like servants who serve their master for the sake of a reward, but imitate servants who serve their master without looking for a reward, and let the fear of Heaven be upon you" (Pirke Aboth ,i, 3)-a motto which Pressense, in his Jesus Christ: his Times, Life, and Work (Amer. ed.:1868, p. 68 sq.), calls a n" noble and almost evangelical one, a most beautiful maxim, and one denoting a legitimate reaction from the legal formalism which was in process of development." See Hamburger, Real-Encyklop. ii, 58 sq.; Pick,  The Scribes Before and in the Time of Christ, in the Lutheran Quarterly, 1878, p. 253 sq. (B. P.)

## Antigua[[@Headword:Antigua]]

             a British West India island, of the Leeward group, which in 1848 had a population of 36,190 souls. It is the see of a bishop of the Church of England, whose diocese comprises, beyond Antigua, the British islands of St. Christopher's (population in 1848 23,127), — Nevis (population in 1851 10,200), Barbuda (population 600), Montserrat (population in 1850 7800), Dominica (population in 1842 18,291), Tortola (population in 1844 6689), Anguilla (population in 1844 2934), and the Danish islands St. Croix (population in 1850 23,720) and St. Thomas (population 13,666). ‘ The diocese had, in 1859, twenty-seven clergymen in the British islands (including two archdeacons) and three in the Danish islands. See Clergy List for 1860 (Lond. 1860, 8vo). SEE AMERICA.

## Antilebanon[[@Headword:Antilebanon]]

             SEE ANTILIBANUS.

## Antilegomena[[@Headword:Antilegomena]]

             (ἀντιλεγόμενα, contradicted or disputed), an epithet applied by the early Christian writers to denote those books of the New Testament which, although known to all the ecclesiastical writers, and sometimes publicly read in the churches, were not for a considerable time atdmitted to be genuine, or received into the canon of Scripture. These books are so denominated in contradistinction to the homologoumena (ὸμολογούμενα), or universally acknowledged writings. The following is a catalogue of the Antilegomena: The Second Epistle of Peter; the Epistle of James; the Epistle of Jude; the Second and Third Epistles of John; the Apocalypse, or Revelation of John; the Epistle to the Hebrews.

The earliest notice which we have of this distinction is that contained in the Ecclesiastical History of Eusebius, who flourished A.D. 270-340. He seems to have formed a triple, or, as it appears to some, a quadruple division of the books of the New Testament, terming them —

1, the homologoumena (received);

2, the antilegomena (controverted); 3, the notha (spurious); and

4, those which he calls the utterly spurious, as being not only spurious in the same sense as the former, but also absurd or impious.

Among the spurious he reckons the Acts of Paul, the Shepherd of Hermas, the Revelation of Peter, the Epistle of Barnabas, and the Instructions of the Apostles. He speaks doubts fully as to the class to which the Apocalypse belongs, for he himself includes it among the spurious: he then observes that some reject it, while others reckon it among the acknowledged writings (homologoumena). Among the spurious writings he also enumerates the Gospel according to the Hebrews. He adds, at the same time, that all these may be classed among the antilegomena. His account is consequently confused, not to say contradictory. Among the utterly spurious he reckons such books as the heretics brought forward under pretense of their being genuine productions of the apostles, such as the so-called Gospels of Peter, Thomas, and Matthias, and the Acts of Andrew, John, and the other apostles. These he distinguishes from the antilegomena, as being works which not one of the ancient ecclesiastical writers thought worthy of being cited. Their style he considers so remote from that of the apostles, and their contents so much at variance with the genuine doctrines of Scripture, as to show them to have been the inventions of heretics, and not worthy of a place even among the spurious writings. These latter he has consequently been supposed to have considered as the compositions of orthodox men, written with good intentions, but calculated by their: titles to mislead the ignorant, who might be disposed to account them as apostolical productions, to which honor they had not even a dubious claim. (See Eusebius, Hist. Eccles. 3, 5, 25.) The same historian has also preserved the testimony of Origen, who, in his Commentary on John (cited by Eusebius), observes: “Peter, upon whom the Church of Christ is built, against which the gates of hell shall not prevail, has left one epistle undisputed; it may be, also, a second, but of this there is some doubt. What shall we say of him who reclined on the breast of Jesus, John, who has left one Gospel, in which he confesses that he could write so many that the whole world could not contain them? He also wrote the Apocalypse, being commanded to conceal, and not to write, the voices of the seven thunders. He has also left us an epistle consisting of very few lines (στίχοι); it may be also a second and third are from him, but all do not concur in their genuineness; both together do not contain a hundred st'chi” (for the signification of this word, see Christian Remembrancer, 3, 465 sq.). And again, in his Homilies, “The epistle with the title ‘To the Hebrews' has not that peculiar style which belongs to an apostle who confesses that he is but rude in speech, that is, in his phraseology. But that this epistle is more pure Greek in the composition of its phrases, every one will confess who is able to discern the difference of style. Again, it will be obvious that the ideas of the apostle are admirable, and not inferior to any of the books acknowledged to be apostolic. Every one will confess the truth of this who attentively reads the apostle's writings. . . . . I would say, that the thoughts are the apostle's, but that the diction and phraseology belong to some one who has recorded what the apostle has said, and as one who has noted down at his leisure what his master dictated. If, then, any Church considers this epistle as coming from Paul, let him be commended for this, for neither did these eminent men deliver it for this without cause: but who it was that really wrote the epistle God only knows. The account, however, that has been current before our time is, according to some, that Clement, who was bishop of Rome, wrote the epistle; according to others, that it was written by Luke, who wrote the Gospel and the Acts” (Euseb. Hist. Eccles. 6, 25).

Upon other occasions Origen expresses his doubts in regard to the antilegomena, as, where, in his commentary on John's Gospel, he speaks of the reputed (φερομένη) Epistle of James, and in his commentary on Matthew, where he uses the phrase, “If we acknowledge the Epistle of Jude;” and of the Second and Third Epistles of John he observes, that “all do not acknowledge them as genuine;” by which epithet, we presume, he means written by the person to whom they are ascribed. It is remarkable that Eusebius (2, 23; 3, 25) classes the Epistle of James, the Acts of Paul, the Shepherd of Hermas, and the Epistle of Barnabas, at one time with the spurious, and at another with the antilegomena. By the word spurious, in this instance at least, he can mean no more than that the genuineness of such books was disputed; as, for instance, the Gospel of the Hebrews, which was received by the Ebionites as a genuine production of the Evangelist Matthew. This is the work of which Jerome made a transcript, as he himself informs us, from the copy preserved by the zeal of Pamphilus in the Caesarean Library. He also informs us that he translated it into Greek, and that it was considered by most persons as the original Gospel of Matthew (Dialog. contra Pelag. 3, 2, and Comment. in Mat 12:1-50). Whether the Shepherd of Hermas was ever included among the antilegomena seems doubtful. Eusebius informs us that “it was disputed, and consequently not placed among the homologoumena. By others, however, it is judged most necessary, especially'to those who need an elementary introductions hence we know that it has been already in public use in our churches, and I have also understood, by tradition, that some of the most ancient writers have made use of it” (3, 3). Origen speaks of The Shepherd as “commonly used by the Church, but not received as divine by the unanimous consent of all.” He therefore cites it, not as authority, but simply by way of illustration (lib. 10, in Epist. ad Roman.). Eusebius further informs us that in his own time there were some in the Church of Rome who did not regard the Epistle to the Hebrews as the production of the Apostle Paul (Paul 6:25; 3:3). Indeed, it was through the influence of Jerome that the Church of Rome, at a much later period, was with much difficulty brought to acknowledge it as canonical. “The most ancient Latin or Western Church did not rank it among the canonical writings, though the epistle was well known to them, for Clement of Rome has quoted from it many passages. It is true that some Latin writers in the fourth century received it, among whom was Jerome himself; yet even in the time of Jerome the Latin Church had not placed it among the canonical writings” (Marsh's Michaelis, 4, 266). “The reputed Epistle to the Hebrews,” says Jerome, “is supposed not to be Paul's on account of the difference of style, but it is believed to have been written by Barnabas, according to Tertullian, or by Luke the Evangelist; according to others, by Clement, afterward bishop of the Roman Church, who is said to have reduced to order and embellished Paul's sentiments in his own language; or at least that Paul, in writing to the Hebrews, had purposely omitted all mention of his name, in consequence of the odium attached to it, and wrote to them eloquently in Hebrew, as a Hebrew of the Hebrews, and that what he thus eloquently wrote in Hebrew was still more eloquently written in Greek, and that this was the cause of the difference in style” (Ex Catalog.). And again, in his epistle to Dardanus, “I must acquaint our people that the epistle which is inscribed ‘To the Hebrews' is acknowledged as the Apostle Paul's, not only by the Churches of the East, but by all the Greek ecclesiastical writers, although most [of the Latins?] conceive it to be either written by Barnabas or Clement, and that it matters nothing by whom it was written, as it proceeds from a churchman (ecclesiastici viri), and is celebrated by being daily read in the churches. But if the custom of the Latins does not receive it among canonical Scriptures, nor the Greek Churches the Apocalypse of St. John, I, notwithstanding, receive them both, not following the custom of the present age, but the authority of ancient writers; not referring to them as they are in the habit of doing with respect to apocryphal writings, and citations from classical and profane authors, but as canonical and ecclesiastical.” “Peter also,” says Jerome, “wrote two epistles called Catholic; the second of which is denied by most on account of the difference of style (Ex Catalog.). Jude is rejected by most in consequence of the citation from the apocryphal book of Enoch. Notwithstanding, it has authority by use and antiquity, and is accounted among the Holy Scriptures” (Ibid.) and in his Letter to Paulinus: “Paul wrote to seven churches, but the Epistle to the Hebrews is by most excluded from the number;” and in his commentary on Isaiah, he observes that “the Latin usage does not receive the Epistle to the Hebrews among the canonical books.” Contemporary with Jerome was his antagonist Ruffinus, who reckons fourteen epistles of Paul, two of Peter, one of James, three of John, and the Apocalypse.

It seems doubtful whether, antecedent to the times of Jerome and Ruffinus, any councils, even of single churches, had settled upon the canon of Scripture, and decided the question respecting the antilegomena, for the removal of doubts among their respective communities; for it seems evident that the general or oecumenical council of Nice, which met in the year 325, formed no catalogue. The first catalogue, indeed, which has come down to us is that of an anonymous writer of the third century. He reckons thirteen epistles of Paul, accounts the Epistle to the Hebrews the work of an Alexandrian Marcionite, mentions the Epistle of Jude, two of John, and the revelations of John and Peter, saying, with respect to them, that “some among us are opposed to their being read in the church” (see Hug's Introduction, § 14). But soon after the council of Nice public opinion turned gradually in favor of the antilegomena, or controverted books; for we then find them for the first time cited without any marks of doubt as to their canonicity. Thus, in the year 348, Cyril of Jerusalem enumerates fourteen epistles of Paul and seven Catholic epistles. Gregory of Nazianzus, who, according to Cave (Historia Literaria), was born about the time of the Nicene Council, and died in 389, enumerates all the books now received except the Apocalypse. Epiphanius, who was chosen bishop of Constantia in A.D. 367 or 368, and composed his catalogue of ecclesiastical writers in 392, cites, in his Panarium, the different books of the New Testament in a manner which shows that he received all that are in the present canon. Of the Apocalypse he says that it was “generally or by most received;” and, speaking of the Alogians, who rejected all John's writings, he observes, “If they had rejected the Apocalypse only, it might have been supposed that they had acted from a nice critical judgment, as being circumspect in regard to an apocryphal or mysterious book; but to reject all John's writings was a sign of an anti-Christian spirit.” Amphilochius also, bishop of Iconium, in Lycaonia, who was contemporary with Epiphanius, and is supposed to have died soon after the year 394, after citing the fourteen epistles of Paul, in his Iambics, adds, “But some say the Epistle to the Hebrews is spurious, not speaking correctly, for it is a genuine gift. Then the Catholic epistles, of which some receive seven, others only three, one of James, one of Peter, one of John; while others receive three of John, two of Peter, and Jude's. The Revelation of John is approved by some, while many say it is spurious.” The eighty-fifth of the Apostolical Canons, a work falsely ascribed to Clement of Rome, but written at latest in the fourth century, enumerates fourteen epistles of Paul, one of Peter, three of John, one of James, one of Jude, two of Clement, and the (so-called) Apostolical Constitutions, among the canonical books of Scripture. This latter book, adds the pseudo- Clement, it is not fit to publish before all, “because of the mysteries contained in it.” The first council that is supposed to have given a list of the canonical books is the much agitated council of Laodicea, supposed to have been held about the year 360 or 364 by thirty or forty bishops of Lydia and the neighboring parts; but the fifty-ninth article, which gives a catalogue of the canonical books, is not generally held to be genuine. Its genuineness, indeed, has been questioned by both Roman Catholic and Protestant historians. In his Introduction to the Old Testament Jahn refers to this canon as the work of “an anonymous framer.” Among the canonical books included in the pretended fifty-ninth canon of this council are the seven Catholic epistles, viz., one of James, two of Peter, three of John, one of Jude; fourteen of Paul, in the following order, viz., Rom 1:1-32 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, and 2 Thessalonians, Heb 1:1-14 and 2 Timothy, Titus, and Philemon. The Apocalypse is not named. Jerome and Augustine, whose opinions had great influence in settling the canon of Scripture, essentially agreed in regard to the books of the New Testament. St. Augustine was present in the year 393 at the council of Hippo, which drew up a catalogue of all the books of Scripture, agreeing in all points, so far as the New Testament was concerned, with the canon universally received, with the exception, perhaps, of the Hebrews, for the ancient doubt still appears through the wording of the acts of this council.

They commence with enumerating only thirteen epistles of Paul, and then add one, by the same author, to the Hebrews.” They then mention two of Peter, three of John, one of James, and the Apocalypse, with a proviso that the churches beyond the sea be consulted with respect to this canon. And to the same effect the council of Carthage, held in the year 397, having adopted the same catalogue, the bishops assembled in council add, “But let this be known to our brother and fellow-priest (consacerdoti) Boniface [bishop of Rome], or to the other bishops of those parts, that we have received those [books] from the fathers to be read in the church.” The same catalogue is repeated in the epistle of Innocent I, bishop of Rome, to St. Exupere, bishop of Toulouse, in the year 404, which, by those who acknowledge its genuineness, is looked upon as a confirmation of the decrees of Hippo and Carthage. It was still more formally confirmed in the Roman synod presided over by Pope Gelasius in 494, “if, indeed,” to use the words of the learned Roman Catholic Jahn, “the acts of this synod are genuine” (see his Introduction). But, however this may be, the controversy had now nearly subsided, and the antilegomena were henceforward put on a par with the acknowledged books, and took their place beside them in all copies of the Scriptures. Indeed, subsequently to the eras of the councils of Hippo and Carthage, we hear but a solitary voice raised here and there against the genuineness of the antilegomena. Theodore; bishop of Mopsuestia, for instance, the celebrated Syrian commentator and preacher, who died about A.D. 428, is accused by Leo of Byzantium of having “abrogated and antiquated the Epistle of James, and afterward other Catholic epistles” (see Canisii Thesaurus, 1, 577). And Cosmas Indicopleustes, so called from the voyage which he made to India about the year 535 to 547, in his Christian Topography, has the following observations in reference to the authority of these books: “I forbear to allege arguments from the Catholic epistles, because from ancient times the Church has looked upon them as of doubtful authority. . . . Eusebius Pamphilus, in his Ecclesiastical History, says that at Ephesus there are two monuments, one of John the Evangelist, and another of John, an elder, who wrote two of the Catholic epistles, the second and third inscribed after this manner, ‘The elder to the elect lady,' and ‘The elder to the beloved Gaius,' and both he and Irenaeus say that but two are written by the apostles, the first of Peter, and the first of John . . . . Among the Syrians are found only the three before mentioned, viz., the Epistle of James, the Epistle of Peter, and the Epistle of John; they have not the rest. It does not become a perfect Christian to confirm any thing by doubtful books, when the books in the Testament acknowledged by all (homologoumena) have sufficiently declared all things to be known about the heavens, and the earth, and the elements, and all Christian doctrine.”

The most ancient Greek manuscripts which have come down to our times contain the Antilegomena. From this circumstance it is extremely probable that the copies from which they were transcribed were written after the controversies respecting their canonicity had subsided. The Alexandrian manuscript in the British Museum (now generally admitted to have been written in the fourth or early in the fifth century) contains all the books now commonly received, together with some others, with a table of contents, in which they are cited in the following order: “Seven Catholic epistles, fourteen of Paul, the Revelation of John, the First Epistle of Clement, the Second Epistle of Clement, and the Psalms of Solomon (which latter have, however, been lost from the MS.).” (It is observable that Eusebius classes the First Epistle of Clement among the Homologoumena, or universallyreceived books; but by this he probably meant no more than that it was acknowledged by all to be the genuine work of Clement.) The order of all the epistles is the same as in our modern Bibles, except that the Epistle to the Hebrews is placed afterthe Second Epistle to the Thessalonians. In the Vatican manuscript B, which, in respect of antiquity, disputes the precedence with the Alexandrian, the Apocalypse is wanting, but it contains the remaining antilegomena. (The omission of this last book may be owing simply to the loss of the last part of the codex, in consequence of which the concluding chapters of the Hebrews, and the whole of 1 and 2 Timothy, Titus, and Philemon are likewise missing.) The Syrian canon of the New Testament did not include all the antilegomena. All the manuscripts of the Syrian version (the Peshito, a work of the second century) which have come down to us omit the Second Epistle of Peter, the Second and Third of John, that of Jude, and the Apocalypse. Nor are these books received to this day either by the Jacobite. or Nestorian Christians. These are all wanting in the Vatican and Medicean copies, written in the years 548 and 586, and in the beautiful manuscript of the Peshito, preserved in the British Museum, and the writing of which was concluded at the monastery of Bethkoki, A.D. 768, on 197 leaves of vellum, in the Estrangelo character.

In the inquiring age immediately preceding the Reformation the controversy respecting the antilegomena was revived, especially by Erasmus and Cardinal Cajetan; by the latter, however, upon principles so questionable as to expose him to the charge of assailing the authority of the Epistle to the Hebrews with the same weapons which the Emperor Julian had employed to impugn the authority of Matthew's Gospel. The doubts thus raised were in a great measure silenced by the decree of the council of Trent, although there have not been wanting learned Roman Catholic divines since this period who have ventured to question at least the Pauline authorship of the Epistle to the Hebrews. It is well known that Luther, influenced in this instance not so much by historicocritical asby dogmatical views, called the Epistle of James “an epistle of straw” (epistola straminea). He also wished the antilegomena to be distinguished from the other books in his translation of the Bible. In consequence of this, the Epistle to the Hebrews, the Epistles of James and Jude, and the Apocalypse have no numbers attached to them in the German copies of the Bible up to the middle of the seventeenth century; and it is observed by Tholuck (Commentary on Hebrews, in Biblical Cabinet) that “the same plan should have been adopted with respect to second Peter and second and third John, but it did not seem proper to detach them from the Homologoumena which belonged to them. Thus he wished at the same time to point out what were the “right noble chief books of Scripture.” We are informed by Father Paul Sarpi ([Hist. of the Council of Trent, bk. 2, ch. 43, t. 1, p. 235; and ch. 476, p. 240) that one of the charges collected from the writings of Luther in this council was “that no books should be admitted into the canon of the Old Testament which were not in the canon of the Jews, and that from the New should be excluded the Epistle to the Hebrews, the Epistle of James, the Second Epistle of Peter, the Second and Third of John, and the Apocalypse.” Tholuck states that the “Evangelical Churches, both Lutheran and Reformed, adopted the same canon with respect to the New Testament as that of the council of Trent” (Comment. on Heb. vol. 1, Introd., ch. 1, § 3, note b). Some, or all, of the antilegomena have been again impugned in recent times, especially in Germany. See each in its place. SEE CANON ((of Scripture).

## Antilibanus[[@Headword:Antilibanus]]

             (Α᾿ντιλίβανος, opposite Libanus, Jdt 1:7), the eastern of the two great parallel ridges of mountains that enclose the valley of Coele-Syria proper (Strabo, 16:754; .Ptol. 5,15, § 8; Pliny, 5,20). It is now called Jebel esh- Shurki. The Hebrew name of Lebanon (Sept. Λίβανος, Vulg. Libanus), which signifies “whitish,” from the gray color of the limestone, comprehends the two ralges of Libanus and Antilibanus, as they are distinguished in classical usage. The general direction of the Antilebanon range is from north-east to south-west. Nearly opposite Damascus it bifurcates into divelging ridges; the easternmost of these, the HERMON SEE HERMON of the O.T. (Jebel esh-Sheikh), continues its south-west course, and attains, in its greatest elevation, a point about 10,000 feet above the sea. The other ridge takes a more westerly course, is long and low, and at length unites with the other bluffs and spurs of Libanus. The former of these branches was called by the Sidonians Sirien, and by the Amorites Shenir (Deu 3:9), both names signifying “a coat of mail” (Rosenmuller, Alterth. 2, 235). In Deu 4:9 it is called Mount Sion, “an elevation.” In the later books (Son 4:8; 1Ch 5:23) Shenir is distinguished from Hermon properly so called; and in its Arabic form, Sunir, this was applied, in the Middle Ages, to Antilibanus, north of Hermon (Abulfeda, Tab. Syr. p. 164). The geological formations seem to belong to the Upper Jura classification of rocks, oolite and Jura dolomite prevailing. The poplar is characteristic of its vegetation. The outlying promontories, in common with those of Libanus, supplied the Phoenicians with abundance of timber for ship- building. — Grote, Hist. of Greece, 3, 358; Ritter, Erdkunde, XV, 2, 156 sq., 495; Raumer, Palest. p. 29-35; Burckhardt, Syria; Robinson, Researches, 3, 344, 345. SEE LEBANON.

## Antimensium[[@Headword:Antimensium]]

             (from ἀντί, instead of, and nmensa, a table), a consecrated table-cloth, occasionally used in the Greek Church in places where there was no altar. It answers to the Latin altare portabile, or portable altar. The origin of this cloth is said to be the following: When the bishop consecrated a church, a cloth, which had been spread on the ground and over the communion-

table, was torn in pieces and distributed among the priests, who carried away each a fragment to serve to cover the tables in their churches and chapels; not that it was necessary such cloths should be laid on all tables, but only on those which either were not consecrated or whose consecration was doubtful.

## Antiminsium[[@Headword:Antiminsium]]

             (ἀντιμίνσίον, derived by the Greeks from ἀντί, over against; and μίνσος, a canister) is a liturgical term in use in the Greek Church, signifying a linen cloth to cover the altar of an unconsecrated church. These Antiminsia were not laid upon all altars, but only upon those which were in churches of which there was any doubt 'about their consecration; and where that was the case the sanctifying power of this cloth was considered sufficient to remedy the defect. In the Oriental ritual there is an order for the consecration of these cloths, which, owing to the scarcity of consecrated buildings at the present time, are much used by the Greeks to supply the need of a consecrated altar. This consecration ought to take place only at the dedication of a new church. "Relics being pounded up with fragrant gum, oil is poured over them by the bishop, and, distilling upon the corporals, is supposed to convey to them the mysterious virtues of the relics themselves. The holy eucharist is celebrated on them for seven days." These Antiminsia must be sufficiently large to cover the spot occupied by the paten and chalice at -the time of consecration. The Syrians, instead of. these, consecrate slabs of wood, which appear to be used even on altars which are consecrated. In the absence of an Antiminsium of any kind, Syriac usage permitted the consecration of the eucharist on a leaf of the Gospels, or, in case of urgent necessity, on the hands of the, deacons. See, Goar, Euchologion, p. 648-654; Suicer, Thesaur. p. 377; Martene, lib. i, cap. iii, art. 6, No. 7. SEE ANTIMENSIUM.

## Antiminsius[[@Headword:Antiminsius]]

             (ἀντιμίνσιος), a Greek term for the church officer he arranges the faithful in proper order prior to their receiving holy communion.

## Antinomians[[@Headword:Antinomians]]

             (from ἀντί, against, and νόμος, the law), those who reject the moral law as not binding upon Christians. Some go farther than this, and say that good works hinder salvation, and that a child of God cannot sin; that the moral law is altogether abrogated as a rule of life; that no Christian believeth or worketh any good, but that Christ only believeth and worketh, etc. Wesley defines Antinomianism as “the doctrine which makes void the law through faith.” Its root lies in a false view of the atonement; its view of the imputation of Christ's righteousness implies that he performs for men the obedience which they ought to perform, and therefore that God, in justice, can demand nothing further from man. As consequences of this doctrine, Antinomianism affirms that Christ abolished the moral law; that Christians are therefore not obliged to observe it; that a believer is not obliged to use the ordinances, and is freed from “the bondage of good works;” and that preachers ought not to exhort men unto good works: not unbelievers, because it is hurtful; not believers, because it is needless (Wesley, Works, 5,196).

1. Antinomianism, i.e. faith without works, is one of the forms of error against which the Epistle of James is directed, showing that even in the apostolic age it had made its appearance. So the tract of Augustine (contra adversairiumn legis et prophetarum) indicates the existence of such opinions in the fourth century.

2. But the full development of Antinomianism is due to John Agricola (†1566), one of the early coadjutors of Luther. SEE AGRICOLA. Some of the expressions of Luther and Melancthon, as to justification and the law, in the ardor of their controversy with Rome, were hasty and extravagant: e.g. Luther declared that “in the new covenant there is no longer a constraining and forcing law; and that those who must be scared and driven by laws are unworthy the name of Christians” (Luther, Werke, Walch's ed. 18, 1855). So, in his writings against the Zwickau enthusiasts, he was hasty enough to say, “These teachers of sin annoy us with Moses; we do not wish to see or hear Moses; for Moses was given to the Jews, not to us Gentiles and Christians; we have our Gospel and New Testament; they wish to make Jews of us through Moses; but they shall not” (Werke, 20, 203). Melancthon (Loci Commnunes, 1st ed. by Augusti, p. 127) declares that “it must be admitted that the Decalogue is abrogated.” But these unguarded expressions did not set forth the real views of Luther and Melancthon. So, in the “Instructions to the Pastors of the Saxon Electorate” (1527), it was enjoined that “all pastors must teach and enforce diligently the ten commandments, and not only the commandments themselves, but also the penalties which God has affixed to the violation of them.” Agricola saw in these instructions what he thought was a backsliding from the true doctrine of justification by faith only, and charred Luther and Melancthon bitterly with dereliction in faith and doctrine. He affirmed that the Decalogue is not binding on Christians, and that true repentance comes, not from preaching the law, but by faith. Luther confuted Agricola, who professed to retract at Torgau (1527); but Melancthon remarked that “Agricola was not convinced, but overborne” (Corpus Refornatorum, 1, 914). Accordingly, in 1537, when Agricola was established at Wittenberg, he wrote a number of propositions, published anonymously, under the title Positiones inter fratres sparce, on the nature of repentance and its relations to faith, in which his heresy was taught again, even in language so extreme as the following: “Art thou steeped in sin — an adulterer or a thief? If thou believest, thou art in salvation. All who follow Moses must go to the Devil; to the gallows with Moses.” After a while Agricola confessed the authorship of these theses; and Luther replied in a series of disputations (Werke, Walch, 20, 2034; ed. Altenb. 7:310 sq.), in which he refuted the doctrines of Agricola, but dealt gently with him personally. Finding mildness of no avail, Luther attacked Agricola violently in 1539 and 1540, classing him with the Anabaptist fanatics, and calling him very hard names. About this time Agricola had a call to Berlin, retracted again, and was reconciled to Luther (Dec. 9, 1540). He continued, however, to be violently attacked by Flacius. After the death of Agricola, Antinomian opinions were in particular advocated in Germany by Amsdorf (q.v.), who maintained that good works are an obstacle to salvation, and by Otto of Nordhausen, who repeated the opinions of Agricola. In the Formula Concordice (pt. 2, cap. 5, § 11) we find the following condemnation of these heresies: “Et juste datnnantur Antinomi adversarii legis, qui prcedicationem legis ex ecclesiae explodunt et afftrmant, non ex lege, sed ex solo Evangelio peccata arguenda et contritionem docendam esse.”

3. Similar sentiments were maintained in England during the protectorate of Oliver Cromwell, especially by his chaplain Saltmarsh, and some of the so-called “sectaries,” who expressly maintained that, as the elect cannot fall from grace nor forfeit the divine favor, the wicked actions they commit are not really sinful, nor to be considered as instances of their violation of the divine law; and that, consequently, they have no occasion either to confess their sins or to break them off by repentance.

4. Antinomianism arose also, in the 17th century, from ultra-Calvinism, especially as taught by Dr. Crisp (1, 1642). It is true he acknowledges that, “In respect of the rules of righteousness, or the matter of obedience, we are under the law still, or else,” as he adds, “we are lawless, to live every man as seems good in his own eyes, which no true Christian dares so much as think of.” The following sentiments, however, among others, are taught in his sermons: “The law is cruel and tyrannical, requiring what is naturally impossible.” “The sins of the elect were so imputed to Christ, as that, though he did not commit them, yet they became actually his transgressions, and ceased to be theirs.” “The feelings of conscience, which tell them that sin is theirs, arise from a want of knowing the truth.” “It is but the voice of a lying spirit in the hearts of believers that saith they have yet sin wasting their consciences, and lying as a burden too heavy for them to bear.” “Christ's righteousness is so imputed to the elect, that they, ceasing to be sinners, are as righteous as he was, and all that he was.” “An elect person is not in a condemned state while an unbeliever; and should he happen to die before God calls him to believe, he would not be lost.” “Repentance and confession of sin are not necessary to forgiveness. A believer may certainly conclude before confession, yea, as soon as he hath committed sin, the interest he hath in Christ, and the love of Christ embracing him” (Crisp, Works, 2, 261-272; Orme, Life of Baxter, 2, 232).

This form of High Calvinism, or Antinomianism, absolutely “withers and destroys the consciousness of human responsibility. It confounds moral with natural impotency, forgetting that the former is a crime, the latter only a misfortune; and thus treats the man dead in trespasses and sins as if he were already in his grave. It prophesies smooth things to the sinner going on in his transgressions, and soothes to slumber and the repose of death the souls of such as are at ease in Zion. It assumes that, because men can neither believe, repent, nor pray acceptably, unless aided by the grace of God, it is useless to call upon them to do so. It maintains that the Gospel is only intended for elect sinners, and therefore it ought to be preached to none but such. In defiance, therefore, of the command of God, it refuses to preach the glad tidings of mercy to every sinner. In opposition to Scripture, and to every rational consideration, it contends that it is not man's duty to believe the truth of God — justifying the obvious inference that it is not a sin to reject it. In short, its whole tendency is to produce an impression on the sinner's mind that, if he is not saved, it is not his fault, but God's; that, if he is condemned, it is more for the glory of the Divine Sovereignty than as the punishment of his guilt. So far from regarding the moral cure of human nature as the great object and design of the Gospel, Antinomianism does not take it in at all, but as it exists in Christ, and becomes ours by a figure of speech. It regards the grace and the pardon as every thing, the spiritual design or effect as nothing. Hence its opposition to progressive, and its zeal for imputed sanctification: the former is intelligible and tangible, but the latter a mere figment of the imagination. Hence its delight in expatiating on the eternity of the Divine decrees, which it does not understand, but which serve to amuse and to deceive, and its dislike to all the sober realities of God's present dealings and commands. It exults in the contemplation of a Christ who is a kind of concretion of all the moral attributes of his people; to the overlooking of that Christ who is the Head of all that in heaven and on earth bear his likeness, and while unconscious of possessing it. It boasts in the doctrine of the perseverance of the saints, while it believes in no saint but one, that is Jesus, and neglects to persevere” (Orme's Life of Baxter, 2, 243).

The chief English writers of the 17th century who have been charged as favoring Antinomianism, besides Crisp, are Richardson, Saltmarsh, Hussey, Eaton, Town, etc.' These were answered by Gataker, Witsius, Bull, Ridgely, and especially by Baxter and Williams. For Baxter's relation to the controversy, see Orme, Life of Baxter, vol. 2, chap. 9, where it is stated that “Baxter saw only the commencement of the controversy, which agitated the Dissenters for more than seven years after he had gone to his rest († 1691). He was succeeded by his friend Dr. Williams († 1716), who, after incredible exertion and no small suffering, finally cleared the ground of the Antinomians.”

In the eighteenth century Antinomianism again showed itself, both in the Church of England and among the Dissenters, as an offshoot of what was called High Calvinism. Its most powerful opponents were John Fletcher, in his Checks to Antinomianism (Works, N. Y. ed. 4 vols. 8vo) and John Wesley, Works (N. Y. ed. 7 vols. 8vo). The error of Antinomianism lies chiefly in the sharp contrast which it draws between the law and the Gospel. Wesley saw this, and dwells, in many parts of his writings, on the relation and connection of law and Gospel. We give an instance: “There is no contrariety at all between the law and the Gospel. Indeed, neither of them supersedes the other, but they agree perfectly well together. Yea, the very same words, considered in different respects, are parts both of the law and of the Gospel. If they are considered as commandments, they are parts of the law; if as promises, of the Gospel. Thus, ‘Thou shalt love the Lord thy God with all thy heart,' when considered as a commandment, is a branch of the law; when regarded as a promise, is an essential part of the Gospel-the Gospel being no other than the commands of the law proposed by way of promise. There is, therefore, the closest connection that can be conceived between the law and the Gospel. On the one hand, the law continually makes way for, and points us to the Gospel; on the other, the Gospel continually leads us to a more exact fulfilling of the law. The law, for instance, requires us to love God, to love our neighbor, to be meek, humble, or holy. We feel that we are not sufficient for these things; yea, that ‘with man this is impossible.' But we see a promise of God to give us that love. We lay hold of this Gospel, of these glad tidings; it is done unto us according to our faith; and ‘the righteousness of the law is fulfilled in us' through faith which is in Christ Jesus. The moral law, contained in the Ten Commandments, and enforced by the prophets, Christ did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken, which ‘stands fast as the faithful witness in heaven.' The moral stands on an entirely different foundation from the ceremonial or ritual law, which was only designed for a temporary restraint upon a disobedient and stiffnecked people; whereas this was from the beginning of the world, being written, not in tables of stone, but on the hearts of all men” (Sermons, 1, 17, and 223). The heresy showed itself at a later period, especially through the influence of Dr. Robert Hawker (q.v.), vicar of Charles the Martyr, Plymouth, who was a very popular preacher, and “poisoned the surrounding region” with Antinomian tendencies. Against him, Joseph Cottle wrote Strictures on the Plymouth Antinomians, and Burt, Observations on Hawker's System of Theology. See Robert Hall, Works (N. Y. 2:458); Bennett, History of the Dissenters, p. 344. A full account of the Antinomians of the Crispian type, and of the controversy about it, is given in Nelson, Life of Bishop Bull (vol. 7 of Bull's Works, ed. of 1827). On the English Antinomianism, see further, Gataker, God's Eye on Israel (Lond. 1645, 4to); Antidote against Error (London, 1670, 4to); Williams (Daniel), Works, vol. 2 (1738-50); Witsius, Animadversions Irenicoe (Miscell. ed. 1736, 2:591 sq.); Wesley, Works, 1, 225; 5,196; 6, 68 et al.; Neal, History of the Puritans, 4; Fletcher, Works (4 vols. N. Y.); Andrew Fuller, Gospel worthy of all Acceptation; Antinomianism contrasted with Scripture (Works, edition of 1853); Watson, Theol. Institutes, 2, 140. On Agricola and the German Antinomianism, consult Nitzsch, De Antinomismo Agricole (Wurtemb. 1804); Elwert, De Antinomia Agricolke (Tur. 1836); Nitzsch, in Studien u. Kri. 1846, pt. 1 and 2; also Schulze, Hist. Antinomorumn seculo Lutheri (Vitemb. 1708); Wewetzer, De Antinomismo Agricolke (Strals. 1829); Murdoch's Mosheim, Ch. Hist. c. 16, pt. 2, ch. 1, § 25; Herzog, Real-Encyklopdadie, 1, 375, sq. SEE ANTONIANS.

## Antioch[[@Headword:Antioch]]

             (Α᾿ντιόχεια, from Antiohus), the name of two places mentioned in the New Testament.

1. ANTIOCH IN SYRIA. — A city on the banks of the Orontes, 300 miles north of Jerusalem, and about 30 from the Mediterranean. This metropolis was situated where the chain of Lebanon, running northward, and the chain of Taurus, running eastward, are brought to an abrupt meeting. Here the Orontes breaks through the mountains; and Antioch was placed at a bend of the river, partly on an island, partly on the level which forms the left bank, and partly on the steep and craggy ascent of Mount Silpius, which rose abruptly on the south. It was in the province of Seleucis, called Tetrapolis, from containing the four cities Antioch, Seleucia, Apamea, and Laodicea; of which the first was named after Antiochus, the father of the founder; the second after himself; the third after his wife Apama; and the fourth in honor of his mother. The same appellation (Tetrapolis, Τετράπολις) was given also to Antioch, because it consisted of four townships or quarters, each surrounded by a separate wall, and all four by a common wall. The first was built by Seleucus Nicator, who peopled it with inhabitants from Antigonia; the second by the settlers belonging to the first quarter; the third by Seleucus Callinicus; and the fourth by Antiochus Epiphanes (Strabo, 16:2; 3:354). It was the metropolis of Syria (Tac. Hist. 2, 79), the residence of the Syrian kings, the Seleucidae (1Ma 3:37; 1Ma 7:2), and afterward became the capital of the Roman provinces in Asia. It ranked third, after Rome and Alexandria, among the cities of the empire Josephus, War, 3, 2, 4), and was little inferior in size and splendor to the latter or to Seleucia (Strabo, 16:2; 3:355, ed. Tauch.). Its suburb Daphne was celebrated for its grove and fountains (Strabo, 16:2; 3:356, ed. Tauch.), its asylum (2Ma 4:33), and temple dedicated to Apollo and Diana. The temple and the village were deeply bosomed in a thick grove of laurels and cypresses which reached as far as a circumference of ten miles, and formed in the most sultry summers a cool and impenetrable shade. A thousand streams of the purest water, issuing from every hill, preserved the verdure of the earth and the temperature of the air (Gibbon, ch. 23). Hence Antioch was called Epidaphnes (Α᾿ντιόχεια ἡ ἐπὶ Δάφνῃ, Josephus, Ant. 17, 2, 1; Epidaphnes cognominata, Plin. Hist. Nat. 5,18). It was very populous; within 150 years after its erection the Jews slew 100,000 persons in it in one day (1Ma 11:47). In the time of Chrysostom the population was computed at 200,000, of whom one half, or even a greater proportion, were professors of Christianity (Chrysos. Adv. Jud. 1, 588; Hom. in Ignat. 2, 597; In Matthew Hon. 85, 7:810). Chrysostom also states that the Church at Antioch maintained 3000 poor, besides occasionally relieving many more (In Matthew Hom. 7, 658). Cicero speaks of the city as distinguished by men of learning and the cultivation of the arts (Pro Archia, 3). A multitude of Jews resided in it. Seleucus Nicator granted them the rights of citizenship, and placed them on a perfect equality with the other inhabitants (Josephus, Ant. 12, 3, 1). These privileges were continued to them by Vespasian and Titus — an instance (Josephus remarks) of the equity and generosity of the Romans, who, in opposition to the wishes of the Alexandrians and Antiocheans, protected the Jews, notwithstanding the provocations they had received from them in their wars (Apion, 2, 4). They were also allowed to have an archon or ethnarch of their own (Josephus, War, 7, 3, 3). Antioch is called libera by Pliny (Hist. Nat. 5,18), having obtained from Pompey the privilege of being governed by its own laws (see Smith, Dict. of Class. Geogr. s.v.).

The Christian faith was introduced at an early period into Antioch, and with great success (Act 11:19; Act 11:21; Act 11:24). The name “Christians” was here first applied to its professors (Act 11:26). No city, after Jerusalem, is so intimately connected with the history of the apostolic Church. One of the seven deacons or almoners appointed at Jerusalem was Nicolas, a proselyte of Antioch (Act 6:5). The Christians who were dispersed from Jerusalem at the death of Stephen preached the Gospel at Antioch (Act 11:19). It was from Jerusalem that Agabus and the other prophets who foretold the famine came to Antioch (Act 11:27-28); and Barnabas and Saul were consequently sent on a mission of charity from the latter city to the former (Act 11:30; Act 12:25). It was from Jerusalem, again, that the Judaizers came who disturbed the Church at Antioch (Act 15:1); and it was at Antioch that Paul rebuked Peter for conduct into which he had been betrayed through the influence of emissaries from Jerusalem (Gal 2:11-12). Antioch soon became a central point for the diffusion of Christianity among the Gentiles, and maintained for several centuries a high rank in the Christian world (see Semler, Initia societatis Christ. Antiochiae, Hal. 1767). A controversy which arose between certain Jewish believers from Jerusalem and the Gentile converts at Antioch respecting the permanent obligation of the rite of circumcision was the occasion of the first apostolic council or convention (Act 15:1). Antioch was the scene of the early labors of the Apostle Paul, and the place whence he set forth on his first missionary labors (Act 11:26; Act 13:2). Ignatius was the second bishop or overseer of the Church, for about forty years, till his martyrdom in A.D. 107. In the third and following centuries a number of councils were held at Antioch, SEE ANTIOCH, COUNCILS OF, and in the course of the fourth century a new theological school was formed there, which thence derived the name School of Antioch. SEE ANTIOCH, SCHOOL OF. Two of its most distinguished teachers were the presbyters Dorotheus and Lucian, the latter of whom suffered martyrdom in the Dioclietian persecution, A.D. 312 (Neander, Ahegemeine Geschichte, 1, 3, p. 1237; Gieseler, Lerbuch,. i,. 272; Lardner, Credibility, pt. 2, ch.55, 58). Libanius (born A.D. 314), the rhetorician, the friend and pangyrist of the Emperor Julian, was a native of Antioch (Lardner, Testimonies of Ancient Heathens, ch. 49; Gibbon, Decline and Fall, etc. ch. 24). It had likewise the less equivocal honor of being the birthplace of his illustrious pupil, John Chrysostom, born A. D. 347, died A.D. 407 (Lardner, Credibility, pt. 2, ch. 118; Neander, Allgemeine Geschichte, 2, 3, p. 1440-1456, Hug, Antiochia, Berl. 1863). On the further history of the Church of Antioch, see ANTIOCH, PATRIARCHATE OF.

Antioch was founded, B.C. 300, by Seleucus Nicator, with circumstances of considerable display, which were afterward embellished by fable. The situation was well chosen, both for military and commercial purposes. Antioch grew under the successive Seleucid kings till it became a city of great extent arnd of remarkable beauty. Some of the most magnificentl buildings were on the island. One feature, which seems to have been characteristic of the great Syrian cities — a vast street with colonnades, intersecting the whole from end to end — was added by Antiochus Epiphanes. Some lively notices of the Antioch of this period, and of its relation to Jewish history, are supplied by the books of Maccabees (see especially 1Ma 3:37; 1Ma 11:13; 2Ma 4:7-9; 2Ma 5:21; 2Ma 11:36). The early emperors raised there some large and important structures, such as aqueducts, amphitheatres, and baths. Herod the Great contributed a road and a colonnade (Josephus, Ant. 16, 5, 3; War, 1, 21, 11). In A.D. 260 Sapor, the Persian king, surprised and pillaged it, and multitudes of the inhabitants were slain or sold as slaves. It has been frequently brought to the verge of utter ruin by earthquakes (A.D. 340, 394, 396, 458, 526, 528); by that of A.D. 526 no less than 250,000 persons were destroyed, the population being swelled by an influx of strangers to the festival of the Ascension. The Emperor Justinian gave forty-five centenaries of gold ($900,000) to restore the city. Scarcely had it resuned its ancient splendor (A.D. 540) when it was again taken and delivered to the flames by Chosroes. In A.D. 658 it was captured by the Saracens. Its “safety was ransomed with 300,000 pieces of gold, but the throne of the successors of Alexander, the seat of the Roman government in the East, which had been decorated by Caesar with the titles of free, and holy, and inviolate, was degraded under the yoke of the caliphs to the secondary rank of a provincial town” (Gibbon, 51). In A.D. 975 it was retaken by Nicephoras Phocas. In A.D. 1080 the son of the governor Philaretus betrayed it into the hands of Soliman. Seventeen years after the Duke of Normandy entered it at the head of 300,000 crusaders; but, as the citadel still held out, the victors were in their turn besieged by a fresh host under Kerboga and twenty-eight emirs, which at last gave way to their desperate valor (Gibbon, 58). In A.D. 1268 Antioch was occupied and ruined by Boadoebar or Bibars, sultan of Egypt and Syria; this first seat of the Christian name being depopulated by the slaughter of 17,000 persons, and the captivity of 100,000. About the middle of the fifteenth century the three patriarchs of Alexandria,.Antioch, and Jerusalem convoked a synqd, and renounced all connection with the Latin Church (see Cellar. Notit. 2, 417 sq.; Richter, Wallfahrt, p. 281; Mannert, VI, 1, 467 sq.).

Antioch at present belongs to the pashalic of Haleb (Aleppo), and bears the name of Antakia (Pococke, 2 - 277 sq.; Niebuhr, 3, 15 sq.). The inhabitants are said to have amounted to twenty thousand before the earthquake of 1822, which destroyed four or five thousand. On the south-west side of the town is a precipitous mountain ridge, on which a considerable portion of the old Roman wall of Antioch is still standing, from 30 to 50 feet high and 15 feet in thickness. At short intervals 400 high square towers are built up in it, containing a staircase and two or three chambers, probably for the use of the soldiers on duty. At the east end of the western hill are the remains of a fortress, with its turrets, vaults, and cisterns. Toward the mountain south-southwest of the city some fragments of the aqueducts remain. After heavy rains antique marble pavements are visible in many parts of the town; and gems, carnelians, and rings are frequently found. The present town stands on scarcely one third of the area enclosed by the ancient wall, of which the line may be easily traced; the entrance to the town from Aleppo is by one of the old gates, called Bab Bablous, or Paul's gate, not far from which the members of the Greek Church assemble for their devotions in a cavern dedicated to St. John (Madox's Excursions, 2, 74; Buckingham, 2:475; Monro's Summer Ramble, 2, 140-143; Conybeare and Howson's Life and Epistles of St. Paul, 1, 121-126). The great authority for all that is known of ancient Antioch is Muller's Antiquitates Antiochenoe (Gott. 1839). Modern Antakia is a shrunken and miserable place. Some of the walls, shattered by earthquakes, are described in Chesney's account of the Euphrates Expedition (1, 310 sq.; comp. the history, ib. 2, 423 sq.), where also is given a view of the gateway which still bears the name of St. Paul.

## Antioch In Syria[[@Headword:Antioch In Syria]]

             The great interest attaching to this. place as the seat of the mother Church of the Gentile world, justifies us in a few additional particulars respecting its modern condition. The city is now accessible only on horseback, by way of Aleppo. It is thought to contain about six thousand inhabitants, including a few Christians. Since the last earthquake (April, 1872), which overthrew one half of the houses, an almost entirely new town has sprung up, consisting, however, of unsubstantial buildings rudely constructed of irregular fragments of stone, held together with mud or inferior mortar. -- The interior of the town consists of dreary heaps of ruins and unsightly houses, interspersed with rubbish and garbage. The bazaar is insignificant. On the east side of the town is a large silk-factory. Near it are the houses of the vice-consuls, all of whom (except the French) are natives, and speak their own language only (generally the Turkish). On the river Orontes are a number of large water-wheels for irrigating the gardens. See Badeker, Palest. and Syria, p. 578.

## Antioch in Pisidia[[@Headword:Antioch in Pisidia]]

             Among the present ruins of this once important city are a large building, probably a church, of prodigious stones, of which the ground plan and the circular end for the bema still remain. There are also the ruins of a wall, of a temple of Dionysus, and of a small temple. ' Another construction, apparently of the principal temple, is cut in the rock in a semicircular form, in the centre of which a mass of rock has been left, which is hollowed out into a square chamber. Masses of highly finished marble cornices, with several broken fluted columns, are spread about the hollow. See Lewin, Life and Epistles of St. Paul, i, 137 sq.

## Antioch, Councils Of[[@Headword:Antioch, Councils Of]]

             Among the more important of the councils held at Antioch are the following:

In 252, by the patriarch Fabius, or Fabianus, or his successor, Demetrius, concerning the Novatian heresy (Labbe, 1:719). In 264, against Paul of Samosata (ibid. p. 843). In 269, when Paul was deposed and anathematized (ibid. p. 893). In 330, against the patriarch Eustathius, who was falsely accused of Sabellianism and adultery, and deposed. In 341 (Conc. in Enoeniis), on occasion of the dedication of the great church of Antioch; ninety-seven bishops were present, of whom forty at least were Arians. This synod was probably orthodox in its commencement, but degenerated into a pseudo-synod, in which, after the departure of the orthodox majority, the remaining Arians condemned Athanasius; and, in all probability, the “Three Chapters”, SEE CHAPTERS, were then composed. In 344, by the Arian bishops, in which the μαρκόστιχος, or long confession of faith, was drawn up. In 354, by thirty Arian bishops, who again condemned Athanasius, because he had returned to his see without being first synodically declared innocent (Soz. lib. 4, cap. 8). In 358, at which Homousianism and Homoiousianism were both condemned. In 363, in which Acacius of Caesarea and other Arians admitted the Nicene faith (ibid. 2, 825). In 367, in which the word “consubstantial” was rejected (ibid). In 380, in which Meletius, at the head of one hundred and forty-five bishops, confirmed the faith of the council of Rome in 378 (Vales. ad Theod. lib. 5, cap. 3). In 433, in which John of Antioch and Cyril were reconciled (Labbe, 3, 1265). In 435, in which the memory of Theodorus of Mopsuestia was defended and Proclus's work on him approved. In 440, against Theodorus of Mopsuestia. In 451, on the conversion of the Eutychians (Labbe, 4). In 560, in defense of the council of Chalcedon. In 781, for the worship of images, under Theodorus. In 1806 the bishops of the united Greek Church held, under the presidency of the papal patriarch, a synod, known under the name synod of Antioch, in the convent of Carrapha, in the diocese of Beyrft, and endorsed the Gallican and and- papal resolutions of the synod of Pistoja (q.v.). Nevertheless their proceedings received the approbation of the papal delegate, and were published, with his approbation, in 1810, in the Arabic language. But in 1834 Pope Gregory XVI ordered the Melchite patriarch to furnish an Italian translation of the proceedings, and then condemned them by a brief of Sept. 16, 1835. — Landon, Manual of Councils; Smith, Tables of Church Hist.

Antioch, Councils Of

In addition to those noticed in volume 1, councils were also held at this place in 340, at which the Arian Gregory of Cappadocia was elected to the see of Alexandria; in 360, at which the Arian Miletius of Sebastia was elected patriarch of Anitioch; in 391, at Which Flavianus anathematized the Massalians; and in 417, at which Pelagius was again condemned.

## Antioch, Patriarchate Of[[@Headword:Antioch, Patriarchate Of]]

             Tradition reports that St. Peter was the first bishop of Antioch, but there is no historical proof of it. It is certain, however, that the Church of Antioch stood prominent in the early ages of the Church, and its see was held by Ignatius and other eminent men. Its bishops, ranked in the early Church only after those of Rome and Alexandria. When the bishop of Constantinople received his rank next to that of Rome, Antioch occupied the fourth rank among the episcopal sees. In the fifth century the bishop of Antioch received, together with the bishops of the other prominent sees, the title patriarch (q.v.). In the fourth century this powerful Church included not less than a hundred thousand persons, three thousand of whom were supported out of the public donations. It is painful to trace the progress of declension in such a church as this. But the period now referred to, namely, the age.of Chrysostom, toward the close of the fourth century, may be considered as the brightest of its history subsequent to the apostolic age, and that from which the Church at Antioch may date its fall. It continued, indeed, outwardly prosperous; but superstition, secular ambition, the pride of life; pomp and formality in the service of God in place of humility and sincere devotion; the growth of faction and the decay of charity, showed that real religion was fast disappearing, and that the foundations were laid of that great apostasy which, in two centuries from this time, overspread the whole Christian world, led to the entire extinction of the Church in the East, and still holds dominion over the fairest portions of the West. For many years, up to the accession of Theodosius, the Arians filled the see; and after the council of Chalcedon Peter Fullo and others who refused to acknowledge that synod occupied the patriarchal throne; but of them all the worst was Severus, the abettor of the Monophysite heresy (A.D. 512-518). His followers were so many and powerful, that they were able to appoint a successor of the same opinions; and from that time to the present there has been a Monophysitic or Jacobite patriarch of Antioch, who, however, fixed his see, not at Antioch itself, like all the former, but at Tacrita, in Mesopotamia, and at the present day in Diarbekir. The rest of the patriarchate of Antioch, after the separation between the Eastern and Western Churches, constituted a part of the Greek Church. In it there is still a patriarch of Antioch, yet with only a small district, and subordinate to the patriarch of Constantinople. For those Greeks and Jacobites who were prevailed upon to enter into a union with the Roman Church, two patriarchs, bearina the title patriarch of Antioch, are appointed, one for the united Greeks, and one for the united Syrians.

The provinces of the ancient patriarchate were as follows:

1. Syria Prima.

2. Phoenicia Prima.

3. Phoenicia Secunda.

4. Arabia.

5. Cilicia Prima.

6. Cilicia Secunda.

7. Syria Secunda.

8. The Euphratean province.

9. Province of Osrhoene.

10. Mesopotamia.

11. Isauria. The province of Theodorias, composed of a few cities in the two Syrias, was afterward formed by the Emperor Justinian. It is a question whether the region of Persia, which in the time of Constantine the Great was filled with Christians, was included in the patriarchate of Antioch. Peter, patriarch of Antioch in the eleventh century, William of Tyre, and the Arabic canons, assert that such was the case. The Christians now in Persia are Nestorians, and disclaim any subjection to the see of Antioch. It was the ancient custom of this patriarchate for the patriarch to consecrate' the metropolitans of his diocese, who in their turn .consecrated and overlooked the bishops of their respective provinces; in which it differed from the Church of Alexandria, where each individual diocese depended immediately upon the patriarch, who appointed every bishop. The patriarch of the Syrian Jacobites styles himself “Patriarch of Antioch, the city of God, and of the whole East.” — Lardner, Works, 4, 558 sq.; Historia Patriarcharum Antioch. in Le Quien, Oriens Christian. tom. 2; Boschii Tract. hist. chronol. de Patriarchis Antioch. (Venet. 1748). SEE JACOBITES and SEE GREEK CHURCH.

## Antioch, School Of[[@Headword:Antioch, School Of]]

             a theological seminary which arose at the end of the fourth century, but which had been prepared for a century before by the learned presbyters of the Church of Antioch. It distinguished itself by diffusing a taste for scriptural knowledge, and aimed at a middle course in Biblical Hermeneutics, between a rigorously literal and an allegorical method of interpretation (see Minter, Ueb. d. Antiochien. Schulen, in Staudlin, Archlv. 1, 1, 1). Several other seminaries sprung up from it in the Syrian Church. As distinguished from the school of Alexan. dria, its tendency was logical rather than intuitional or mystical. The term school of Antioch is used also to denote the theological tendencies of the Syrian Church clergy. Nestorianism arose out of the bosom of this school. Gieseler gives the following names as belonging to it: Julius Africanus of Nicopolis (A.D. 232); Dorotheus (A.D. 290); Lucian (A.D. 311). — Neander, Ch. Hist. 2, 150, 352, etc.; Gieseler, Ch. Hist. per. 1, div. 3, § 63; Neander, Hist. of Dogmas, 1, 265; 2, 328.

2. ANTIOCH IN PISIDIA, being a border city, was considered at different times as belonging to different provinces (see Cellar. Ndtit. 2, 187 sq.). Ptolemy (5, 5) places it in Pamphylia, and Strabo (12, 577) in Phrygia (see Smith's Dict. of Class. Geog. s.v.). It was, founded by Seleucus Nicator, and its first inhabitants were from Magnesia on the Maeander. After the defeat of Antiochus (III) the Great by the Romans, it came into the possession of Eumenes, king of Pergamos, and was afterward transferred to Amyntas. On his death the Romans made it the seat of a proconsular government, and invested it with the privileges of a Colonia Juris Italici, which included a freedom from taxes and a municipal constitution similar to that of the Italian towns (Ulpianus, lib. 50). Antioch was noted in early times for the worship of Men Arcaeus, or Lunus. Numerous slaves and extensive estates were annexed to the service of the temple; but it was abolished after the death of Amyntas (Strabo, 12, 8; 3, 72). When Paul and Barnabas visited this city (Act 13:14), they found a Jewish synagogue and a considerable number of proselytes, and met with great success among the Gentiles (Act 13:48); but, through the violent opposition of the Jews, were obliged to leave the place, which they did in strict. accordance with their Lord's injunction (Act 13:51, compared with Mat 10:14; Luk 9:5). On Paul's return from Lystra he revisited Antioch for the purpose of strengthening the minds of the disciples (Act 14:21). He probably visited Antioch again at the beginning of his second journey, when Silas was his associate, and Timothy, who was a native of this neighborhood, had just been added to the party (2Ti 3:11). SEE PAUL.

Till within a very recent period Antioch was supposed to have been situated where the town of Ak-Sheker now stands (Olivier, 6:396); but the researches of the Rev. F. Arundell, British chaplain at Smyrna in 1833 (Discoveries, 1, 281), confirmed by the still later investigations of Mr. Hamilton, secretary of the Geographical Society (Researches, 1, 472), have determined its site to be adjoining the town of Yalo-batch and consequently that Ak-Sheker is the ancient Philomelion described by Strabo (12, 8; 3, 72, ed. Tauch.): “In Phrygia Paroreia is a mountainous ridge stretching from east to west; and under this on either side lies a great plain, and cities near it; to the north Philomelion, and on the other side Antioch, called Antioch near Pisidia; the one is situated altogether on the plain; the other on an eminence, and has a colony of Romans.” According to Pliny, Antioch was also called Caesarea (5, 24). Mr. Arundell observed the remains of several temples and, churches, besides a theater and a magnificent aqueduct; of the latter twenty-one arches still remained in a perfect state. Mr. Hamilton copied several inscriptions, all, with one exception, in Latin. Of one the only words not entirely effaced were “Antiocheae Caesari.” (See Arundell's Discoveries in Asia Minor, Lond. 1834, 1:268-312; Hamilton's Researches in Asia Minor, Lond. 1842, 1:472-474; 2:413-439; Laborde's Asia Minor; Calmet, Plates, 7; Conybeare and Howson, Life and Epistles of St. Paul, 2, 170.) SEE PISIDIA.

## Antiochia[[@Headword:Antiochia]]

             a more exact method of Anglicizing (1Ma 4:35; 1Ma 6:63; 2Ma 4:33; 2Ma 5:21) the name ANTIOCH SEE ANTIOCH [in Syria] (q.v.).

## Antiochian[[@Headword:Antiochian]]

             (Α᾿ντιοχεύς), an inhabitant (2 Maccabees 4, 9-19) of the city ANTIOCH SEE ANTIOCH [in Syria] (q.v.).

## Antiochis[[@Headword:Antiochis]]

             (Α᾿ντιοχίς, fenm. of Antiochus), the concubine of Antiochus Epiphanes, who gave her the cities of Tarsus and Mallo, that she might receive their revenues for her own benefit, like the modern “pinmoney” (comp. Cicero, Ad Verrem, 5). This was regarded by the inhabitants as an insupportable mark of contempt, and they took up arms against the king, who was obliged to march in person to reduce them (2Ma 4:30). B.C. 168.

## Antiochus[[@Headword:Antiochus]]

             (Α᾿ντίοχος, opponent), the name especially of several of the Syrian kings, whose history, so far.as relates to Jewish affairs, is contained particularly in the Books of the Maccabees, and is predicted with remarkable minuteness in the 11th chapter of Daniel. The name was first borne by one of the generals of Philip, whose son Seleucus, by the help of the first Ptolemy, established himself (B.C. 312) as ruler of Babylon. The year 312 is, in consequence, the era from which, under that monarchy, time was computed, as, for instance, in the Books of Maccabees. ‘For eleven years more the contest.in Asia continued, while Antigonus (the “one-eyed”) was grasping at universal supremacy. At length, in 301, he was defeated and slain in the decisive battle of Ipsus, in Phrygia. Ptolemy, son of Lagus, had meanwhile become master of Southern Syria, and Seleucus was too much indebted to him to be disposed to eject him by force from this possession. In fact, the first three Ptolemies (B.C. 323-222) looked on their extra- Egyptian possessions as their sole guarantee for the safety of Egypt itself against their formidable neighbor, and succeeded in keeping the mastery, not only of Palestine and Coele-Syria, and of many towns on that coast, but of Cyrene and other parts of Libya, of Cyprus, and other islands, with numerous maritime posts all round Asia Minor. A permanent fleet was probably kept up at Samos (Polyb. 5, 35, 11), so that their arms reached to the Hellespont (5, 34, 7); and for some time they ruled over Thrace (18, 34, 5). Thus Syria was divided between, two great powers, the northern half falling to Seleucus and his successors, the southern to the Ptolemies; and this explains the titles “king of the north” and “king of the south,” in the 11th chapter of Daniel. The line dividing them was drawn somewhat to the north of Damascus, the capital of Coele-Syria.

The most compact and unbroken account of the kings of this, the Seleucid or Syrian, dynasty is to be found in Appian's book (De Rebus Syriacis), at the end. A sufficiently detailed statement of the reign of each may be found in Smith's Dict. of Class. Biog. s.v. On the dates, see Clinton's Fasti Hellenici, vol. 3, Appendix, ch. 3 The reigns are as follows:

1. Seleucus I, Nicator, B.C. 312-280.

2. Antiochus I, Soter, his son, 280-261.

3. Antiochus II, Theos, his son, 261-246.

4. Seleucus II, Callinicus, his son, 246-226.

5. (Alexander, or) Seleucus III, Ceraunus, his son, 226-223.

6. Antiochus III, the Great, his brother, 223-187.

7. Sleucus IV, Philopator, his son, 187-176.

8. Antiochus IV, Epiphanes, his brother, 176-164.

9. Antiochus V, Eupator, his son (a minor), 164-162.

10. Demetrius I, Soter, son of Seleucus Philopator, 162-150.

11. Alexander Balas, a usurper, who pretended to be son of Antiochus Epiphanes, and was acknowledged by the Romans, 152-146.

12. Antiochus VI, Dionysus (a minor), son of the preceding. He was murdered by the usurper Trypho, who contested the kingdom till 137.

13. Demetrius II, Nicator, son of Demetrius Soter, reigned 146 - 141, when he was captured by the Parthians.

14. Antiochus VII, Sidetes, his brother, 141-128.

15. Demetrius II, Nicator, a second time, after his release from Parthia, 128-125.

16. Seleucus V, his son, assassinated immediately by his mother, 125.

17. Antiochus VIII, Grypus, his brother, shared his kingdom with the following, 125-96.

18. Antiochus IX, Cyzicenus, his half-brother, 111- 95.

19. Seleucus VI, Epiphanes, eldest son of Antiochus Grypus, kills Antiochus Cyzicenus, 96 - 95.

20. Antiochus X, Eusebes, son of Antiochus Cyzicenus, asserts his claims to his father's share of the dominions, kills Seleucus Epiphanes, and prevails over the successors of the latter, but gives way to Tigranes, 95 -83.

21. Philip, second son of Antiochus Grypus, succeeds to the claims of his brother Seleucus against Antiochus Eusebes, until the accession of Tigranes, cir. 94 - 83.

22. Antiochus XI, Epiphanes II, his brother, associated with him in the contest in which he lost his life, cir. 94.

23. Demetrius III, Eucerus, his brother, likewise associated with Philip till their rupture, when he was taken prisoner by the Parthians, 94 - 88.

24. Antiochus XII, Dionysius II, his brother, whose cause he took up against Philip, till slain by the Arabians, cir. 88 - 86.

25. Tigranes, king of Armenia, invited to the throne by the Syrians over all the rival claimants, and held it till his overthrow by the Roman general Lucullus, 83 - 69.

26. Antiochus XIII, Asiaticus, son of Antiochus Eusebes, allowed by Lucullus to hold the throne of the Seleucidae till its entire abolition by Pompey, 69 - 65.

The following (Nos. 3; 6, 8, 9, 12, 14, 17, 18, 20, 22, 24, of the above) are the only ones of the name of Antiochus that are important in sacred literature. (See Frohlich, Annales Syric; Vaillant, Seleucidar. Imp.)

1. ANTIOCHUS (II) THEOS (Θεός, god, so surnamed “in the first instance by the Milesians, because he overthrew their tyrant Timarchus,” Appian, Syr. 65), the son and successor of Antiochus (I) Soter as king of Syria, B.C. 261. He carried on for several years the war inherited from his father with the Egyptian king, Ptolemy (II) Philadelphus, who subdued most of the districts of Asia Minor, but at length (B.C. 250), in order to secure peace, he married Ptolemy's daughter (Berenice) in place of his wife Laodice, and appointed the succession in the line of his issue by her (Polyb. ep. Athen. 2, 45); yet, on the death of Ptolemy two yeers afterward, Antiochus recalled his former wife Laodice, and Berenice and her son were soon after put to death at Daphne. Antiochus himself died, B.C. 246, in the 40th year of his age (Porphyry, in Euseb. Chronicles Ann. 1, 345), of poison administered by his wife, who could not forget her former divorce (Justin, 27:1; Appian, Syr. 65; Val. Max. 9, 14,1).

The above alliance of Antiochus with Ptolemy, by the marriage of Berenice to the former, is prophetically referred to in Dan 11:6, as “the joining of themselves together” by “the king of the south and the king of the north,” through “the king's daughter;” and its failure is there distinctly characterized, through the triumph of Laodice over “him that strengthened her,” i.e. her husband Antiochus (see Jerome, Comment. in loc.). After the death of Antiochus, Ptolemy Evergetes, the brother of Berenice (“out of a branch of her root”), who succeeded his father Ptol. Philadelphus, exacted vengeance for his sister's death by an invasion of Syria, in which Laodice was killed, her son Seleucus Callinicus driven for a time from the throne, and the whole country plundered (Dan 11:7-9; hence his surname “the benefactor”). The hostilities thus renewed continued for many years; and on the death of Seleucus, B.C. 226, after his “return into his own land” (Dan 11:9), his sons Alexander (Seleucus) Ceraunos and Antiochus “assembled a great multitude of forces” against Ptol. Philopator, the son of Evergetes, and “one of them” (Antiochus) threatened to overthrow the power of Egypt (Dan 11:10).

2. ANTIOCHUS (III) THE GREAT, Seleucid king of Syria, son of Seleucus Callinicus, brother and successor of Seleucus (II) Ceraunus, B.C. 223 (Polyb. 4:40; comp. Euseb. Chronicles Arm. 1, 347; 2, 235; see Goschen, in the Theol. Stud. u. Krit. 1831, 4:713). In a war with the weak king of Egypt, Ptolemy Philopator, in order to regain Coele-Syria and Phoenicia, he twice (comp. Polyb. 5,49) penetrated as far as Dura (two miles north of Caeesarea), but on the second occasion he concluded a four-months' truce with his adversary, and led his army back to the Orontes (Polyb. 5,60; Justin, 30:1, 2; Athen. 13:577; comp. Dan 11:10). On the breaking out of hostilities again, he drove the Egyptian land-force as far as Zidon, desolated Gilead and Samaria, and took up his winterquarters at Ptolemais (Polyb. 5,63-71). In the beginning of the following year (B.C. 217). however, he was defeated by the Egyptians (Polyb. 5,79, 80. 8286; Strabo, 16:759; comp. Dan 11:11) at Raphia (near Gaza), with an immense loss, and compelled to retreat to Antioch, leaving Coele-Syria, Phoenicia, and Palestine to the Egyptians. Thirteen [14] years afterward, Antiochus (in connection with Philip III of Macedon, Liv. 31:34) opened another campaign against Egypt, then ruled over by a child. Ptolemy (V) Epiphanes. He had already conquered the three above-named countries, when a war between him and Attalus, king of Pergamus, diverted him to Asia Minor, and in his absence Ptolemy, aided by Scopas, obtained possession of Jerusalem; but, as soon as he had secured peace there, he returned through Coele-Syria, defeated the Egyptian army at Paneas, and obtained the mastery of all Palestine, B.C. 198 (Polyb. 15:20; Appian, Syr. 1; Liv. 30, 19; Joseph. Ant. 12, 3, 3; comp. Dan 11:13-16). Ptolemy now formed an alliance with Antiochus, and married his daughter Cleopatra (Polyb. 28:17, 11), who received as a dowry (comp. Dan 11:13-16) Coele-Syria, Phoenicia, and Palestine (Joseph. Ant. 12, 4, 1). Antiochus undertook in the following year a naval as well as land expedition against Asia Minor, in which he subdued the greater part of it, and even crossed the Hellespont into Europe. By this means he became (B.C. 192) involved in a war with the Romans (Liv. 35, 13; Justin, 31, 1), in which, after many reverses, he was finally compelled, by an unfortunate battle at Magnesia, in Lycia (B.C. 190), to conclude a disgraceful treaty, B.C. 189 (Appian, Syr. 33-39; Polyb. 21, 14; Liv. 37, 40, 43, 45, 55; Justin, 21:8; comp, Dan 11:18; 1Ma 8:6 sq.). SEE EUMENES.

He lost his life soon afterward (B.C. 187, in the 36th year of his reign, according to Euseb. Chronicles 2, 35, 235, but after 34 full years, according to Porphyr. Excerpt. 1, 347) in a popular insurrection excited by his attempt to plunder the temple at Elymais, in order to obtain means for paying the tribute imposed upon him by the Romans (Strabo, 16:744; Justin, 32:2; Diod. Sic. Exc. 2, 573; Porphyr. in Euseb. Chronicles Arm. 1, 348; comp. Dan 11:19). During the war of Antiochus with Egypt, the Jews and inhabitants of Coele-Syria suffered severely, and the suspense in which they were for a long time kept as to their ultimate civil relations operated injuriously for their interests (Joseph. Ant. 12, 3, 3); but, as the Jews quickly adopted the Syrian party after the battle at Paneas, he granted them not only full liberty and important concessions for their worship and religious institutions (Josephus, Ant. 12, 3, 3, 4), but he also planted Jewish colonies' in Lydia and Phrygia, in order to secure the doubtful fidelity of his subjects there. Two sons of Antiochus occupied the throne after him, Seleucus Pllilopator, his immediate successor, and Antiochus IV, who gained the kingdom upon the assassination of his brother. (See, generally, Fluthe, Gesch. Macedon. 2, 226 sq.)

3. ANTIOCHUS (IV) EPIPHANES (Ε᾿πιφανής, illustrious; comp. Michaelis on 1Ma 1:10, and Eckhel, Doctr. num. I, 3, 223; nicknamed Epimanes, Ε᾿πιμανής, madman, Athen. 10:438 sq.; on coins Theos, Θεός, god, see Frohlich, Annal. tab. 6, 7), a Seleucid king of Syria, second son of Antiochus the Great (Appian, Syr. 45; 1Ma 1:11), ascended the throne on the death of his brother, Seleucus Philopator (on his enumeration, the 11th of the Seleucidae, Dan 7:8; Dan 7:24; see Lengerke, Daniel, p. 318 sq.), B.C. 175 (see Wernsdorf, De fide libr. Macc. p. 28 sq.), and attained an evil notoriety for his tyrannical treatment of the Jews (comp. Dan 7:8 sq.), who have described him (in the second Book of the Maccabees) as barbarous in the extreme (see Eichhorn, Apokr. p. 265). He had been given as a hostage to the Romans (B.C. 188) after his father's defeat at Magnesia. In B.C. 175 he was released by the intervention of his brother Seleucus, who substituted his own son Demetrius in his place. Antiochus was at Athens when Seleucus was assassinated by Heliodorus. He took advantage of his position, and, by the assistance of Eumenes and Attalus, easily expelled Heliodorus, who had usurped the crown, and himself “obtained the kingdom by flatteries” (Dan 11:21; comp. Liv. 41:20), to the exclusion of his nephew Demetrius (Dan 7:8).

The accession of Antiochus was immediately followed by desperate efforts of the Hellenizinma party at Jerusalem to assert their supremacy. Jason (Jesus; Joseph. Ant. 12, 5, 1; SEE JASON), the brother of Onias III, the high, priest, persuaded the king to transfer the high-priesthood to him, and at the same time bought permission (2Ma 4:9) to carry out his design of habituating the Jews to Greek customs (2Ma 4:7; 2Ma 4:20). Three years afterward, Menelaus, of the tribe of Benjamin, SEE SIMON, who was commissioned by Jason to carry to Antiochus the price of his office, supplanted Jason by offering the king a larger bribe, and was himself appointed high-priest, while Jason was obliged to take refuge among the Ammonites (2Ma 4:23-26). From these circumstances, and from the marked honor with which Antiochus was received at Jerusalem very early in his reign (B.C. cir. 173; 2Ma 4:22), it appears that he found no difficulty in regaining the border provinces which had been given as the dower of his sister Cleopatra to Ptol. Epiphanes. He undertook four campaigns against Egypt, in order to possess himself of Coele-Syria and Phoenicia, which he had claimed since Cleopatra's death (see the ANTIOCHUS preceding); the first B.C. 171, the second B.C. 170 (2Ma 5:1; 1Ma 1:17 sq.), the third B.C. 169, the fourth B.C. 168. On his return from the second of these campaigns, in the prosecution of which he had overrun the greater part of Egypt, and taken prisoner the Egyptian king, Ptolemy Philometor (comp. Dan 11:26), he indulged in the harshest manner of proceedings in Jerusalem, on occasion of the above shameful quarrel among the priests, SEE MENELAUS, which had been carried on by open force of arms (comp. Joseph. Ant. 12, 5, 1), and vented his rage especially on the temple, which he plundered and desecrated with great bloodshed (1Ma 1:20-42; 2Ma 5:1-23). Being checked by the Romans in his fourth campaign against Egypt, and compelled in a very peremptory manner to retire (Liv. 45:12; Polyb. 29:11; Appian, Syr. 66; Diod. Sic. Exc. Vatic. 31:2; comp. Dan 11:29 sq.), he detached (B.C. 167) a body of troops to Jerusalem, who took the city by assault, slaughtered a large part of the inhabitants, and gave up the city to a general sack (1Ma 1:30 sq.; 2Ma 5:24 sq.; comp. Dan 11:31 sq.). The Jewish worship in the Temple was utterly broken up and abolished (1Ma 1:43 sq.). At this time he availed himself of the assistance of the ancestral enemies of the Jews (1Ma 4:61; 1Ma 5:3 sq.; Dan 11:41).

The decrees then followed which have rendered his name infamous. The Greek religion was forcibly imposed upon the Jews, and there was set up, for the purpose of desecrating (Diod. Sic. Eclog. 34, 1) and defiling the Temple, on the 15th of Kisleu, the “abomination of desolation” [q.v.] (Dan 11:31; Dan 12:11; 1Ma 1:57), i.e. probably a little idolatrous shrine (Joseph. Ant. 12, 5, 4) on the altar of burnt-offerings; the first victim was sacrificed to Jupiter Olympius, on the 25th of the same month. Many timidly submitted to the royal mandate (1Ma 1:43), being already inclined to Gentilism (1Ma 1:12), and sacrificed to the pagan gods (1Ma 1:45); but a band of bold patriots united (comp. Dan 11:34) under the Asmonnean Mattathias (q.v.), and, after his death, which occurred shortly afterward, under his heroic son, Judas Maccabeus (q.v.), and, after acting for a long time on the defensive, at length took the open field (1Ma 4:1-61), and gained their freedom (comp. Dan 9:25 sq.). Meanwhile Antiochus turned his arms to the East, toward Parthia (Tac. Hist. 5,8) and Armenia (Appian, Syr. 45; Diod. ap. Miller, Fragm. 2, 10; comp. Dan 11:40). Hearing not long afterward of the riches of a temple of Nanaea (“the desire of women,”

Dan 11:37) in Elymais (1Ma 6:1 sq.; see Wernsdorf, Defide Maccab. p. 58 sq.), hung with the gifts of Alexander, he resolved to plunder it. The attempt was defeated; and, though he did not fall like his father in the act of sacrilege, the event hastened his death. He retired to Babylon, and thence to Tabae in Persia (not in the vicinity of Ecbatana, as in 2Ma 9:3, the traditionary burialplace of this king, see Wernsdorf, ut sup. p. 104 sq.), where he died in the year B.C. 164 (see Hofmann, Weissag. 1, 310), in the twelfth year of his reign (Appian, Syr. 66; Polyb. 21:11; see Wernsdorf, p. 26 sq., 61 sq.; comp. Dan 11:8; Dan 8:25), the victim of superstition, terror, and remorse (Polyb. 31:2; Josephus, Ant. 12, 8, 1 sq.), having first heard of the successes of the Maccabees in restoring the temple. worship at Jerusalem (1Ma 6:1-16; comp. 2Ma 1:7-17?). “He came to his end, and there was none to help him” (Dan 11:45). Comp. Liv. 41:24-25; 42:6; 44:19; 45:11-13; Josephus, Ant. 12, 5, 8. See Jacob ben-Naphtali, אִסְטְיוֹכִס מַגַלִּת(Mantua, 1557). SEE MACCABEE.

The prominence given to the reign of Antiochus Epiphanes in the Book of Daniel accords with its representative character (Dan 7:8; Dan 7:25; Dan 8:11 sq.). The conquest of Alexander had introduced the fbrces of Greek thought and life into the Jewish nation, which was already prepared for their operation. SEE ALEXANDER THE GREAT. For more than a century and a half these forces had acted powerfully both upon the faith and upon the habits of the people; and the time was come when an outward struggle alone could decide whether Judaism was to be merged into a rationalized paganism, or to rise not only victorious from the conflict, but more vigorous and more pure. There were many symptoms which betokened the approaching struggle. The position which Judaea occupied on the borders of the conflicting empires of Syria and Egypt, exposed equally to the open miseries of war and the treacherous favors of rival sovereigns, rendered its national condition precarious from the first, though these very circumstances were favorable to the growth of freedom. The terrible crimes by which the wars of “the North and South” were stained, must have alienated the mind of every faithful Jew from his Grecian lords, even if persecution had not been superadded from Egypt first and then from Syria. Politically nothing was left for the people in the reign of Antiochus but independence or the abandonment of every prophetic hope. Nor was their social position less perilous. The influence of Greek literature, of foreign travel, of extended commerce, had made itself felt in daily life. At Jerusalem the mass of the inhabitants seem to have desired to imitate the exercises of the Greeks, and a Jewish embassy attended the games of Hercules at Tyre (2Ma 4:9-20). Even their religious feelings were yielding; and before the rising of the Maccabees no opposition was offered to the execution of the king's decrees. Upon the first attempt of Jason the “priests had no courage to serve at the altar” (2Ma 4:14; comp. 1Ma 1:43); and this not so much from wilful apostasy as from a disregard to the vital principles involved in the conflict. Thus it was necessary that the final issues of a false Hellenism should be openly seen that it might be discarded forever by those who cherished the ancient faith of Israel. The conduct of Antiochus was in every way suited to accomplish this end; and yet it seems to have been the result of passionate impulse rather than of any deep-laid scheme to extirpate a strange creed. At first he imitated the liberal policy of his predecessors, and the occasion for his attacks was furnished by the Jews themselves. Even the motives by which he was finally actuated were personal, or, at most, only political. Able, energetic (Polyb. 27:17), and liberal to profusion, Antiochus was reckless and unscrupulous in the execution of his plans. He had learned at Rome to court power and to dread it.

He gained an empire, and he remembered that he had been a hostage. Regardless himself of the gods of his fathers (Dan 11:37), he was incapable of appreciating the power of religion in others; and, like Nero in later times, he became a type of the enemy of God, not as the Roman emperor, by the perpetration of unnatural crimes, but by the disregard of every higher feeling. “He magnified himself above all.” The real deity whom he recognised was the Roman war-god, and fortresses were his most sacred temples (Dan 11:38 sq.; Ewald, Gesch. des Volkes Isr. 4, 340). Confronted with such a persecutor, the Jew realized the spiritual power of his faith. The evils of heathendom were seen concentrated in a personal shape. The outward forms of worship became invested with something of a sacramental dignity. Common life was purified and ennobled by heroic devotion. An independent nation asserted the integrity of its hopes in the face of Egypt, Syria, and Rome. Antiochus himself left behind him among the Jews the memory of a detestable tyrant (נַבְזֵה, contemptible, Dan 11:21; ίζα ἁμαρτωλός, 1Ma 1:10), although Diodorus Siculus (Eclog. 34) gives him the character of a magnanimous prince (βασιλεὺς μεγαλόψυχος καὶ τὸ ῏ηθος ἣμερος). It cannot, indeed, be denied that the portraitures of the Jewish writers are likely to have been exaggerated, but they could not well have fabricated the facts in the case, while the nature of the reaction (in the times of the Maccabees) shows an intolerable civil pressure preceding; accordingly Antiochus is depicted even in Diodorus (ii. 582 sq.) and other historians as a violently eccentric (almost atrocious) monarch, whose character is composed of contradictory elements (comp. Athen. 10:433). His attempt to extirpate the Jewish religion could certainly hardly have arisen from despotic bigotry, but he probably sought by this means to render the Jews somewhat more tractable, and to conform them to other nations-a purpose to which the predilection for foreign customs, already predominant among the prominent Jews (1Ma 1:12; 2Ma 4:10 sq.), doubtless contributed. The Jews, no doubt, by reason of their position between Syria and Egypt, were subject to many hardships unintentional on the part of Antiochus, and his generals may often have increased the severity of the measures enjoined upon them by him, on account of the usual rigid policy of his government toward foreigners; yet in the whole conduct of Antiochus toward the Jews an utter contempt for the people themselves, as well as a relentless hastiness of disposition, is quite evident. See HORN (Little).

4. ANTIOCHUS (V) EUPATOR (Εὐπάτωρ, having a noble father) succeeded. in B.C. 164. while yet a child (of nine years, Appian, Syr. 66; or twelve years, according to Porphyr. in Euseb. Chronicles Arm. 1, 348), his father Antiochus Epiphanes, under the guardianship of Lysias (Appian, Syr. 46; 1Ma 3:32 sq.), although Antiochus Epiph. on his deathbed had designated Philip as regent and guardian (1 Maccabees 6:14 sq., 55; 2Ma 9:29). Soon after his accession (B.C. 161) he set out with a large army for Judaea (1Ma 6:20), where Lysias already was, but hard pressed by the Jews (1Ma 3:39; 1Ma 6:21 sq.). Respecting the route that he took and the issue of the engagement which he fought with Judas Maccabaeus, the accounts do not agree (1Ma 6:1-63, and 2Ma 13:1-26; comp. Wernsdorf, De fide Maccab. p. 117; Eichhorn, Apokr. p. 265 sq.); that victory, however, was not on the side of Judas, as one of these states (2 Maccabees 13:29, 30), appears evident from all the circumstances. The statement (1Ma 6:47) that the Jews were compelled to retreat on account of the superiority of their enemies, is very probable, and corroborated by Josephus (War, 1, 1, 5; comp. Ant. 12, 9, 5). Antiochus repulsed Judas at Bethzacharia, and took Bethsura (Bethzur) after a vigorous resistance (1Ma 6:31-50). But when the Jewish force in the temple was on the point of yielding, Lysias persuaded the king to conclude a hasty peace that he might advance to meet Philip, who had returned from Persia and made himself master of Antioch (1Ma 6:51 sq.; Joseph. Ant. 12, 9, 5 sq.). Philip was speedily overpowered (Joseph. 1. c.); but in the next year (B.C. 162) Antiochus and Lysias fell into the hands of Demetrius Soter, the son of Seleucus Philopator, who now appeared in Syria and laid claim to the throne. Antiochus was immediately put to death by him (together with Lysias) in revenge for the wrongs which he had himself suffered from Antiochus Epiphanes (1Ma 7:1 sq.; 2Ma 14:1 sq.; Appian, Syr. 46; Justin, 34:3), after a reign (according to Eusebius) of two (full) years (Polyb. 31:19; Joseph. Ant. 12, 10, 1).

5. ANTIOCHUS (VI), surnamed EPIPHANES DIONYSUS (Ε᾿πιφανὴς Διόνυσος, illustrious Bacchus, on coins, see Eckhel, I, 3, 231 sq.; but THEOS, Θεός, god, by Josephus, Ant. 13, 7, 1), son of Alexander (Balas) king of Syria (Α᾿λέξανδρος Α᾿λεξάνδρου τοῦ νόθου, App. Syr. 68). After his father's death (B.C. 146) he remained in Arabia; but, though still a child (παιδίον, App. 1. c.; παιδάριον νεώτερον, 1Ma 11:54), he was soon afterward brought forward by Diodotus or Trypho (Strabo, 16:752), who had been one of his father's chief ministers at Antioch, as a claimant of the throne against Demetrius Nicator, and (through his generals) quickly obtained the succession by force of arms (1Ma 11:39; 1Ma 11:54), B.C. 145-144 (comp. Eckhel, Doctr. Num. I, 3, 231; Justin, 36:1; Appian, Syr. 68). Jonathan Maccabeeus, who joined his cause, was laden with rich presents and instated in the high-priesthood, and his brother Simon was appointed commander of the royal troops in Palestine (1Ma 11:57 sq.). Jonathan now reduced the whole land to subjection from Damascus to Antioch (1Ma 11:62), defeated the troops of Demetrius (1Ma 11:63 sq.), and even successfully repelled a fresh incursion of Demetrius into Palestine (1Ma 12:24 sq.); but hardly was Antiochus established on the throne when Trypho began to put into execution his long-cherished plan of seizing the royal power for himself (1Ma 12:39). In order to this, Trypho first of all advised the young prince to get the powerful Jonathan out of the way, and having succeeded by stratagem in confining him in prison, he soon after (B.C. 143) put him to death (1Ma 12:40 sq.). He then returned to Syria, caused Antiochus to be murdered, and seized upon the crown (1Ma 13:31 sq.; Joseph. Ant. 13, 5, 6; App. Syr. 68; Livy, Epit. 55 [where the decem annos admodum habens is incorrect]; Diod. ap. Miller, Fragm. 2, 19; Just. 36:1).

6. ANTIOCHUS (VII) SIDETES (Σιδήτης, from Sida in Pamphylia, where he was born, Euseb. Cheron. Arm. 1, 349, and not from his great love of hunting, Plutarch, Apophth. p. 34, ed. Lips., comp. ציד), called also EUSEBES (Εὐσεβής, pious, Josephus, Ant. 13, 8, 2); on coins EVERGETES (Εὐεργέτης, benefactor, see Eckhel, Doctr. Num. 3, 235), second son of Demetrius I. After his brother Demetrius (II) Nicator had been taken prisoner (B.C. cir. 141) by Mithridates I (Arsaces VI, 1Ma 14:1), kin, of Parthia, he married Demetrius's sister (wife) Cleopatra, B.C. 140 (Justin. 36:1), recovered the dominion of Syria (B.C. 137, comp. Niebuhr, Kl. Schr. 1, 251) from the atrocious Trypho (Strabo, 14:668), and ruled over it for nine years (1Ma 15:1 sq.). At first he made a very advantageous treaty with Simon, who was now “high-priest and prince of the Jews,” but when he grew independent of his help, he withdrew the concessions which he had made, and demanded the surrender of the fortresses which the Jews held, or an equivalent in money (1Ma 15:26 sq.; Josephus, Ant. 13, 7, 3). As Simon was unwilling to yield to his demands, he sent a force under Cendebaeus against him, who occupied a fortified position at Cedron (? 1Ma 15:41), near Azotus, and harassed the surrounding country. After the defeat of Cendebaeus by the sons of Simon and the destruction of his works (1Ma 16:1-10), Antiochus, who had returned from the pursuit of Trypho, undertook an expedition against Judaea in person. In the fourth year of his reign he besieged Jerusalem, and came near taking it by storm, but at length, probably through fear of the Romans, made peace on tolerable terms with John Hyrcanus (Josephus, Ant. 13, 8, 3, 4; comp. Euseb, Chronicles Arm. 1, 349). Antiochus next turned his arms against the Parthians, and Hyrcanus accompanied him in the campaign; but, after some successes, he was entirely defeated by Phraortes II (Arsaces VII), and fell in the battle (Josephus, Ant. 13, 8, 4; Justin. 38:10; Diod. Sic. Exc. Vat. p. 117 sq.), B.C. cir. 127-126 (App. Syr. 68; comp. Niebuhr, Kl. Schrift. 1, 251 sq.; Clinton, F. H. 2, 332 sq.). According to Athenseus (5, 210; 10, 439; 12:540), this king, like most of his predecessors, was inordinately given to the pleasures of the table (comp. Justin. 38:10). See CLEOPATRA 3.

7. ANTIOCHUS (VIII) GRYPUS (Γρυπός, from his aquiline nose), and on coins Epiphanes, was the second son of Demetrius Nicator and Cleopatra. After the murder of his brother Seleucus by his mother, she placed him on the throne, as being likely to submit to her dictation, B.C. 125; but with the assistance of Ptolemy Physcon, his father-in-law, he not only succepded in ejecting the usurper Alexander Zebina from Syria (Josephus, Ant. 13, 9, 3), but eventually compelled his mother to drink the poison that in her jealousy she prepared for him, B.C. 120. Eight years afterward a quarrel arose between him and his halfbrother Antiochus Cyzicenus about the succession (Josephus, Ant; 13, 10, 1), causing a protracted civil war that resulted in the partition of the kingdom of Syria between them and their descendants till the Roman conquest. He was assassinated, B.C. 96, in Heracleon, after a reign of 29 years (Josephus, Ant. 13, 13, 4), leaving four sons. (See Justin. 39:1-3; Livy, Epit. 60; Appian, Syr. p. 69; Athen. 12:540.) Most of his coins have his mother's bust together with his own (Eckhel, Doctr. Num. 3, 238). He appears to be the Antiochus Philometor (Φιλομήτωρ, lover of his mother) referred to by Josephus (Ant. 13, 12, 2).

8. ANTIOCHUS (IX) CYZICENUS (Κυζικηνός, from Cyzicus, where he was brought up), and on coins (Eckhel, 3, 241) Philopator (Φιλοπάτωρ, lover of his father), acquired possession of Cole-Syria and Phoenicia (B.C. 111-96) from his half-brother Antiochus Grypus (q.v.), on whose death he attempted to seize the whole of Syria, but was resisted by Seleucus, eldest son of the latter, by whom he was killed in battle, B.C. 95 (Josephus, Ant. 13, 13, 4). He made an unsuccessful campaign at Samaria, as related by Josephus (ib. 10, 2; War, 1, 2, 7), under the following circumstances: John Hyrcanus, prince and highpriest of the Jews, having besieged the city, the Samaritans invited Antiochus to their assistance. He advanced speedily to help them, but was overcome by Antigonus and Aristobulus, sons of Hyrcanus, who commanded the siege, and who pursued him to Scythopolis; after which they resumed the siege of Samaria, and blocked up the city so closely that the inhabitants again solicited Antiochus. Having received 6000 men from Ptolemy Lathyrus; son of Cleopatra, queen of Egypt, he wasted the lands belonging to the Jews, designing thereby to oblige Hyrcanus to raise the siege of Samaria, but his troops were at last dispersed, and Samaria was taken by storm, and razed by Hyrcanus.

9. ANTIOCHUS (X) EUSEBES (Εὐσεβής, pious), and on coins Philopator, the son of the preceding, whom he succeeded, B.C. 95, and defeated Seleucus of the rival portion of Syria, as well as the two brothers of the latter; but the Syrians, worn out with the continuation of the civil broil, at length offered the crown of all Syria to Tigranes, before whose full accession Antiochus perished in battle with the Parthians (Josephus, Ant. 13, 13, 4).

10. ANTIOCHUS (XI), who also assumed the title of Epiphanes (II), was one of the above-named sons of Antiochus Grypus and brothers of Seleucus, who contended with Antiochus Cyzicenus; he was defeated:and lost his life, B.C. cir. 94 (Josephus, Ant. 13, 13, 4), leaving the contest to his surviving brother Philip. assisted by another brother, Demetrius, till the dispute was finally terminated by Tigranes (q.v.) assuming supreme power of all Syria, thus putting an end to the Seleucid dynasty.

11. ANTIOCHUS (XII), the youngest son of Antiochus Grypus, surnamed likewise Dionysus (II), and on coins (Eckhel, 3, 246) Philopator CALLINICUS (Καλλίνικος, finely victorious), assumed the title of king after his brother Demetrius (see above) had been taken prisoner by the Parthians. He fell in battle against Aretas, king of the Arabians, after a brief exercise of power at Damascus, in opposition to his surviving brother Philip, B.C. cir. 90 (Josephus, Ant. 13, 15, 1).

## Antiochus (2)[[@Headword:Antiochus (2)]]

             was likewise the title of several kings of the petty province of Commagene, between the Euphrates and Mount Taurus, having the city of Samosata for its capital, and originally forming part of the Seleucid kingdom of Syria, from which it appears to have been independent during the contests between the later kings of that dynasty — a circumstance that probably explains the recurrence of the name Antiochus in this fresh dynasty. The only one of these mentioned even by Josephus is the FOURTH of the name, surnamed Epiphanes, apparently a son of Antiochus II of the same line. He was on intimate terms with Caligula, who gave him his paternal kingdom, A.D. 38, but afterward withheld it, so that he did not succeed to it till the accession of Claudius, A.D. 41. Nero added part of Armenia to his dominions in A.D. 61. He was one of the richest of the kings tributary to the Romans (see Smith's Dict. of Class. Biog. s.v.). His son, also called Antiochus Epiphanes, was betrothed, A.D. 43, to Drusilla, the daughter of Agrippa (Jo, sephus, Ant. 19, 9, 1). He assisted Titus in the final siege of Jerusalem (Josephus, War, 5,11, 3; Tacitus, Hist. 5,1). But in A.D. 72 he was accused by Paetus, governor of Syria, of conspiring with the Parthians against the Romans, and, being deposed from his kingdom, retired first to Lacedaemon and then to Rome, where he spent the remainder of his life in great respect (Josephus, War, 7, 7).

## Antiochus bishop of Ptolemais in Palestine[[@Headword:Antiochus bishop of Ptolemais in Palestine]]

             a Syrian by birth. At the beginning of the fifth century he went to Constantinople, where his eloquent preaching gained him the reputation of another Chrysostom. He died not later than 408. Besides many sermons, he left a large work “against Avarice,” which is lost. — Theodoret, Dial. 2; Phot. Cod. 288; Act. Concil. Ephes. 3, 118; Labbe, Catal. Codd. Vindobon. pt. 1, p. 116, No. 58.

## Antiochus monk of St. Saba[[@Headword:Antiochus monk of St. Saba]]

             near Jerusalem, at the time of the capture of Jerusalem by the Persians

(A.D. 614), and author of an “Epitome of Christian Faith” (Πανδέκτης

τῆς Α῾γίας Γραφῆς), first published in Latin by Tilman (Paris, 1543, 8vo); reprinted in the Bibliotheca Patrum (Paris, 1579; Colon. 1618; Lugd. 1677); in the original Greek, first by Ducaeus, in the Auctarii Bibl. Patr. (Par. 1624), reprinted in Morell's Bibl. Patr. (Par. 1644), and a considerable fragment in Fabricius's Bibl. Groec. 10, 501.

## Antipaedobaptists[[@Headword:Antipaedobaptists]]

             (from ἀντί, against, παῖς, child, and βάπτιζω, to baptize), persons who object to the baptism of infants, on the assumption that Christ's commission to baptize appears to them to restrict this ordinance to such only as are taught, or made disciples; and that consequently infants, who cannot be thus taught, ought to be excluded. The Baptists, Campbellites, and Mennonites are Antipnedobaptists. See those titles.

## Antipanon[[@Headword:Antipanon]]

             (ἀντίπανον), a Greek term for a border or edge-band, corresponding to the Latin" apparel."

## Antipas[[@Headword:Antipas]]

             (Α᾿ντίπας, for Α᾿ντίπατρος, Antipater; comp. Josephus, Ant. 14, 1, 3), the name of three men.

1. A son of Herod the Great by Malthace, a Samaritan (Joseph. Ant. 17, 1, 3; War, 1, 28, 4). He inherited of his father's dominions only Galilee and Peraea (B.C. 5), as tetrarch (q.v.), with a yearly income of 200 talents (Joseph. Ant. 17, 8, 1; 11, 4); Jesus was thus within his territorial jurisdiction (Luk 23:7). He first married the daughter of the Arabian king Aretas, but afterward became enamored with Herodias, his half- brother Philip's wife, and contracted a clandestine marriage with her, on which account the Arabian princess indignantly returned to her father (Joseph. Ant. 18, 5 1). Herodias inveigled her new husband into the execution of John the Baptist (Mat 14:4). His former father-in-law, Aretas, not long afterward (according to Josephus about one year before the death of Tiberius, i.e. A.D. 36) declared war against him, on pretense of a dispute about boundaries, but probably in reality to avenge the insult to his daughter, and entirely routed his army (Joseph. Ant. 18, 5, 1), but was obliged to desist from farther steps by the intervention of the Romans. Antipas visited Rome on the accession of Caligula, although fond of ease, at the instance of his vain and ambitious wife, in order to secure the same royal title (which is derisively ascribed to him in Mar 6:14) that his nephew Herod Agrippa had just acquired (Joseph. Ant. 18, 7, 1); but upon the accusation of the latter he was dethroned by the emperor (A.D. 39; see Ideler, Chronol. 2, 309 sq.; comp. Joseph. Ant. 18, 6, 11; 7, 2), and, together with Herodias, who would not desert him in his misfortune, banished to Lyons in Gaul (Joseph. Ant. 18, 2), not to Vienna (Euseb. Hist. Ecc 1:1-18; Ecc 11:1-10), but died in Spain (Joseph. War, 2, 9, 6), whither he eventually removed. (See Koch, De anno natali J. C. per numnu et fata Antipoe demonstrato, Helmst. 1721; comp. Zorn, Biblioth. Antiq. 1, 1021.) Although Josephus relates no great series of infamous acts on the part of Antipas, it is yet very evident that he was a frivolous prince (comp. Mar 8:15; Luk 13:32), abandoned to the pleasures of life (comp. Joseph. Ant. 18, 4, 5), destitute of firmness of character (comp. Luk 23:11), aware of his faults (Luk 9:7 sq.), yet not disinclined to arbitrary acts (Luke 13:38), whom Luke (Luk 3:19) charges with many crimes (πονηρά); as likewise Jewish tradition. paints in the most disadvantageous light (Noble, Hist. Idum. p. 251 sq.). SEE HEROD.

2. A person “of royal lineage” in Jerusalem, and city treasurer, the first man seized by the assassins during the last war with the Romans,:and soon after butchered in prison (Josephus, War, 4, 3, 4 and 5).

3. A “faithful martyr,” mentioned in Revelations 2:13. A.D. ante 100. He is said to have been one of our Savior's first disciples, and a bishop of Pergamus, and to have been put to death in a tumult there by the priests of AEsculapius, who had a celebrated temple in that city (Eusebius, Hist. Ecc 4:1-16; Ecc 5:1-20). Tradition relates that he was burned in a brazen bull under Domitian (Acta Sanctcrum, 2, 3, 4). His day in the Greek calendar is April 11 (Menol. Gr. 3, 51).

## Antipater[[@Headword:Antipater]]

             (Α᾿ντίπατρος, instead of his father), the name of several men in the Apocrypha and Josephus.

1. The son of Jason, and one of the two ambassadors sent by the Jews in the time of the Maccabees to renew the league with the Romans and Lacedaemonians (1Ma 12:16; 1Ma 14:22).

2. The father of Herod the Great (q.v.) was, according to Josephus (Ant. 14, 1, 3; for other accounts of his parentage, see Nicolas of Damascus, ap. Joseph. in loc.; Africanus, ap. Eusebius, Hist. Ecc 1:1-18; Ecc 6:1-12; Ecc 7:1-29; Photius, Bibl. 76 and 238), the son of a noble Idumaean, to whom the government of that district had been given by Alexander Jannaeus (q.v.) and his queen Alexandra, and at their court the young Antipater was brought up. In B.C. 65 he persuaded Hyrcanus to take refuge from his brother Aristobulus II with Aretas, king of Arabia Petraa, by whom, accordingly, an unsuccessful attempt was made to replace Hyrcanus on the throne (Joseph. Ant. 14, 2; War, 1, 6, 2). In B.C. 64 Antipater again supported the cause of Hyrcanus before Pompey in Ccele-Syria (Ant. 14, 3, 2). In the ensuing year Jerusalem was taken by Pompey and Aristobulus deposed; and henceforth we find Antipater both zealously adhering to Hyrcanus and laboring to ingratiate himself with the Romans. His services to the latter, especially against Alexander, the son of Aristobulus, and in Egypt against Archelaus (B.C. 57 and 56), were favorably regarded by Scaurus and Gabinius, the lieutenants of Pompey; his active zeal against Mithridates of Pergamus in the Alexandrian war (B.C. 48) was rewarded by Julius Caesar with the gift of Roman citizenship; and, on Caesar's coming inmo Syria (B.C. 47), Hyrcanus was confirmed by him in the high-priesthood through Antipater's influence, notwithstanding the complaints of Antigonus, son of Aristobulus, while Antipater himself was appointed procurator of Judaea (Josephus, Ant. 14, 5, 1 and 2; 6, 2-4 and 8; War, 1, 8, 1 and 7; 9, 3-5). After Caesar had left Syria to go against Pharnaces, Antipater set about arranging the country under the existing government, and appointed his sons Phasaelus and Herod governors respectively of Jerusalem and Galilee (Joseph. Ant. 14, 9, 1 and 2; War, 1, 10, 4). In B.C. 46 he dissuaded Herod from attacking Hyrcanus, and in B.C. 43 (after Caesar's death) he regulated the tax imposed by Cassius upon Judaea for the support of the Roman troops (Ant. 14, 9, 5; 11, 2; War, 1, 10, 9; 11, 2). During the last- mentioned year he was carried off by poison which Malichus, whose life he had twice saved, bribed the cup-bearer of Hyrcanus to administer to him (Ant. 14, 11, 2-4; War, 1, 11, 2-4).

3. The eldest son of Herod the Great (q.v.) by his first wife, Doris (Josephus, Ant. 14, 12, 1). Josephus describes him as a monster of crafty wickedness (κακίας μυστήριον, War, 1, 24, 1). Herod, having divorced Doris and married Mariamne, B.C. 38, banished Antipater from court (War, 1, 22, 1), but re. called him afterward, in the hope of checking the supposed resentment of Alexander and Aristobulus for their mother Mariamne's death. Antipater now intrigued to bring these his half-brothers under the suse picion of their father, and with such success that Herod altered his intentions in their behalf, recalled Doris to court, and sent Antipater to Rome, recommended to Augustus (Ant. 16, 3; War, 1, 23, 2), He still continued his machinations against his brothers, in concert with Salome and Pheroras, and aided by a certain Spartan Eurycles (comp. Plut. Ant. p. 9476), till he succeeded in accomplishing their death, B.C. 6 (Josephus, Ant. 16, 4, 11; War, 1, 23-27). SEE ALEXANDER. Having thus removed his rivals, and been declared successor to the throne, he entered into a plot with his uncle Pheroras against the life of his father; but this being discovered during his absence to Rome, whither he had gone to carry out a part of the scheme, he was remanded to Judaea by his father, and then tried before Varus, the Roman governor of Syria. The sentence against him being confirmed by Augustus, although with a recommendation of mercy, he was executed in prison by the order of his father, now himself in his last illness (Josephus, Ant. 17, 1-7; War, 1, 28-33; Eusebius, Hist. Ecc 1:1-18; Ecc 8:1-17; Ecc 12:1-14).

4. The oldest of the three sons of Phasaelus by Salampsio, the daughter of Herod the Great (Josephus, Ant. 18, 5, 4). SEE HEROD.

5. The son of Salome, Herod's sister; he married his cousin Cypros, by whom he had a daughter Cypros (Joseph. Ant. 18:5, 4). He was an able orator, and in an extended speech opposed the confirmation of Archelaus (q.v.) in his royal legacy before the Emperor Augustus (Ant. 17, 9, 5). See Herod.

6. A Samaritan, steward of Antipater the son of Herod the Great, who tortured him in order to procure evidence against his master (Josephus, War, 1, 30, 5). See No. 3.

## Antipatris[[@Headword:Antipatris]]

             (Α᾿ντιπατρίς, from Ant.pater; in the Talmud אנטיפטרס, see Lightfoot, Hor. Ileb. p. 109 sq.), a city built by Herod the Great, in honor of his father (Josephus, Ant. 16, 5, 2; War, 1, 21, 9), on the site of a former place called Caphar-saba (Xαβαρζαβᾶ or Καφαρσαβᾶ, Josephus, Ant. 13, 15, 1; 16:5, 2). The spot (according to Ptolemy, lat. 32°, long. 66° 20') was well watered and fertile; a stream flowed round the city, and in its neighborhood were groves of large trees (Josephus, Ant. 16, 5, 2; War, 1, 21, 9). Caphar- saba was 120 stadia from Joppa; and between the two places Alexander Balas drew a trench, with a wall and wooden towers, as a defense against the approach of Antiochus (Josephus, Ant. 13, 15, 1; War, 1, 4, 7). Antipatris also lay between Caesarea and Lydda (Itin. Hieros. p. 600). It was not exactly on the sea (Schleusner, Lex. s.v.), but full two miles inland (Josephus, War, 4, 8, 1) on the road leading to Galilee (Mishna, Gattin, 7, 7; comp. Reland, Palest. p. 409, 417, 444). These eircumstances indicate that Antipatris was in the midst of a plain, and not at A rsuf, where the Crusaders supposed they had found it (Will. Tyr. 9:19; 14:16; Vitracus, c. 23; Brocard, c. 10; comp. Reland, Palast. p. 569, 570). On the road from Ramlah to Nazareth, north of Ras el-Ain, Prokesch (Reise ins Heilige Land, Wien, 1831) came to a place called Kaffir Saba; and the position which Berghaus assigns to this town in his map is almost in exact agreement with the position assigned to Antipatris in the Itin. Hieros. Perceiving this, Raumer (Palistina, p. 144, 462) happily conjectured that this Kefr Saba was no other than the reproduced name of Caphar-saba, which, as in many other instances, has again supplanted the foreign, arbitrary, and later name of Antipatris (comp. the Hall. Lit. — Zeit. 1845, No. 230). This conjecture has been confirmed by Dr. Robinson, who gives Kefr Saba as the name of the village in question (Researches, 3, 46-48; see also later ed. of Researches, 3, 138, 139; and Biblioth. Sac. 1853, p. 528 sq.). Paul was brought from Jerusalem to Antipatris by night, on his route to Caesarea (Act 23:31; comp. Thomson's Land and Book, 1, 258).

Dr. Robinson was of opinion, when he published his first edition, that the road which the soldiers took on this occasion led from Jerusalem to Caesarea by the pass of Beth-Horon, and by Lydda or Diospolis. This is the route which was followed by Cestius Gallus, as mentioned by Josephus (War, 2, 19, 1), and it appears to be identical with that given in the Jerusalem Itinerary, accordinr to which Antipatris is 42 miles from Jerusalem, and 26 from Caesarea. Even on this supposition it would have been quite possible for troops leaving Jerusalem on the evening of one day to reach Caesarea on the next, and to start thence, after a rest, to return to (it is not said that they arrived at) their quarters at Jerusalem before nightfall. But the difficulty is entirely removed by Dr. Smith's discovery of a much shorter road, leading by Gophna direct to Antipatris. On this route he met the Roman pavement again and again, and indeed says “he does not remember observing anywhere before so extensive remains of a Roman road” (Biblioth. Sac. 1843, p. 478-498). Van de Velde, however (Memoir, p. 285 sq.), contends that the position of Mejdel Yaba corresponds better to that of Antipatris. In the time of Jerome (Epitaph. Paulce, 108) it was a halfruined town. Antipatris, during the Roman era, appears to have been a place of considerable military importance (Josephus, War, 4, 8, 1). Vespasian, while engaged in prosecuting the Jewish war, halted at Antipatris two days before he resumed his career of desolation by burning, destroying, and laying waste the cities and villages in his way (see Conybeare and Howson, Life and Epistles of St. Paul, 2, 269). This city is supposed (by Calmet, s.v.) to have been the same with Capharsaloma (or Capharsaroma, perhaps also Caparsemelia; see Reland, Palest. p. 690, 691), where a battle was fought in the reign of Demeotrius between Nicanor, a man who was an implacable enemy of the Jews, and Judas Maccabaeus, when five thousand of Nicanor's army were slain, and the rest saved themselves by flight (1Ma 7:26-32).

Antipatris

The identity of this place with the modern Kefr Saba seems to be conclusively proved by the general coincidence in location and distance from other known towns, and especially by its agreement with Caphar- saba, which Josephus repeatedly states was the old name of Antipatris. Nevertheless, both Lieut. Conder and Major Wilson contend (Quar. Statement of the "Pal. Explor. Fund," July, 1874, p. 184 sq., 192 sq.) for its situation at Ras el-Ain, six miles to the south, for the following reasons:

(1.) The abundant water and fertility of the spot, in accordance with the representations of all ancient writers; whereas at Kefr Saba there are only two indifferent wells.

(2.) The naturally favorable site of Ras el-Ain for a city, especially the, strong military position; while the other is every way the reverse.

(3.) The existence to-day of traces of -the old Roman road in the former spot, and the absence of any such indications at KefrSaba. (4.) The close proximity of Ras el-Ain to the mountains, as indicated by the ancient authorities. To this view, also, Dr. Tristram gives his adherence (Bible Places, p. 55), thus summing up the evidence: "The name of Caphar-saba seems to have become attached to the present Kefr Saba after the original site was abandoned. That site is plainly marked out at Ras el-Ain, where a large artificial mound is covered with old foundations, and on the summit is the ruined shell of the fine old (Crusaders') castle' of Mirabel, while beneath it burst forth the springs of the Aujeh, the largest and most copious  of all in Palestine. At the foot of the mountains this was exactly the point where it was convenient for the horsemen to accompany Paul to Caesarea without the foot-soldiers. Two Roman roads may be traced from it-north to Caesarea, and southwards to Lydda-on the former of which a Roman milestone still stands. To this day part of the pavement remains on which Paul rode to Caesarea, and by which Pilate and Felix used to go up to Jerusalem." It should be noted, however, that most, if not all, of these arguments apply nearly as well to the site of Kefr Saba. In -his Tent Work (i, 230) Lieut. Conder reiterates his view, giving a fuller description of Ras elAin, and adding that the Talmud seems to distinguish between Antipatris and Caphar-saba--a point, however, which he does not make clear. See the citations in Relalnd, Palestina (see Index).

## Antipendium[[@Headword:Antipendium]]

             SEE ANTEPENDIUM.

## Antiphilus[[@Headword:Antiphilus]]

             (Α᾿ντίφιλος, instead of a friend), a friend of Antipater, charged by the party of Pheroras with bringing from Egypt a poisonous draught for Herod (Josephus, Ant. 17, 4, 2; War, 1, 30, 5); a suspicion confirmed by a letter intercepted between Antiphilus and Antipater (Ant. 17, 5, 7). SEE ANTIPATER.

## Antiphon[[@Headword:Antiphon]]

             (from ἀντί, in turn, and φωνή, a sound), the singing or chanting of one portion of a choir in reply to another when the psalms are sung or chanted. In the “responsorium” the verse is spoken only by one person on either side, or by one person on one side, though by many on the other; whereas, in antiphony, the verses are sung by the two parts of the choir alternately. Antiphonal singing is supposed to have been brought into use in the Western Church by Ambrose, who, about the year 374, is said to have introduced it into the Church of Milan, in imitation of the Eastern Church, where it appears to have been of greater antiquity, though as to the time of its institution authors are not agreed. The chanting of the psalms in this antiphonal manner was practiced by the Hebrews; and some of these were actually composed in alternate verses, with a view to their being used in a responsive manner. In the English Church, where there is no choir, the reading of the Psalter is divided between the minister and the people; and in the cathedral service the psalms are chanted throughout, two full choirs being provided, stationed one on each side of the church. One of these, having chanted one of the verses, remains silent while the opposite choir replies in the verse succeeding; and at the end of the psalm the Gloria Patri is sung by the united choirs, accompanied by the organ. — Bingham, Orig. Ecclesiastes bk. 14, ch. 1, § 11. SEE ANTHEM.

## Antiphon-Lectern[[@Headword:Antiphon-Lectern]]

             a lectern which stands in the centre of the floor of a choir, chancel, or chapel, facing the altar, at which the antiphons are solemnly chanted. Here the cantors stand at certain periods of the service in order to command a full view of the choir, and so as to enable the choir to follow them both in time, tune, and due regularity. SEE LECTERN.

## Antiphonarium or Antiphonary[[@Headword:Antiphonarium or Antiphonary]]

             a Roman service-book containing all the anthems, responsaries, collects, and whatever else was said or sung in the choir, except the lessons. It is sometimes called the responsorium, from the responses contained in it. The author of the Roman antiphonary was Gregory the Great. We read of nocturnal and diurnal antiphonaries, for the use of daily and nightly offices; of summer and winter antiphonaries; also antiphonaries for country churches. These and many other popish books were forbidden to be used by the 3 and 4 Edward VI. SEE ANTIPHON

## Antiphonon[[@Headword:Antiphonon]]

             (ἀντίφωνον) is,

1. The alternate chant of the two sides of a choir;

2. A verse or versicle used as a key-note to a psalm or canticle;

3. An anthem sung during the Liturgy in the Eastern Church.

## Antipope[[@Headword:Antipope]]

             (from ἀντί, against, i.e. a rival pope), a pontiff elected by the will of a sovereign, or the intrigues of a faction, in opposition to one canonically chosen. The emperors of Germany were the first to set up popes of their own nomination against those whom the Romans had elected without consulting them. Otho the Great displaced successively two bishops of Rome; and when Sylvester III had expelled from the capital of Christendom Benedict IX, whose profligacy had compromised in the eyes of all men the honor of the sovereign pontificate, Conrad II, king of Germany, brought back this worthless pastor, who hastened to sell his dignity to Gregory VI. As Benedict, however, soon repented of this transaction, there were now three popes at a time, and their number was increased to four by the election of Clement II in 1046. Shortly after, Alexander II found a rival in Honorius II; and in 1080 the same unseemly spectacle was witnessed, when Henry IV, emperor of Germany, elevated to the papal chair Guibert of Ravenna, under the title of Clement III, in opposition to his implacable adversary, Gregory VII. But after the death of Gregory Clement was himself opposed successively by Victor III and Urban II, and at last died at a distance from Rome, having just beheld the exaltation of Pascal II as the successor of Urban. During the twelfth century several antipopes flourished, such as Gregory VIII and Honorius III. On the death of the latter, France began to intermeddle in these disgraceful strifes, and upheld the cause of Innocent II against Anaclet; while the kings of Sicily, on the other hand, frequently set up a pontiff of their own against the choice of the emperors. The thirteenth and fourteenth centuries swarm with antipopes; but what specially deserves notice is “the great schism of the West,” produced by these shameless rivalries in 1378

— a schism which divided the Church for fifty years. It broke out after the death of Gregory XI, at the election of Urban VI, whom the voice of the Roman people, demanding an Italian pope, and not one who should fix his pontificate, like several of his predecessors, at a distance from Rome, had elevated to the papal throne. The French cardinals objected, withdrew to Provence, and elected a new pope, under the name of Clement VII, who was recognised by France, Spain, Savoy, and Scotland; while Italy, Germany, England, and the whole north of Europe, supported Urban VI. These two popes excommunicated each other; nor did they even fear to compromise their sacred character by the most cruel outrages and the most odious insults. The schism continued after their death, when three popes made their appearance “in the field,” all of whom were deposed by the Council of Constance in 1415, and Cardinal Colonna elected in their room, under the title of Martin V. The last antipope was Clement VIII. With him the schism ceased; but the evil was done, and nothing could remedy it. The dogma of papal infallibility had received a mortal wound “in the house of its friends,” anl the scenticism induced on this point rapidly extended to others. SEE POPE; SEE PAPACY.

Antipope

the chief of a party who causes a schism in order to dethrone a pope lawfully elected, and to assume his place. Twenty-seven such illegal competitors for the papacy are reckoned from the third century to the present time, viz.:

1. Novatian, who disputed the see with Cornelius, in 251.

2. Ursinus, with pope Damasns, in 367.

3. Eulalius, with pope Boniface I, in 418.

4. Laureutius, with pope Symmachus, in 498.

5. Dioscorus, the deacon, with pope Boniface II, in 580.

6. Peter and Theodore, with pope Conon, in 686.

7. Theodore and Pascal, with pope Sergius, in 687.

8. Theophylact, with pope Paul I, in 757.

9. Constantine, forcibly held the see thirteen months after the death of Paul.

10. Philip, a monk. declared pope by the faction of Waldipertus, in -768.

11. Zosimus, disputed the see with pope Eugenius II, in 824.

12. Anastasius, with pope Benedict III, in 855.

13. Sergius, with pope Formosus, in 891.

14. Boniface, after the death of Formosus, in 896, driven out by pope Stephen VII.

15. Leo, disputed the see with popes John XII and Benedict V, in 955 and 964.

16. Gregory, with pope Benedict VIII.

17. Silvester III and John XXII contested the see with pope Benedict IX; all three resigned in favor of Gregory VI, in 1044.

18. Mincius (styled Benedict), contested the see with pope Nicholas II, in 1059.

19. Cadolaus (Honorius II), with Alexander II, 1061.

20. Guibert of Ravenna (Clement III), with Gregory VII, in 1073.

21. Theobald (Celestine II), with Honorius II, in 1124.

22. Peter (Anacletus II), with Innocent II, in 1130.

23. Octavianus (Victor IV), with Alexander III, in 1159.

24. Peter (Nicholas V); while the see was in France pope John XXII arrested him.

25. Robert (Clement VII), began the great schism in 1378, and held the' see at Avignon, against popes Urbani VI and Boniface IX.

26. Peter of Luna (Benedict XI, XII, or XIII, according to different writers), held the see thirty years at Pehiscola, Spain, against Boniface IX and his successors.

27. Giles de Mufioz, a Spaniard (Clement VIII), opposed pope Martin V five years, viz. from 1424 to 1429.

## Antiquari, I[[@Headword:Antiquari, I]]

             a name given to copiers of ancient books and documents in religious houses. They were generally regulars belonging to some order, and lived in monasteries.

## Antiquaries[[@Headword:Antiquaries]]

             are not agreed upon the origin of the pointed arch, some contending that it is an importation from the East, and others that it is the invention of the countries in which Gothic architecture prevailed. It is, perhaps, more true that the Gothic style in which the pointed arch is so chief a feature was gradually developed from the mixture of the Romanesque and Byzantine. But, be its origin what it may, the pointed arch was not introduced to general use on the western side of Europe till the latter half of the 12th century. From that time it continued, under various modifications, to be the prevailing form in the countries in which Gothic architecture flourished until the revival of the Classical orders. ' One of the best-authenticated instances of the earliest use of the pointed arch in England is the circular part of the Temple Church of London, which was dedicated in 1185. The choir of Canterbury Cathedral, commenced in 1175, is usually referred to  as the earliest example in England, and none of earlier date has been authenticated; although it seems probable that many pointed arches of the transition character with Norman details are at least as early as the middle of the 12th century, if not earlier, as at Malmesbury Abbey, St. Cross, etc. The only forms used by the ancients were the semicircle (Fig. 1), the segment (Figs. 2, 3), and ellipse (Fig. 4), all which continued prevalent till the pointed arch appeared, and even after that period they were occasionally employed in all the styles Gothic architecture.

In the Romanesque and Norman styles, the centre, or point from which the curve of the arch is struck, is not unfrequently found to be above the line of the impost, and the mouldings between these two levels are either continued vertically, to which arrangement the term stilted has been applied (Fig. 5), or they are slightly inclined inwards (Fig. 6), or the curve is prolonged till it meets the impost (Fig. 7); these two latter forms are called horseshoe arches.' Pointed arches are sometimes elevated ill a similar manner, especially in the Early English style, and are called by the same names (Fig. 8), but they are principally used in Moorish architecture. The proportions given to the simple pointed arch (Fr. ogive) are threefold-viz. the equilateral (Fig. 9), which is formed on an equilateral triangle; the lancet (Fig. 10), formed on an acute-angled triangle; and the drop arch (Fig. 11), formed on an obtuse-angled triangle. These, together with the segmental pointed arch (Fig. 12), are the prevailing forms used in Early English work; although trefoiled arches (Figs. 13, 14, 15), cinquefoiled, etc. (Figs. 16, 17), of various proportions, are frequently met with, especially towards the. end of the style, but they are principally used in panellings, niches, and other small openings.

Simple pointed arches were used in all the styles of Gothic architecture, though not with the same frequency. The lancet arch is common in the Early English, and is sometimes found in the Decorated, but is very rarely met with in the Perpendicular the drop arch and the equilateral abound in the first two styles and in the early part of the Perpendicular, but they afterwards, in great measure, gave way to the four-centred. Plain and pointed segmental arches also are frequently used for windows in, the Decorated and Perpendicular styles, but not often: for other openings. With the Decorated style was introduced the ogee arch (Fr. arcade en taloni), Fig. 18, which continued to be used throughout the, Perpendicular style, although less frequently than in the Decorated. It. is very common over niches, tombs, and small doorways, and in Northamptonshire in the  arches of windows; but the difficulty of constructing it securely precluded its general adoption for large openings. About the commencement of the Perpendicular style the four-centred arch (Fig. 19) appeared as a general form, and continued in use until the revival of Classical architecture. When first introduced the proportions were bold and effective, but it was gradually more and more depressed until the whole principle, and almost the form, of an arch Was lost; for it became so flat as to be frequently cut in a single stone, which was applied as a lintel over the head of an opening. In some instances an arch having the effect of a four-centred arch is found, of which the sides are perfectly straight, except at the lower angles next the impost (Fig. 20); it. is generally a sign of late and bad work, and prevailed most during the reigns of Henry VIII, Elizabeth, and James I. The four- centred arch appears never to have been brought into general use out of England, although the Flamboyant style of the Continent, which was contemporary with our Perpendicular, underwent the same gradual debasement. The depressed arches used in Flamboyant work are flattened ellipses (Fig. 21), or sometimes, as in late Perpendicular, ogees, and not unfrequently the head of an opening is made straight, with the angles only rounded off (Fig. 22). This last form and the flattened. ellipse are very rarely met with in England.

There is also the rampant arch (Fig. 24), the imposts of which are at different levels; and what is called a flat arch (Fig. 25), which is constructed with stones cut into wedges or other shapes so as to support each other without rising into a curve; and considerable ingenuity is often displayed in the formation of these.

Notice must also be taken of a construction which is not unfrequently used as a substitute for an arch, especially in the style which is referred to as perhaps being Saxon, and which produces a very similar effect (Fig. 26). It consists of two straight stones set upon their edge arid leaning against each other at the top, so as to form two sides of a triangle and-support a superincumbent weight; excepting in the style just alluded to, these are seldom used except in rough work or in situations in which they would not be seen.

There is one form given to the heads of openings which is frequently called an arch, although it is not one. It consists of a straight lintel supported on a corbel in each jamb, projecting into the opening so as to contract its width; the mouldings or splay of the jambs and head being usually continued on  the corbels, producing an effect something like a flattened trefoil (Fig. 23): the corbels are usually cut into a hollow curve on the under side, but they occasionally vary in form. This form has been called the shouldered arch, from its resembling a man's shoulders with the head cut off. These heads are most commonly used for doorways. In the southern parts of the kingdom they are rare, and when found are generally of Early English date; but in the North they are much more frequent, and were used to a considerably later period.

As the arch forms so important an element in the Gothic style as distinguished from the entablature of the Greek and Roman styles, it is introduced in every part of the. building and receives a great variety of ornamentation. In the Norman style such ornaments as the zigzag and beak-head are most usual; in the Early English style the dog's-tooth in the hollows is very frequent. In the Decorated style the arches are not usually more rich than in the Early English; the mouldings are not so bold nor the hollows so deep, and the plain chamfered arch is very common in this style. When ornament is used, the ball-flower or the fourleaved flower takes the place of the dog's-tooth. The arches of the Perpendicular style are often profusely moulded, but the mouldings less bold and less deep even than in the previous style; they are sometimes ornamented with the foliage peculiar to that style, and sometimes also quite plain.

## Antiquario, Jacopo[[@Headword:Antiquario, Jacopo]]

             an Italian prelate, and native of Perugia, was born near the middle of the 15th century. He was secretary to cardinal Savelli, legate of Bologna, then of the duke of Milan, John Galeazzo Sforza; and was employed ill several important matters. He remained at Milan after it had been conquered by the French, and delivered a discourse, which he pronounced in the name of the people of Milan, on a solemn occasion, and which was published under the title Oratio Jacobi Antiquarii pro Populo Mediolanensi, in Die Triumphi Ludovici Galliarum Regis et Mediolani Ducis de Fractis Vetietis (Milan, 1509). He obtained rich benefices of pope Alexander VI; and distinguished himself by his regularity of morals, his ability, and by the support which he lent on all occasions to people of learning. He died at Milan in 1512. A collection of his Latin letters were printed at Perugia in 1519; several are  also found among those of Angelo Poliziano and in other collections. See Hoefer, Nouv. Biog. Generale, s.v.

## Antiquities, Sacred[[@Headword:Antiquities, Sacred]]

             a term that may be considered as embracing whatever relates to the religious, political, social, domestic, and individual life, not only of the Hebrew race, but also of those kingdoms, tribes, and persons that were connected with, or more or less influenced by the chosen people (with the exception of history and biography) in the several stages of its development prior to the capture of Jerusalem by the Romans, and to the usages of the Christian Church during the earlier ages.

I. Biblical. — The Scriptures themselves are the great source whence a knowledge of Hebrew and Christian antiquities may be drawn; and whoever wishes to have an accurate and thorough acquaintance with the subject must, with this express purpose in view, make the holy record the object of a careful, sustained, and systematic study. Much of the Old Testament is, in the best sense of the term, picture writing; and the history of the Savior carries us into the very bosom of domestic life. The knowledge which is acquired from these sources is peculiarly valuable, from the stamp of truth which every part of it bears. Few, however, have the disposition, the leisure, or the ability for the requisite study; and therefore the aid of the scholar and divine is desirable, if not indispensable. But besides what may be learned from the Scriptures themselves, much remains to be known which they do not and cannot teach; for, like all other books relating to ages long by-gone, they contain allusions, phraseology, modes of thought and speech, which can be understood either not at all, or but imperfectly, without light derived from extraneous sources; and that the rather because the Hebrews were not a literary people, and the aim of the sacred penmen was far higher than to achieve intellectual reputation. The heathen writers afford very scanty materials for illustrating biblical antiquities, so ignorant or prejudiced were they on topics of that kind. Indirect information and undesigned testimonies may be here and there extracted from their writings, but in general they communicate no useful information except on geographical and kindred subjects. The least barren of them is the earliest prose writer extant, Herodotus, who, in his second book and part of the third, furnishes snatches of information which may be of service, especially in conjunction with the light which recent discoveries in Egyptian antiquities have so happily thrown on the biblical records (The Egypt of Herodotus, by John Kenrick, M.A. 1841; Manners and Customs of the Ancient Egyptians, by Sir J. G. Wilkinson, 1837, 1841).

The study of biblical antiquities, viewed as an aid in the interpretation of the books of the Old Testament, began probably on the return from the Babylonish exile, when a lengthened past already stretched out to the Israelitish nation as they looked back toward their origin; and, from the new circumstances in which they were placed, and the new modes of thought and action to which they had become habituated, they must have found many things in their sacred books which were as difficult to be understood as they were interesting to their feelings. The ideas, views, and observations which thence resulted were held, taught, transmitted, and from age to age augmented by Jewish doctors, whose professed duty was the expounding of the law of the fathers; and after having passed through many generations by oral communication, were at length, in the second and some subsequent centuries of the Christian era, committed to writing. SEE TALMUD. This source of information, as being traditionary in its origin, and disfigured by ignorance, prejudice, and superstition, must, to be of any service, be used with the greatest care and discrimination. It seems, however, to have fallen into somewhat undue depreciation, but has been successfully employed by recent writers in delineating a picture of the age in which our Lord appeared (Das Jahrhundert des Heils, by Gfrorer, Stuttgart, 1838). In the first century Josephus wrote two works of unequal merit, on The Jewish War and The Antiquities of the Jews, which, notwithstanding some credulity and bad faith on the part of the author, afford valuable information, particularly in relation to the manners, customs, and opinions of his own times. Had another work of which the writer speaks (preface to the Antiquities) come down to these days, which appears to have been a sort of philosophical treatise on the Mosaic laws and institutions, giving probably, after the Imanner of Michaelis in his Mosaisches Recht, the rationale of the several observances enjoined, some considerable light might have been thrown on the antiquities of the nation, though the known propensity of Josephus to the allegorical method of interpretation diminishes the regret experienced at its loss. The works of Philo, the celebrated Alexandrian teacher, which were also produced in the first century, have their value too much abated by his love of the same allegorical method; which he was led to pursue mainly by his desire to bring the mind of the Hebrew nation into harmony with Oriental, and especially Grecian systems of philosophy, of which Philo was a diligent student and a great admirer. Little advantage is to be gained by the study of writers among the modern Jews; for, till a very recent period, no sound intellectual activity was found among this singular and most interesting race. Inspired, however, by the spirit of the eighteenth century, Mendelssohn opened to his fellow-believers a new era, and introduced a manner of thinking and writing which prepared the way for many valuable Jewish productions, and gave an impulse.to the mind of “the nation,” the best outward results of which are only beginning to be seen.

The study of classical antiquity, which commenced at the revival of letters, was not without an influence on biblical archaeology; but this branch of knowledge is chiefly indebted for its most valuable results to the systematic study of the Bible, and the cultivation of the long-neglected Hebrew language, which the interests of the Reformation both needed and called forth. It was not, however, till within the last century that the intelligent spirit which had been applied to the examination of classical antiquity in Germany so directed the attention of Oriental scholars to the true way of prosecuting and developing a knowledge of Hebrew and Christian antiquities as to bring forth treatises on the subject which can be regarded as satisfactory in the present advanced state of general scholarship. In no one thing has the mental activity of recent times contributed more to the science of biblical antiquities than by leading well-informed travelers to penetrate into eastern countries, especially Syria, since, by communicating to the world the fruits of their enterprise, they have been enabled to present to no small extent a picture of what these lands and their inhabitants must have been of old, permanence being one of the chief characteristics of the Oriental mind. From Shaw (Travels in Barbary and the Levant) and Harmer (Observations on various Passages of Scripture) down to the valuable work by Prof. Robinson (Biblical Researches in Palestine, 1841, 1856), a numerous series of publications have been put forth, which have contributed to throw very great light on Jewish and Christian antiquity.

The earliest treatise in the English language expressly on the subject of Jewish antiquities was written by Th. Godwyn, B.D. (Moses and Aaron, Civil and Ecclesiastical Rites used by the Ancient Hebrews observed, etc. 4to, 1614). This work passed through many editions in England; was translated into Latin by J. H. Reiz (1679); furnished with a preface and two dissertations by Witsius (1690); was illustrated, amended, and enlarged by Hottinger (1710); and further annotated on by Carpzovius (1748). In 1724

- 5, Thomas Lewis gave to the public his Origines Hebroeoe, or Antiquities of the Hebrew Republic, 4 vols. 8vo, which is a very elaborate and carefully compiled treatise, composed of materials drawn from the best authorities, both Jewish and Christian. A work of much value, as affording fuller views on some topics, and written in an easy style, is a posthumous publication by Dr. Jennings, entitled Jewish Antiquities, or a Course of Lectures on the three First Books of Godwyn's Moses and Aaron, London, 1766; edited, with a preface of some value, by Philip Furneaux. Fleury's work (Dr. Adam Clarke's edition) on The Manners of the Ancient Israelites, containing an Account of the peculiar Customs, Laws, Policy, and Religion of the Israelites, offers a pleasing and useful introduction to the study of the Old Testament Scriptures. A valuable and (for ordinary purposes) complete treatise may be found by the English student in Biblical Antiquities, by John Jahn, D.D., translated by T. C. Upham

(Andover, 1827, etc.; N.Y. 1858). Those who wish to enter more fully into the subject may consult the original, of which the foregoing is an abridgment (Biblische Archaologie). A carefully compiled and well-written work may be found in The Antiquities of the Jews from authentic Sources, and their Customs illustrated by Modern Travels, by W. Brown, D.D. (2 vols. 8vo, Lond. 1820). Much important matter is presented in Academical Lectures on the Jewish Scriptures and Antiquities, by J. G. Palfrey, D.D., LL.D. (2 vols. 8vo, Boston, 1840). German scholars have produced numerous works on the subject, of which we may mention as worthy of special attention, G. L. Bauer's Kurzgefasstes Lehrbuch der Hebr. Alterthumer des A. u. N.T. (second edition, by E. F. K. Rosenmuller, Leipsic, 1835); J. Matthew A. Scholz's Handbuch der Bibl. Archaologie (Bonn u. Wien, 1834); De Wette (Lehrbuch der Hebr. — Judisch. Archaologie, Leips. 1830), translated by Rev. Theodore Parker, Bost. Helon's Pilgrimage to Jerusalem may serve as a connecting link between Jewish and Christian antiquities, being almost equally useful for both, as it presents a picture of Judaism in the century which preceded the advent of our Savior. The English translation (by the Rev. John Kenrick, M.A.) from the German original is accompanied by valuable notes and a preface, in which may be found a brief outline of the sources of biblical archaeology. The work is conceived and executed in the form of a story or:novel, and possesses no ordinary interest, independently of its high theological value, as affording a living picture of the customs, opinions, and laws of the Jewish people. In French there is a somewhat similar work by M. de Montbron, under the unsuitable title of Essais sur la Litterature des Hebreux (4 tomes, 12mo, Paris, 1819), in which a number of short tales illustrative of ancient Hebrew usages and opinions are prefaced by a large and elaborate Introduction, and followed by a great number of learned and curious notes.

II. Ecclesiastical Antiquities. — Among the fathers of the Christian Church, Jerome, who was long resident in Palestine, has left in various works very important information respecting the geography, natural history, and customs of the country. Most of the fathers, indeed, furnish, directly or indirectly, valuable notices respecting Christian antiquity, and in a body constitute the source whence for the most part writers and scholars of later ages have drawn their materials. The reader may with advantage consult Some Account of the Writings and Opinions of Clement of Alexandria, by John, bishop of Lincoln (1835); also, Some Account of the Writings and Opinions of Justin Martyr, by the same (Cambridge, 1829). A useful compendium, as giving specimens of the writings, and therein views of the opinions, manners, rites, and observances of the early Christian Church, may be found in Bibliotheque Choisie des Peres de l'Eglise Grecque et Latine, by M. N. S. Guillon (Paris, 1828).

For a long period after the revival of learning the subject of Christian antiquities received no specific attention, but was treated more or less summarily in general histories of the Church of Christ; as, for instance, in the great Protestant work, Ecclesiast. Historia per aliquot viros in urbe Magdeburg (1559-74); and on the part of the Catholics, by Baronius, Annales Ecclesiast. a Christo nato ad annum 1198 (Romans 1558). If any exception is to be made to this general statement, it is on behalf of Roman Catholic writers, whose works, however, are too inaccurate and prejudiced to be of any great value in these times. The first general treatise on Christian antiquity proceeded from the pen of an English divine, Jos. Bingham, Origines Ecclesiasticoe, or the Antiquities of the Christian Church (London, 1708-22, 10 vols. 8vo); which was translated into Latin by Grischow (1738), and into German (1778). The work corresponds in no slight degree to the learning, care, and time bestowed upon it; but, besides being somewhat in the rear of the learning of the day, it has its value diminished by the High-Church notions of the writer, as well as by the strength of his prejudices against the Roman Catholics. A useful compendium, written in a liberal spirit; and compiled chiefly from German sources, has lately been published in English (A Manual of Christian Antiquities, by Rev. J. E. Riddle, M.A. London, 1839), in which (Preface,

§ 2, and Appendix H) may be found a concise but detailed account of the literature of Christian antiquities. A more complete catalogue of works, embracing each particular branch, is given in Winer's Handbuch der Theologischen Literatur. Among the best Continental treatises on the general subject of Christian antiquities may be mentioned those of Augusti, Handbuch d. Christl. Archaol. (Leipzig, 1836-7, 3 vols. 8vo); Bohmer, Die christl.-kirchl. Alterthums Wissenschaft (Bresl. 1836, 8vo); Siegel, Handbuch der christl.-kirchl. Alterthiumer (Leipzig, 1836-7, 3 vols. 8vo). SEE ARCHAEOLOGY.

III. Other treatises on Biblical archaeology in general: Muller (Giess. 1830); Ugolini (Venet. 1744-69); Bellermann (Erf. 1787 and 1812); Ackermann (Wien, 1826); Schmidt (Neust. 1834). On Hebrew antiquities: Iken (Brem. 1732, etc.); Wahner (Gott. 1743); Warnekros (Weim. 1782, etc.); Faber (Halle, 1773); Babor (Weim. 1794, Lpz. 1805); Pareau (Ultraj. 1823); Wait (Cambr. 1825); Hullmann (Lpz. 1834); Kalthoff (Munst. 1840). On Christian antiquities: Fabricius (Hamb. 1760); Palaeotinus (Ven. 1766)1; Blackmore (Lond. 1760); Baumgarten (Hal. 1768); Simonis (Hal. 1769); Chrysander (Lpz. 1775); Selvaggi (Neap. 1772); Pellica (Neap. 1777-81); Haag (Tub. 1785); Volborth (Gott. 1789); Binterim (Mainz, 1825-32); Rheinwald. (Berl. 1830); Locherer (Frkf. 1832); Miinter (Kopenh. 1828); Borsius (Lugd. B. 1825). For the sources of biblical antiquities, SEE ARCHAEOLOGY, where also will be given a more detailed view of the Christian department of the subject.

## Antist, Vincent Justinian[[@Headword:Antist, Vincent Justinian]]

             a Spanish Dominican, was born at Valencia. He was prior of his order, and died in the year 1599, leaving many works. Among them are, Notes. on the Opuscula of St. Vincent Ferrer: — A Defence of the Images of St. Catherine of Sienna, etc., in Latin: — a Life of St. Vincent Ferre', and lives of some other saints, in Spanish: — a Treatise on the Conception of the Blessed Virgin (Madrid, 1615).

## Antistes[[@Headword:Antistes]]

             This title appears to have been common to bishops and presbyters in the early Church. As the name sacerdos is common to both estates in respect to the offices of divine service, which were performed by both, so in respect of the government of the Church in which they were associated, we find them designated alike-sometimes as "presbyters," as marking their age and dignity; sometimes' in respect of their "cure" or charge, as "antistites" praepositi. For example, in the first canon of the Council of Antioch, A.D. 341, the bishop and presbyter are both expressly: classed together thus, and the' corresponding title of "antistites" is evidently extended to the second order of the ministry by St. Augustine. This usage of the word agrees with that of archisynagogus in the Jewish synagogue, and may have been suggested by it.

## Antisthenes[[@Headword:Antisthenes]]

             the founder of the Cynics, was the son of Antisthenes, an Athenian. He flourished B.C. 366. In his youth he fought at Tanagra (B.C. 426), and was a disciple first of Gorgias, and then of Socrates, whom he followed until his death. He is said to have been instrumental in securing the punishment of the persecutors of the latter philosopher. He taught in the Cynosarges, a gymnasium for the use of Athenians born of foreign mothers, near the Temple of Hercules. From this circumstance some derive the name Cynic, while others derive it from κύων, a dog, on account, of the habits of the sect. He died at Athens at the age of seventy. His writings were very numerous, chiefly dialogues.  His philosophical system pertained chiefly to ethics. The wise man, he claimed, conforms his acts to perfect virtue; and pleasure is not only unnecessary to him, but a positive evil. He is said to have held that pain and infamy are blessings. He did not, however, contemn the pleasures which- spring from the soul, and the enjoyments of a wisely chosen friendship. The aim of the true man must be to become, as far as possible, independent of everything outside, using it as needful, but not desiring it as a gratification. Such a mastery of self he called virtue, and it was enough for happiness. Once attained, it can never be lost. Antisthenes did not encourage the formality of a school, and even drove away the curious and enthusiastic with his staff except Diogenes, who would not go away; but he taught many by his example and by his sarcastic words. The Cynic adopted a peculiar garb; at first, perhaps, for reasons of economy, but subsequently as a symbol of his profession. "A rough cloak, which could be doubled to counterfeit an inner garment," and served the purpose of a night covering; a wallet, in which provisions could be carried; a staff to support his steps, and perhaps something from which to drink, constituted the property of the barefooted Cynic; arid to these was afterwards added a long beard." The followers of Antisthenes lived on the alms of the public, and wandered from place to place. Many of their habits were decidedly indecent. Whatever they had to do, they deemed it their duty to do in public; for the wise man is a citizen of the world, and not of a particular city. Some of the Cynics even maintained the advisability of a community of wives. Antisthenes was a voluminous writer; his works, according to Diogenes Laertius, filled ten volumes. Of these scarcely anything is left. The fragments which remain have been collected by Winckelmann (Antisthenes, Fragmenta [Turici, 18423), and this small work, with the account of him given in Ritter, Gesch. der Philosophie (vii, 4), will supply all the information that can be desired. See Smith, Dict. of Greek and Rom. Biog. and Mythol. s.v.; Encyclop. Brit. (9th ed.), s.v.

## Antisupernaturalists[[@Headword:Antisupernaturalists]]

             those who endeavor to subtract from the character of Christ and Christianity all that is miraculous and supernatural, thus reducing everything within the limits of human reason, and what is accordant with the ordinary operations of nature. SEE RATIONALISM.

## Antitactae[[@Headword:Antitactae]]

             (q. d. ἀντιτακταί, from ἀντιτάσσω, to resist), the Antinomian branch of the Gnostics. Gnosticism regarded matter as absolutely evil, and the body as the seat and source of evil. Gnostic morality, therefore, consisted in the mortification of the body. One class of Gnostic sects tried to attain this end by means of rigorous asceticism, SEE ENCRATITES, the other by wilfully abusing it for debauchery. The latter class bore the collective name Antitactae, as they considered the law as not obligatory for them, and intended to show their contempt of the law, and of the Demiurgos, the author of matter, and, consequently, of evil, by purposely transgressing the commandments of the law. To this class belong the Carpocratians, Basilidians, and others. Whether any particular sect ever bore the name Antitactae is still controverted.Neander, Ch. Hist. 1, 451. See GNOSTICISM.

## Antithgos[[@Headword:Antithgos]]

             (ἀντίθεος, opposed to God), a Greek epithet for Satan.

## Antitrinitarians[[@Headword:Antitrinitarians]]

             a general name either applied to all who oppose the doctrine of the Trinity (q.v.), or, in a more restricted sense, to the opponents of the Trinity in the first three centuries of the Christian Church and to those of the 16th century.

I. The Antitrinitarians of the ancient church, before the Council of Nice, were generally called Monarchians (q.v.). They may be divided into two classes: the rationalistic or dynamic, who denied the divinity of Christ, regarding him merely as a man filled with divine power, and the Patripassians (q.v.), who identified the Son with the Father, or admitted at most only a modal Trinity. The first class had its representatives even in the Apostolical Church, for Cerinthus (q.v.) taught that the origin of Jesus was merely human; and the Ebionites, though differing on some doctrinal points, agreed in denying the divinity of Christ, one class regarding him as the son of Mary and Joseph, while the others, although looking upon him as born of the Virgin through the Holy Ghost, and acknowledging him to be a superhuman being, yet denied his divinity. The Magi (about 170) rejected the doctrine of the Logos and the Gospel of John. Theodotus the Elder, or the Tanner, was excommunicated about 200 by Bishop Victor, of Rome, for teaching that Christ was begotten in a miraculous way, but otherwise a man, without any superiority to others except that of righteousness. From the sect founded by him proceeded Theodotus the Younger, or the Money-broker, who advocated, but at the same time modified the views of the elder Theodotus. He maintained that the “Logos” dwelt in Melchizedek to a higher degree than in Christ, and thus became the founder of the Melchizedecians. Of greater influence than the heretics thus far named was Artemon (q.v.), who was also excluded from the Church of Rome for maintaining that the established doctrine of the church had always been that Christ was only a man, until Bishop Zephyrinus, of Rome, had introduced the newer doctrine of his divinity. Artemon also admitted the superhuman origin of Christ, but denied that he was superior to the prophets except by virtue. The most important of the representatives of this class of early Antitrinitarians is Paul of Samosata, bishop of Antioch, who was deposed for heresy in 269. He maintained that Christ, as a man, was begotten by the Holy Ghost; that the “Logos” which then began personally to exist dwelt in Christ as a divine power, by the use of which be rose above all other men, and became participant of divinity, which, therefore, was for him a moral, not a natural dignity.

The first representatives of the second class of the early Antitrinitarians was Praxeas (q.v.), a confessor in the time of Marcus Aurelius, and a prominent opponent of the Montanists. He taught that the Father himself descended into the Virgin, that he was born from her, and suffered, and that he (the Father) himself was Christ; that only in so far as he assumed flesh in Jesus he was called Son; that he was not, personally or otherwise, different from the Son, “but made himself the Son” (ipse se sibi filium fecit), and that he suf fered in the Son (pater compassus est filio). His adherents, therefore, were called “Patripassians.” Noetus (q.v.) of Smyrna, and probably a presbyter of Ephesus, was excluded about 230 from his church as a Patripassian. He denied this charge, and we are not fully informed about the peculiar kind of Monarchianism to which he was attached. Callistus, bishop of Rome, is also said to have belonged to this class. Beryllus of Bostra (q.v.) denied that Christ had any personal existence before his incarnation, or that there was in Christ a divine nature distinct from that of his Father, but he conceded that the Godhead of the Father dwelt in the person of Jesus. Under the instruction of Origen, he repudiated his views at the Synod of Bostra in 244. The views of Beryllus were further developed by Sabellius (q.v.), a presbyter of Ptolemais (250-

260). According to him, God is an absolute, undivided unity (μονας), and the “Logos” is the self-revelation of God in the world. The Father reveals himself as God when he gives the law, as Son when he becomes man in Christ, and as Holy Spirit when he inspires the hearts of the believers.

II. The Middle Ages. — There are few traces of Antitrinitarian doctrines in the church history of the Middle Ages. Amalric of Bena, and his disciple, David of Dinanto, regarded the names of Father, Son, and Holy Ghost as expressions for three different ages of the world. The Paulicians, the Catharists, and some other sects, revived, with other Gnostic and Manichaean heresies, also those concerning the Trinity.

III. The Time of the Reformation. — The rationalistic element, concealed and suppressed by the Church of Rome, came to the surface naturally at the period of the Reformation. The Anabaptist attack on practical points coincided in time, and partly in the men themselves, with the theoretical attack on the orthodox doctrine of the Trinity. To the first Antitrinitarians of this period belongs Johannes Denk (died 1528), who regarded the “Logos” as the totality of all human souls, which received its highest development in Jesus. He denied consistently the pre-existence of the Logos, the divinity of Christ, and the Trinity. Hetzer, who was executed at Basel in 1529, seems to have been a disciple of Denk. Campanus, who died in prison at Cleves, was more attached to Arian views. He regarded the relation of the Father to the “Logos” as a kind of marital relation, and the Holy Ghost as an impersonal emanation from both. The views of David Georgs or Joris, of Delft, in Holland, were intermediate between Sabellianism and the Pantheism of Amalric of Bena. He regarded God as an undivided unity and as impersonal, but as having become man in three persons, Moses, Elias, Christ or Moses, Christ, David (himself), corresponding to three ages of the world. Servetus, who was burned in 1529, sought to unite Sabellianism with the teachings of Paul of Samosata. God, as undivided unity, is the Father; as descending upon the man Jesus, he is the “Logos;” Jesus, pervaded by the “Logos,” is the Son; God, as the power which penetrates all creatures, and especially the human soul, is called the Holy Ghost. Later he modified his views, and represented God as the essence of all things; the Logos as the self-revelation of God, and including within himself the ideas of all other things; and the Holy Ghost as the self-communication of God to the creatures, and as identical with the world-soul. All the Antitrinitarians of this period thus far mentioned were more or less addicted to a pantheistic mysticism, and in their views concerning the Trinity agreed more with Sabellius than with Arius. One of the first prominent representatives of a rationalistic Antitrinitarianism was Gribaldo, a learned Italian jurist, who maintained that the Son was another God of the same nature, but derived from the Father. This doctrine of three gods of unequal rank was completed by Gentilis, a Calabrian. The adhea rents of Antitrinitarian views in the Reformed Church of Poland were expelled in 1565, and have since been known as Unitarians (q.v.).

They honored Jesus simply as a man, but one who was richly endowed by God, and exalted for dominion over the whole world. Most of them paid adoration to him. The Unitarians were organized as a community, and received a complete system of doctrine from Faustus Socinus (q.v.), who carried out the views first set forth by his uncle, Lselius Socinus, an Italian nobleman. The principal article of his system was an attempt at an accommodation between different parties by the doctrine that, although Jesus was born a mere man, he was nevertheless without any earthly father, and was wonderfully endowed by God; was taken up into heaven, and the reward of his life was deified, that he might be a mediator to bring man, alienated from God by sin, to the knowledge and grace of God, and that he might reign as the king of his people in all periods of time. The Freethinkers, Deists, and Rationalists were, of course, all Antitrinitarians. In Germany, Seebach and Dippel were prominent by their opposition to the doctrine of the Trinity; in England, Whiston, Clarke, Lindsey, and Priestly. Owing especially to this influence, Unitarian congregations were organized in England at the close of the 18th century. In the United States the spreading of Rationalism, especially among the Congregationalists, led, in 1815, to a formal separation, and the organization of a Unitarian denomination. With them another religious denomination, who simply call themselves Christians, as well as the Universalists, and a seceding portion of the Society of Friends (the “Hicksites”), agree in the distinctive article of their faith. Swedenborg substituted for the doctrine of the Trinity a threefold revelation of the one God, who was obliged to become man that he might give a human character to the doctrines of faith, and drive back the powers of hell. Several denominations, as the Disciples, Mennonites, Quakers, and others, without rejecting the divinity of Christ, or explaining his relation to the Father, are opposed to the expression Trinity, as not being used by the Bible.

In Germany, Sabellianism has found many admirers in the school of speculative theology. Schleiermacher, in particular, was of opinion that Sabellianism both avoided the difficulties of the church doctrine, which he regarded as insoluble, and yet satisfied the natural desire of the Christian to attribute to Christ the highest predicate without endangering Monotheism (Chiistliche Glaubenslehre, 2d ed. 2:532). Many new attempts were made to advocate a Trinitarian idea of God in a sense entirely different from that of the church doctrine. We refer to them more fully in the article TRINITY SEE TRINITY . See Lange, Geschwchte der Unitarier vor der nic. Synode (Leipz. 1831, 8vo); Bock, Historia Antitrinitariorum (Koenigsberg, 1774-

84, 2 vols. 8vo); Trechsel, Die Protestant. Antitrin. vor F. Socin (Heidelb. 1839, 1844, 2 vols. 8vo); Hagenbach, Hist. of Doctrines, 1, 131; 2:210, 328, 478; Wallace, Antitrin. Biog. (Lond. 1850, 3 vols. 8vo); Shedd, Hist. of Doctrines, 1, 254 sq.; Schaff, Ch. Hist. 1, 287 sq. SEE CHRISTOLOGY.

## Antitype[[@Headword:Antitype]]

             that which answers to a type or figure. The corresponding Greek word,

ἀντίτυπος, occurs twice in the New Testament (Heb 9:24; 1Pe 3:21), where it is rendered “figure” (q.v.). A type, in its primary and literal meaning, simply denotes a rough draught, or less accurate model, from which a more perfect image is made; but in the sacred and theological sense of the term, a type may be defined to be a symbol of something future and distant, or an example prepared and evidently designed by God to prefigure that future thing. What is thus prefigured is called the antitype. SEE TYPE.

## Antliff, William, D.D[[@Headword:Antliff, William, D.D]]

             a prominent minister of the English Primitive Methodist Conference, was born in 1813. In his seventeenth year he began to preach. He held nearly all the positions of honor it was in the power of his denomination to bestow. From 1862 to 1867 he was Connectional Editor, and at the request of the conference he wrote an excellent biography of Hugh Bourne. He was twice president of the conference. For some time he was principal of the Sunderland Institute. He died in December 1884. See Christian Guardian, December 17, 1884.

## Antoine, Nicole[[@Headword:Antoine, Nicole]]

             an apostate from Christianity to Judaism, was born at St. Brieu in 1600, and joined early the Reformed Church. A few years later he applied for admission among the Jews, but in vain. Having returned to Geneva, he became a teacher, and afterward Reformed pastor, at Divonne, where he preached only on texts from the Old Testament, rarely mentioning the name of Jesus, and professing strange opinions about him. He fell for some time into insanity, and, having recovered, acknowledged again his faith in Judaism. He was accused at Geneva of blasphemy, and burned in 1632. — Pierer, Univ. — Lexikon, s.v.

## Antoine, Paul Gabriel[[@Headword:Antoine, Paul Gabriel]]

             a French Jesuit, was born Jan. 21, 1679, at Luneville, in Lorraine. He joined his order in. 1711, lectured on theology and philosophy at Pont-a- Mousson, and died Jan. 22, 1743. He wrote, Theologia Moralis (Nancy, 1731, and often, 3 vols.) :Theologia Universa Dogmatica (ibid. 1735, 7 vols.):Lectures Chretiennes par Forme de Meditation sur les Grandes Verites de la Foi (ibid. 1736) :--Demonstration dela Vlirite de la Religion Chretienme et Catholique (ibid. 1739). See Calmet, Bibliotheque Lorraine (Nancy, 1750); Chevrier, Memoires pour servir a l'Histoire des Hommes Illustres de Lorraine (Brussels, 1754). (B. P.)

## Antoli, Jacob Bar-Samson[[@Headword:Antoli, Jacob Bar-Samson]]

             a Spanish rabbi, was born in the kingdom of Naples during the reign of the emperor Frederick, in the first half of the 13th century. He was son-in-law of Samuel ibn-Tibbon, the celebrated translator of the works of Maimonides. Antoli distinguished himself in the crowd of Rabbinical commentators, in that he strengthened himself by the study of philosophy;  but this was considered a dangerous innovation, and called forth violent opposition, for the most part, from his colaborers. He died in 1232. He wrote, Malmad Mattalmidini, containing philosophical sketches of the Pentateuch, which have been partially preserved in MS. in the Vatican :- Matzreph Lakeseph, a Hebrew translation of the Prcedicamenta of Aristotle: Sepher Melitaa; this is ,a translation of the Arabic commentary of AvFtrroes upon Aristotle:--a Hebrew translation of the ,A'tabic work of Alfragan, entitled Elements of Astronomy. He also prepared other translations. See., Hoefer, Nouv. Biog. Generale, s.v.; First, Biblioth. Jud. i, 46.

## Antolinez, Don Joss[[@Headword:Antolinez, Don Joss]]

             a Spanish historical and portrait painter, was born at Seville in 1639, and studied under Donl Francisco Rizi. There are two fine pictures by this master in the Church of La Magdalena at Madrid, representing the Miraculous Conception and the Good Shepherd. He died in Madrid in 1676.

## Antolinus, St[[@Headword:Antolinus, St]]

             a martyr of Auvergne, who suffered under Chrocus, one of the German kings of Pomerania, about 266.-Landon, Eccles. Dict. s.v.

## Anton, Karl[[@Headword:Anton, Karl]]

             a convert from Judaism, and lector of Jewish literature at the Helmstadt University, was born at Mitau, in Courland, Sept. 11,1722. He descended from a very learned family, to which belonged Bartetora, the Cabalist Vital, and L. Heller. His teacher was the famous Eibeschitz, whose lectures he attended at Prague, and for whom he not only preserved a grateful heart, but wrote in his favor when accused of heresy. In the year 1748 he embraced -Christianity, taking the name Karl Anton instead of his former Jewish name, Moses Gerson Kohen. The Jewish historian Dr. Gratz, in his partisan manner, especially when referring to Hebrew Christians, speaks of Anton as of having embraced Christianity out of worldly interests, without bringing any proof to make his assertion good. Anton--the date of whose death we cannot give-wrote, Nachrichten von dem falschen Messias Sabbathai Zewi (Wolfenbiittel, 1752):-Einleitung in die judischen Rechte (Brunswick, 1756):--Wahre Griinde welche einen Juden zu Jesum Christum fuhren kennen (Helmst. 1753)':-Entwvurfder Erkldrung  judischer Gebrduche (Brunswick, 17 .. 8, etc.). See First, Biblioth. Jud. i, 46 sq.; A. Furst, Karl Anton, in Saat auf Hoffnung (ed. Delitzsch, 1871), p. 214 sq. (B. P.)

## Anton, Konrad Gottlob[[@Headword:Anton, Konrad Gottlob]]

             professor of Oriental languages at Wittenberg, was born in 1745, and died July 4,1814. He published, Rationem Prophetias Messianas Interpretandi Certissimam Nostreque Etati Accommodatissimam Exponit (Dessau, 1786):-Abhandlung von der alten hebrdischen Tonkunst, a treatise published in Paulus's Neues Repertorinum, iii, 36 sq., in which he regards the accents as musical notes, according to which the melody of Hebrew hymns is to be decided. This idea he further developed in his musical exposition of the Song of Songs, Salomonis Carmen Melicum (Viteb. and Lips. i800 ). Besides, he wrote De Verisimillima Librum Jone Interpretandi Ratione (1794), and Nova Loci 1Sa 6:19 Interpretandi Ratio (1780). See the biography in the Programm published by his son, Karl Gottlieb Anton (Girlitz, 1816); Rosenmuller, Handbuch fur die Lit., bibl. Kritik u. Exegese, 4:146; Allgemeine deutsche Biographie, s.v.; Winer, Handbuch der theol. Lit. i, 80, 215; Steinschneider, Bibl. Handbuch, No. 126, 127. (B.P.)

## Anton, Paul[[@Headword:Anton, Paul]]

             a Protestant theologian of Germany, was born in 1661 at Hirschfeld, in Upper Lusatia. He studied at Leipsic; accompanied, in 1687, prince Friedrich August of Saxony on his tour through France, Spailn, Portugal, and Italy; was appointed, in 1689, superintendent at Rochlitz, and in. 1692 court-preacher at Eisemiach; at the suggestion of Spener he was called, in 1695,-to Halle as professor of theology and member of the Magdeburg Consistory; and died in 1730. He was one of the founders of the Pietistic School at Halle; where he had labored together with the famous Franke. Of his writings, the most important is his Collegium Antitheticum (edited by Schwentzel in 1732). See Herzog, Real-Encyklop. s.v.; Lichtenberger, Encyclopedie des Sciences Religieuses, s.v. (B. P.)

## Anton, Ulrioh, Duke Of Brunswick[[@Headword:Anton, Ulrioh, Duke Of Brunswick]]

             was born Oct. 4, 1633, and studied at Helmstaldt. He was a very learned man, pupil of two of the most distinguished scholars of the day, and a good and pious sovereign. The stain in his career is that in extreme oldage he  embraced the Roman Catholic religion, avowedly from political motives, and then again reverted to Lutheranism on his death-bed. But except for this inconsistency, he deserved and enjoyed the esteem of his people. He died March 27,1714. He wrote several hymns, which are extremely good, graceful in form, and deep in feeling, and have become very well known, viz., Wer Geduld und Denzuth liebet (Engl. transl. in Winkworth's Christian Singers, p. 225, "Patience and humility"):--Nach dir, o Herr verlanget mich (Engl. transl. in Lyra Germ. i, 145, "O God, I long thy light to see"):- Nun tret' ich wieder aus der Ruh' (ibid. p. 220, " Once more from rest I rise again"):— Lass dich, Gott, du verlassener (ibid. p. 159, "Leave all to God"). See Koch, Gesch. des deutschen Kirchenliedes, iii, 537 sq. (B. P.)

## Antonelli, Giacomo[[@Headword:Antonelli, Giacomo]]

             an Italian cardinal and statesman, was born at Sonnino, on the Neapolitian frontier, April 2, 1806. Though of an ancient family, he was the son of a herdsman. and was educated at the Grand Seminary of Rome, where he attracted the attention of Gregory XVI, who raised him to the prelacy and appointed him to several important offices, and in 1845 to that of minister of finance. After the accession of Pius IX, he became cardinal, June 12, 1847, and in 1848 prime-minister, in which position he won at first the- favor of the popular party. After the assassination of the pope's political adviser, Rossi, Antonelli urged Pius IX to leave Rome, and joined him at Gaeta in November, 1848, where he conducted the negotiations which resulted in the pope's return to his capital under the protection of the French army, April 12, 1850. He now became secretary of foreign affairs, and maintained a conservative policy, to the great exasperation of the Liberals. He, however, maintained his position against his opponents, and did all in his power to stem the tide of events in Italy. In 1867 he became curator ad interim of the University of Rome. After the death of cardinal Ugolino, he became dean of the Order of Cardinal Deacons in January, 1868. He remonstrated against the success of Victor Emmanuel, who entered Rome formally Nov. 21,1871. After the (Ecumenical Council of 1870, he came prominently forward in defence of papal interests. He died Nov. 6, 1876.

## Antonelli, Giovanni Carlo[[@Headword:Antonelli, Giovanni Carlo]]

             an Italian bishop, was born in 1690. He belonged to a noble family of Velletri. Having entered the priesthood, he gained the favor of Alexander Borgia, who made him apostolic prothonotary about 1723. He afterwards became general auditor of the nunciature in Saxony. Returning to Rome in 1730, he aspired to the episcopacy; but the intrigues which he witnessed caused him to retire to Velletri, where he still found enemies. Finally he became bishop of that place in 1752. He died in 1769. He wrote Epistola ad Polyarchum, on the occasion of a celebration given on the election of Clement XII. His other writings are unpublished. See .Hoefer, Nouv. Biog. Generale, s.v.

## Antonelli, Leonardo[[@Headword:Antonelli, Leonardo]]

             cardinal-bishop of Velletri and Ostia, and dean of the Sacred College, was born at Sinigaglia, Nov. 6, 1730. His attachment to the Jesuits met with opposition from pope; Clement XIV, who had abolished this order. It has been said of Antonelli that he came into the world a hundred years too late. Acting as if Europe were still under the temporal and spiritual power of the pope, he fulfilled the functions of prefect of the Propaganda with all the bias of a Roman- prelate of the 13th century. During the French Revolution he was one of the chiefs of the assembly of the State, and proposed, in concert with the fiscal Barbieri, more extreme measures. In the meantime, he supported the vote of Jan. 15, 1791, for the sanction of the civil constitution of the clergy, decreed by the National Assembly of France, July 12, 1790. In 1800 he concurred in the election of Pius VII, and accompanied that pontiff on his voyage to Paris in 1804. He was driven from Rome in 1808 by the French, but was conveyed to Spoleto, and died at Sinigaglia, Jan. 23, 1811. In his youth he had written the pope's brief of interdiction of the duke of Parma, which gave to Voltaire the idea of a piquant article entitled Le Royaume mis en Interdit. Nevertheless, his letter to the bishops of Ireland showed that he held the same opinions of intolerance that were ascribed to him earlier. See Hoefer, Nouv. Biog. Generale, s.v.

## Antonia[[@Headword:Antonia]]

             (a frequent Roman name, fem. of ANTONIUS), the name of two females mentioned by Josephus.

1. The mother of Germanicus and Claudius (afterward emperor); she loaned Herod Agrippa money to retrieve his credit with Tiberius (Josephus, Ant. 18, 6, 4). She was a woman of eminent virtue (ib. 6). She was born about B.C. 36, and lived to see the accession of her grandson Caligula (see Smith's Dict. of Class. Ant. s.v.).

2. A daughter of the Emperor Claudius by Petina (Josephus, War, 2, 12, 7). Nero had her put to death on a charge of treason, after her refusal to marry him (Suet. Claud. 27; Ner. 35; Tacit. Ann. 12, 2; 13:23; 15:53; Dio Cass. 9:5).

Antonia

(Α᾿ντωνία, from Antony), a fortress in Jerusalem, on the north side of the area of the Temple, often mentioned by Josephus in his account of the later wars of the Jews. It was originally built by the Maccabees, under the name of Baris, and was afterward rebuilt with great strength and splendor by the first Herod (Josephus, Ant. 15, 11). In a more particular description Josephus states (War, 5,5, 8) that the fortress stood upon a rock or hill fifty cubits high, at the north-west corner of the temple area, above which its wall rose to the height of forty cubits. Within it had the extent and appearance of a palace, being divided into apartments of every kind, with galleries and baths, and broad halls or barracks for soldiers; so that, as having every thing necessary within itself, it seemed a city, while in magnificence it resembled a palace. At each of the four corners was a tower. Three of these were fifty cubits high; but the fourth, at the south- east corner, was seventy cubits high, and overlooked the whole temple, with its courts. The fortress communicated with the northern and western porticoes of the temple area, and had flights of stairs descending into both, by which the garrison could at any time enter the courts of the Temple and prevent tumults. On the north it was separated from the hill Bezetha by a deep trench, lest it should be approachable from that quarter, and the depth of the trench added much to the apparent elevation of the towers (War, 5,4, 2).

This fortress is called ἡ παρεμβολή in the New Testament (Act 21:34; Act 21:37), and is the “castle” into which Paul was carried from the Temple by the soldiers, from the stairs of which he addressed the people collected in the adjacent court (Act 21:31-40). Dr. Robinson (Researches, 1, 422) conceives that the deep and otherwise inexplicable excavation called “the pool of Bethesda” was part of the trench below the north wall of this fortress; in which case, as he remarks, its extent must have been much more considerable than has usually been supposed. SEE JERUSALEM.

## Antonia, St[[@Headword:Antonia, St]]

             a virgin, who suffered martyrdom in Numidia with Sts. James, Marianus, and others in A.D. 259, under Valerian. See Ruinart, p. 224, 228. Landon, Eccles. Diet. s.v.

## Antoniano, Silvio[[@Headword:Antoniano, Silvio]]

             an Italian cardinal, was born at Rome, Dec. 31, 1540. Son of a cloth- dealer, he at first applied himself to the study of the fine arts, and obtained the name of II Poetino. He gained by his talents the favor of Hercules II, duke of Ferrara, who appointed him, at the age of sixteen, professor of eloquence at Ferrara. At the death of his patron, he was called to Rome in 1559 by Pius IV, who made him secretary of cardinal Charles Borromeo. While acting in this capacity he wrote the Acts of the Council of Milan, and thereby gained a number of friends and patrons. Afterwards he was appointed professor of belles-lettres in the College of Sapienza at Rome. His lectures were brilliant, and it is said that on the day when he commenced the explanation of Cicero's oration Pro Marcello he had twenty-five cardinals in his audience. He was one of the most distinguished members of the Academy of the Vatican, established by cardinal Borromeo. He at length gave up belles-lettres in order to devote himself entirely to the study of philosophy and' theology. He was ordained priest in 1567, and was appointed a little later secretary of the Sacred College. The popes Gregory XIII and Sixtus V confided to him several missions, which he performed successfully. Finally, Clement VIII made him canon of the basilica of the Vatican, and then cardinal, March 3, 1598. He died Aug. 15, 1603. He wrote, Dell' Educazione Cristiana de' Figliuoli Libri Tre (Verona, 1584; republished at Cremona, and then at Naples):-Ornationes Tredecim (published after his death [Rome, 1610] by Joseph Castiglione). His Life is found in this last work. See Hoefer, Nouv. Biog. Generale, s.v.

## Antonians[[@Headword:Antonians]]

             1. A sect of Antinomians in Switzerland, followers of Anton Unternahrer, born a Roman Catholic at Entlebuch, 1761, whose mind seems to have been unsettled. In 1799 he began to hold meetings, and soon after announced himself as the Son of Man.

This he tried to demonstrate in the most singular manner from a number of scriptural passages, from his name, and from circumstances of his body and life. On Good Friday,1802, he appeared, with a number of adherents, before the minster of Berne, proclaiming an impending crisis. He also summoned the government of the canton to appear before him. This led to his arrest and to an investigation, in consequence of which he was sentenced to two years imprisonment. As soon as dismissed from the prison, he again held assemblies in the neighborhood of Thun, was again arrested, and sentenced (April 4. 1805) to life-long banishment from the canton. He then went to Schlipfhelm in the canton of Lucerne, where he was visited by many of his adherents. The government was first inclined to treat him as a monomaniac, but subsequently arrested him, and kept him in prison until his death in 1824. Unternahrer published fifteen small volumes, several of which were printed secretly. All are written in the tone and language of the Bible. He combined the passages of the Bible without any regard to sense and connection, and justified this arbitrariness by saying that the Scriptures were only “fragments,” and that he, as the Man of God, had the mission to put these fragments together in the proper way. Of God he speaks as a personal being, having all the attributes given to him in the Scriptures. Still, his conception is unconsciously pantheistic, inasmuch as he regards him merely as a natural being, without the idea of concrete holiness. He also accepted the doctrine of the Trinity, but thought himself to be the God who became man the second time. Every thing created by God, inclusive of man, with all his natural instincts, was regarded by him as good; the making of any distinction, as between good and evil, he declared to be the work of the devil. According to him, the man who recognises all such distinctions as opposed to the will of God, is redeemed. The redemption of mankind was begun by Christ, and completed by himself (Unternahrer). All institutions of church and state, marriage, property, religious service, sacraments, he denounced and cursed as distinctions taught by the devil. The only religious service he taught consisted in the cultivation of love — in particular, sexual love, without any restraint or distinction whatever. He found adherents in several places, and many continued to believe in him even after his death, expecting that his spirit would appear again in another form. In Amsoldingen, his former place of residence, the sect was suppressed in 1805. In Wohlen, near Berne, and several adjoining communities, a certain Bendicht Schori —became the center of the sect. They were summoned before the courts in 1830, but dismissed with a moderate fine, and still exist. Another branch of the sect existed in the community of Gsteig, near Interlachen, under the leadership of Christ. Michel. The courts several times proceeded a-rainst this branch (1821, 1830, and 1840), and in 1841 Michel and others were sentenced to five years' imprisonment. Traces and branches of this sect, it is said, may also still be found in the cantons of Lucerne, Aargau, and Zurich. (See Zyro, Chr. Michel und seine Anhanger, in Trechsel's Beitrdge zur Geschichte der Schweiz. reform. Kirche). Herzog, 1, 410.

2. The name of several orders. SEE ANTHONY, ORDERS OF.

## Antonianus[[@Headword:Antonianus]]

             a bishop who wrote (A.D. 252) to Cyprian to assure him of his adherence to him and Cornelius against Novatian. He was afterwards much shaken by a letter from Novatian defending his doctrine and accusing pope Cornelius of laxity. Cyprian seems, however, to have convinced him of the excellence of Cornelius's life and policy as well as of the danger of Novatian's rigor.

## Antonianus, Johannnes[[@Headword:Antonianus, Johannnes]]

             a Dutch Dominican of Nimeguen, was born in the first half of the 16th century, and died in 1588. He wrote several works highly esteemed by the. fathers of the Church, of which the following are some of the principal ones: Liber Gregorii, Episce Nysseni, de Creatione Hominis; Supplementum Hextemeri Basilii Magni, Interprete Dionysio Romano exiguo, nune primum typis 'excusum (Cologne, 1537): Paulini Nolani quotquot Exstant Opera Omnia, H. Grcevii studio restituta et illustrata (ibid. 1560):EXistolarum D. Hieronyni Decas I, ab Henrico Grcevio Priore quondam suo recensita et illustrata (Antwerpa 1568). See Hoefer, Nouv. Biog. Generale, s.v.

## Antonides, Theodorus[[@Headword:Antonides, Theodorus]]

             a Dutch theologian, who lived in the first half of the 18th century, wrote commentaries upon the Epistles of St. James, St. Peter, and. St. Jude, and upon the book of Job. See Hoefer, Nouv. Biog. Generale, s.v.

## Antonides, Vincentius[[@Headword:Antonides, Vincentius]]

             a minister of the Reformed (Dutch) Church, was born in Holland (?) in 1670. He was pastor of Bergen, in Friesland, Holland, from about 1695 to 1705, at which time he came to America. He served as pastor in the following places: Bushwick, Flatbush, Flatlands, Brooklyn, New Utrecht, Gravesend, and Jamaica, from 1705 to 1744. He died July 18,1744. He was a gentleman of extensive learning, exemplary piety, kind, benevolent,, and charitable to all; and resigned under all his afflictions, losses, calamities, and misfortunes, which befel him in his own person and family. See Corwil, Manual of the Ref. Church in America (3d ed.), p. 167.

## Antoniewicz, Charles Bolaz[[@Headword:Antoniewicz, Charles Bolaz]]

             a Polish poet and pulpit orator, born at Lemberg, Nov. 6, 1807, died at Obra, Nov. 14, 1852. He early distinguished himself as a poet, and took an active part in the Polish revolution of 1830. After the death of his wife he entered, in 1839, the order of Jesuits,; and at once obtained the reputation of being the most distinguished among the living Polish pulpit orators. His countrymen compared him with Lacordaire (q.v.) and Ventura (q.v.). He had, in particular, great success as an apostle of temperance. Antoniewicz contributed many poetical and theological articles to Polish journals, and also published a number of books, as Sonettes (1828), Bielang (1829), Reminiseences of Polish Convents, etc. A biographical sketch of Antoniewicz, in Polish (“Reminiscences of the Life and the Writings of Antoniewicz”), was published by the priest Ignaz Polkowski (Warsaw, 1861). — Unsere Zeit, 8, 717 sq.

## Antoninus[[@Headword:Antoninus]]

             a martyr, who is said to have suffered either in the fourth or in the seventh century. He has been commemorated at Pamiers, France, since the eighth century, on the 2d of September. — Landon, Eccles. Dictionary, 1, 431.

Antoninus

a priest and martyr of Palestine, who is said to have been present at Caesarea with Zebinus and Germanus, and, together with them, reproached the governor Firmilianus for sacrificing to idols, for which they were put to death. This happened under Galerius Maximiianus. They are commemorated as saints in the Roman Church on the 13th of November.

— Ruinart, p. 327; Landon, Eccles. Dictionary, 1, 432.

## Antoninus Honoratus[[@Headword:Antoninus Honoratus]]

             bishop of Constantina or of Cirta, in Africa. He is chiefly known by a letter of his (A.D. 437) to a Spanish bishop named Arcadius,. and three others, banished by Genseric, king of the Vandals, because they would not embrace Arianism. He exhorts them to suffer patiently for the sake of Jesus Christ. The letter is short, but written in vigorous and even elevated language. It is given in Baronius, Annales, A.D. 437, and in the Bibl. Patrum, 8, 665. — Cave, Hist. Lit. 1, 338; Dupin, Hist. Eccl. Writers, 1, 447; Hoefer, Biog. Generale, 2, 859.

## Antoninus Titus Aurelius Fulvius Bojonius Pius[[@Headword:Antoninus Titus Aurelius Fulvius Bojonius Pius]]

             a Roman emperor, Born Sept. 19, A.D. 86, at a villa near Lanuvium (now Civita-Lavinia), and died at Lorium (now Castel di-Guido), March 7, 161. He was first one of the four administrators of Italy, afterward proconsul of Asia. Adrian having adopted him, he became his successor as Roman emperor, and governor from 138 to 161. He showed himself in every respect one of the greatest and noblest emperors pagan Rome ever had. He was just, mild, liberal, a supporter of science and art, and averse to carrying on war. Under Adrian he saved the lives of many senators whose execution had been ordered, and he prevailed on Adrian himself to desist from committing suicide. The Roman empire greatly prospered under his administration, and neighboring nations frequently chose him as an umpire of their feuds. From him are the celebrated sayings: “I prefer saving one citizen to slaying a thousand enemies,” and “A prince must have no property of his own, but devote every thing to the common weal.” He protected the Christians when the pagans ascribed several public calamities, as the inundation of the Tiber, the earthquake in Greece, conflagrations, etc., to the wrath of the gods, in consequence of the Christians being tolerated. Antoninus forbade all towns in Greece, and especially Larissa, Thessalonica, and Athens, to persecute the Christians. Eusebius (Hist. Eccles. 4, 13) gives a rescript of this emperor to the assembly of deputies of Asia Minor, ordering even the punishment of such as would accuse Christians; but it is doubtful whether this decree is genuine. — Capitolinus, Vita Antonini; Wenck, Divus Pius, sive ad leges imp. Tit. AEl. Anton. Pii Commentarii (Lips. 1804-1805); Gautier de Sibert, Vie d'Antonin; Eichstadt, Exercitationes Antoninianes (Jen. 1821 sq.); Hofner, De edicto Ant. pro Chris. (Argent. 1781); Hegelmaier, In edictum Ant. (Tub. 1776); Wolle, De δεισιδαιμονίᾷ Antionini (Lips. 1730); Keuchen, Anton. P. (Arrst. 1667); Meermann, id. (Haag, 1807); Beykert, De edicto Ant. P. (Argent. 1781); Smith's Dict. of Class. Biog. s.v.

## Antoninus, Marcus Annius Verus Aurelius[[@Headword:Antoninus, Marcus Annius Verus Aurelius]]

             SEE AURELIUS.

Antoninus, archbishop of Florence: his real name was Antonius, but he was called by the diminutive Antoninus on account of his small stature. Born at Florence in 1389, he entered at sixteen years of age the order of St. Dominic, and soon acquired such a reputation that, even when yet quite young, he was intrusted:with the government of various houses of his order, at Cortona, Rome, Naples, Florence, etc., and contributed greatly to its reformation. In 1439 he took part in the Council of Florence. In 1446, Pope Eugenius IV appointed him to the archbishopric of Florence. He died in 1459, and Pius II granted a plenary indulgence of seven years to all persons who kissed his body before it was placed in the tomb! He was canonized in 1523. His works are:

1. Summa Historialis, set, Chronicon Tripartitum; from the creation to the year 1459 (Venice, 1481, Basle, 1491, 5 vols. fol., and elsewhere): —

2. Summa Theologiae moralis, partibus 4 distincta (Venice, 1477, 4 vols.; a new edition, with very copious notes by Father Mamachi, Venice, 1751, 4 vols. 4to): —

3. Summa Confessionalis (Argent. 1492, Venice, 1572): —

4. Annotationes de Donatione Constantmni M.; —

5. Trialogus de Discipulis Emmaunticis; with his Life: —

6. De Virtutibus liaer. His life is given by Echard, De Script. Ord. Prmdicat. 1, 818, and in the Acta Sanctorum, vol. 1:— Cave, Hist. Lit. anno 1444 Landon, Eccles. Dictionary, s.v.; Hoefer, Nouv. Biog. Generale, 2, 859.

## Antoninus, St[[@Headword:Antoninus, St]]

             the patron OF SORRENTO, in Naples, was born in the 8th century, and entered a monastery, observing the rule of Monte-Casino. Upon the death of Bonifacius, he was made abbot of St. Agrippinus. He died Feb. 13, 830, but his festival is observed on the 14th.

## Antonio De Fantis[[@Headword:Antonio De Fantis]]

             a Franciscan of Treviso, was one of the most subtle defenders of the doctrine of Scotus in the 16th century. Besides a Commentary on the first and second of the Sentences, he wrote Tabula Generalis Scoticce Subtilitatis Sectionibus Octo.-Landon, Eccles. Dict. s.v.

## Antonio De Yepez[[@Headword:Antonio De Yepez]]

             a Benedictine, wrote a history of his order in seven decades, and died some time before 1621.

## Antonio Di Federigo[[@Headword:Antonio Di Federigo]]

             an Italian sculptor, lived, according to Vasari, about 1450. He executed three statues for the Cathedral of Sienna, and made some of the works for the external embellishment of the cathedral. In the year 1457 he executed a statue of St. Peter.

## Antonio Fiorentino[[@Headword:Antonio Fiorentino]]

             an Italian architect, who lived about the year 1560, was born at Cava, near Naples. He studied at Rome, established himself at Naples, and built there the Church of Santa Catarina a Formello.

## Antonio Margarita (Malgarita, Or Margalitha)[[@Headword:Antonio Margarita (Malgarita, Or Margalitha)]]

             a German rabbi, lived in the early half of the 16th century. His father presided over the synagogue of Ratisbon. He was converted to Christianity in 1522; became professor of Hebrew at Augsburg, Leipsic, Vienna, and finally at Meissen with Schlegel. His works point clearly to his conversion. He wrote, Der sanz. juidisch Glaub, etc. (Augsburg, 1530, 1531;' Frankfort, 1544-61),, in German; Luther' cites this work with praise:-a work comparing the prophecies of the Old and the New Test. (Vienna, 1534):-Duo priora cap. evang. Matthew Hebraice, cunb Dav. Psalmis, etc. (Leips. 1575). See Hoefer, Nouv. Biog. Generale, s.v.; Furst, Biblioth. Jud. ii, 330.

## Antonio Of Cordova[[@Headword:Antonio Of Cordova]]

             an Observantine monk of the order of St. Francis, who was looked upon in his time as an oracle in theology. He refused the bishopric of Placenza, which was offered to him, and died at Guadalaxara, in New Castile, in 1578, aged ninety-three. Among his works are De Potestate Papae (Venice, 1579, fol.); — Comm. in Regul. S. Francisci (Paris, 1621, 8vo); Quaestiones 4 de Detractione, etc. (Alcala, 1553); Quaestionarium Theologicum lib. v (Venice, 1604, fol.); Commentaria in 4 libros Magistri Sent.; De Indugentiis (Alcala, 1554); De Conceptione B. Virginis.Landon, Eccl. Dct. s.v.

## Antonio of Bitonto[[@Headword:Antonio of Bitonto]]

             in Naples, a Franciscan, was vicar of the province of St. Nicolas of that order, and died in 1459, leaving many works, among them, Sermones  Quadragesimales per Totum Annum (Lyons, 1496):-De Cansis quare Deus fecit Peccabile Genus Humanum (MS.):-Quaestiones in Epistolas et Evangelia Quadragesimalia (Venice, 1538; Lyons, 1569, 4to).Landon, Eccles. Diet. s.v.

## Antonio of Santa Maria[[@Headword:Antonio of Santa Maria]]

             a Franciscan monk and missionary, born at Placentia, Spain, about 1610. He went as missionary to the Philippine Islands, where he taught theology in the monastery of the Discalceats. In 1633 he went to China, and was made superior of the missionaries of his order in that country. For thirty- seven years he labored with great zeal, suffering chains and imprisonment. He preached first in the province of Fokien, then at Nankin, and lastly in Xantung, where. he founded a church. He died in 1670. Among the works which he has left may be mentioned Relatio Sinensium Sectarum; De Controversia Primogenitorum Defunctorum; Confuci Cultus; An Apology for Christianity, in Chinese; A work in Spanish on the Chinese rites (translated into French by the Board of Foreign Missions, and printed at Paris, 1701); A Catechism, in Chinese (Canton, 1660); An Apology for the Dominican and Franciscan Missionaries in China; History of the Venerable Brother Gabriel, of Madelaina, and the Seven Discalceat Franciscans, martyred in Japan; De modo Evangelisandi regnum Dei it Sinico imperio; Tractatus de Sinarum Conversione; Relationes 5 de Conversatione, Progressibus, ac Fructibus Missionariorum discalceatorum in Sinensium imperio; and many other works, chiefly relating to the Chinese missions. — Landon, Eccl. Dict. s.v.

## Antonio of Santa Maria (2)[[@Headword:Antonio of Santa Maria (2)]]

             a Spanish Fran-ciscan, was born at Placentia, in Estremadura, about 1521. Early distinguishing himself in letters, he took the doctor's degree at Salamanca, whence he went to Rome, and was employed in the apostolic chamber. Upon his return he assumed the habit of the Franciscan Discalceates. He-died at Segovia, July 18,,1602, leaving many -:works. See Saint-Antoine, Bibl. Univ. Francis.

## Antonio of Sienna, or of the Conception[[@Headword:Antonio of Sienna, or of the Conception]]

             a Portuguese Dominican, who died in 1586, was the author of the Annals and the Library of Dominicans.

## Antonio of the Holy Spirit[[@Headword:Antonio of the Holy Spirit]]

             a Portuguese monk, of the order of Barefooted Carmelites, and a famous theologian and preacher, who died bishop of Angola, in Upper Ethiopia, in 1667. He left many treatises, printed at Lyons, in five vols. fol. — Richard and Giraud, Biblioth. Sacree, cited by Landon, s.v.

## Antonio, Augustine[[@Headword:Antonio, Augustine]]

             of Saragossa, in Aragon, son of the vice-chancellor of that kingdom; studied at Salamanca, whence he passed into Italy, and made himself master of law, ecclesiastical history, languages, etc. At twenty-five years of age he published Emendittiones et Opiniones Juris Civilis. Paul III made him auditor of the Rota; and Julius, his successor, sent him as legate into England when Philip of Spain went there to marry Queen Mary. He was made successively bishop of Alifa in 1556, and Lerida in 1561, and lastly, in 1576, archbishop of Tarragona, which dignity he held till his death in 1586. Baluze has given a list of his works at the end of his Treatise on the Correction of Gratian, which is the most considerable of his writings. — Dupin, Hist. of Eccl. Writers, 3, 743; Landon, Eccles. Dict. s.v.

## Antonio, Juan[[@Headword:Antonio, Juan]]

             a Franciscan of Salamanca, ex-definitor and ex-guardian of the Franciscan Discalceats of St. Paul, also censor of the supreme tribunal of the Inquisition, and general historian of the entire order of Franciscans. He wrote Bibliotheca Minorum Discalceatorum (Salaman. 1728, 4to): — (Chronicas de Franciscanos della Provincia de S. Paulo en Castilla (tom. 1, Salaman. 1727; tom. 2, Madrid, 1729, fol.): Bibliotheca Universa Franciscana (3 tom. Mad. 1732). — Richard and Giraud, Biblioth. Sacree, cited by Landon, s.v.

## Antonio, Nicola[[@Headword:Antonio, Nicola]]

             a Spanish bibliographer, was knight of the order of St. Iago, and canon of Seville, where he was born, in 1617. He studied at Salamanca, and afterwards travelled to Rome as envoy of the king of Spain. While there, pope Alexander VII made him canon of the Cathedral of Seville, the income arising from which appointment he spent entirely in amassing a splendid library of more than thirty thousand volumes, by the aid of which he compiled his well-known Bibliotheca, or library of Spanish writers, in Latin (vol. iii and 4, Rome, 1672; vol. i and ii, ibid. 1696). A few treatises by him were collected (Antwerp, 1659). He died in Spain in 1684.

## Antonius[[@Headword:Antonius]]

             (a frequent Roman name), the name of several men in Josephus. SEE ANTONY.

1. LUCIUS, third son of Marcus Antonius Creticus, and younger brother of Marc Antony, became tribune in B.C. 44, and consul in B.C. 41. Upon the death of Julius Caesar, he actively supported his brother's cause as triumvir (Dion Cass. 48:5); but in the issue he was besieged in Perusia, and forced to surrender, B.C. 40. He was shortly afterward appointed to the command of Iberia, after which we hear no more of him (Smith, Dict. of Class. Biog. s.v. Antonius, 14). Cicero describes him as infamous (Php 3:12; Php 5:7, 11; Php 12:8, etc.), but with exaggeration (Drumann, Gesch. Roms, p. 527). His decree as “Roman vice-quaestor and vice-praetor” to the Sardians in favor of the Jews is recited by Josephus (Ant. 14, 10, 17).

2. MARCUS (surnamed PRIMUS) a native of Tolosa, in Gaul, received in his boyhood the epithet of Beko, i.e. in Gallic a cock's beak (Suetonius, Vitell. 18; Martial, 9:10). He afterward went to Rome, and rose to the dignity of senator; but, having been degraded for forgery, he was banished (Tacit. Ann. 14, 40). After the death of Nero (A.D 68), he was restored to his former rank by Galba, and appointed to the command of the seventh legion in Pannonia. When the fortunes of Vitellius began to fail (A.D. 68), Antonius was one of the first generals of Europe to declare in favor of Vespasian, to whom he subsequently rendered the most important military services (Smith's Dict. of Class. Biog. s.v. Primus). His dispossession of the forces of Vitellius from Rome is related by Josephus (War, 4, 11, 2 and 3). His haughty behavior in consequence, however, appears thenceforth to have left him in. comparative obscurity (Tacit. Hist. 2, 86; Dio Cass. 65:9-18).

3. A captain of the Roman garrison at Ascalon, attacked by the Jews in the beginning of the final struggle (Joseph. War, 3, 2, 1). It is uncertain whether he was the same with the centurion who lost his life during the siege of Jotapata by the treachery of one of the Jews who had fled into the neighboring caves (ib.3, 7, 35).

## Antonius (2)[[@Headword:Antonius (2)]]

             a martyr of the 14th century, who, with his brother, abandoned Paganism for Christianity in Lithuania. The grand-duke Olgar made vain efforts to induce the brothers to abjure Christianity, and finally ordered them to be tortured and hung. They are celebrated as martyrs in the Roman Church April 14. — Acta Sanctorum, April 14; Hoefer, Biog. Generale, 2, 823.

## Antonius (3)[[@Headword:Antonius (3)]]

             a Christian poet of the 3d century, is the author of Carmen Adversus Gentes, which consists of two parts, the first treating of the vanity of heathenism, the second of the truth of Christianity. The first edition of this poem was published by Muratori, in his Anecdota, volume 1 (Milan, 1697), and in Opera S. Paulini (Verona, 1736), where it is erroneously ascribed to Paiulinus of Nola. Other editions are given in Gallandi, Biblioth. volume 3; Migne, Patrol. Lat. volume 5. See Schmid. in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Antonius A Matre Dei[[@Headword:Antonius A Matre Dei]]

             a name common to two Carmelites.

1. The first lived about the beginning of the 16th century at Alcala, and is the author, of Collegii. Complutensis Discalceatorum Fratrum Ordinis B. Marice de Monte Carmeli Disputationes, I. In Octo Libros Physicorum Aristotelis; II. In Duos Libros de Generatione et Conceptione seu de Ortu et Interitu; III. In Tres Libros Aristotelis de Anima.. See Hurter, Nomenclator. 1:697; Peters, in Wetzer u. Welte's Kirchenlexikon, s.v.

2. He lived in the second half of the 17th century, and was professor of theology in the college of his order at Salamanca. He is the author of Praeludia Isagogica ad Sacrorum Bibliorum Intelligentiam, etc. (Leyden, 1669), See Kaulen, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.).

## Antonius De Dominis[[@Headword:Antonius De Dominis]]

             SEE DOMINIS.

## Antonius De Rosellis[[@Headword:Antonius De Rosellis]]

             SEE ANTHONY.

## Antonius Margarita[[@Headword:Antonius Margarita]]

             SEE MARGARITA.

## Antonius Melissa[[@Headword:Antonius Melissa]]

             a Greek monk toward the end of the eighth century (?). He made a collection (something after the manner of Stobaeus) of passages from the classics and from the church fathers, ranging the materials under seventy- six titles. It was first printed by Gesner (Zurich, 1546, fol.), and is given also at the end of Stobaeus (Francf. 1581), and also in the Bibliotheca Patrum, t. v. — Hoefer, Nouv. Biog. Generale, 1, 823.

## Antonius Nebrissensis[[@Headword:Antonius Nebrissensis]]

             SEE ANTHONY OF LEBRIJA.

## Antonius Rampalogus[[@Headword:Antonius Rampalogus]]

             SEE ANTHONY OF RAMPIGOLLIS.

## Antonius of Padua[[@Headword:Antonius of Padua]]

             SEE ANTHONY.

## Antonius or Anton, Paul[[@Headword:Antonius or Anton, Paul]]

             a German theologian, born at Hirschfeldt in 1661. He became professor at Halle, and was for many years the friend and colaborer of Francke (q.v.) in the revival of religion known as Pietism. He died at Halle in 1730. Among his writings are De sacrisprocessionibus gentiium (Leipzig, 1684, 4to): — Concilii Tridentini doctrina publica (Halle, 1697, 8vo, and often): — Elementa Homiletica (Halle, 1700, 8vo): — other writings of his are named in Walch, Bibliotheca, 2. — Hoefer, Nouv. Biog. Generale, 2, 834.

## Antonius, Cyrus[[@Headword:Antonius, Cyrus]]

             SEE ANTOINE OF LERINS.

## Antonius, Orders Of[[@Headword:Antonius, Orders Of]]

             SEE ANTHONY, ST., ORDERS OF.

## Antonius, St[[@Headword:Antonius, St]]

             SEE ANTHONY.

## Antony, Marc[[@Headword:Antony, Marc]]

             (properly MARCUS ANTONIUS), the triumvir, son of M, Antonius Creticus and Julia, the sister of Julius Caesar, was born apparently B.C. 83, for he was chosen consul as early as B.C. 64. His father dying while he was yet young, and his mother marrying again, he was left in his youth to all sorts of dissipation, and early became distinguished for profligacy, which continually afterward involved him in want and danger. To escape from his creditors, he served in the army in Syria under Gabinius, where he acquired a reputation for intrepidity (Josephus, Ant. 14, 5, 3; War, 1, 8, 5). He took part in the campaigns against Aristobulus in Palestine (B.C. 57, 56), and also in the restoration of Ptolemy Auletes to Egypt (in B.C. 55). In the following year he followed J. Caesar into Gaul, through whose influence he was elected quaestor in B.C. 52, and whose legate he became during the contest with the party of Pompey (B.C. 49-47). On the murder of Caesar, Antony was left in supreme power, but a rival soon appeared in the young Octavianus, with whom, after a defeat in battle, he at length formed the first triumvirate, in connection with Lepidus, the chief in command of the consular troops, B.C. 43, the death of Cicero being one of the terms of the compact. — Antony now vigorously prosecuted the war against the opponents of the late dictator Caesar, and defeated Brutus and Cassius in a pitched battle at Pharsalia, B.C. 42.

Then, after an interval spent in Rome, he passed over to Asia, in order to procure funds for paying his troops, and in Egypt he became enamored of the famous Cleopatra (q.v.), and, neglecting his affairs in dalliance with her, at last became involved in inextricable reverses, which terminated in the disastrous battle of Actium, B.C. 31, by which Octavianus became master of Egypt. Antony fled to Alexandria, and when Octavianus appeared before the place, he committed suicide, B.C. 30 (Smith's Dict. of Class. Ant. s.v.). Several of the events in the later part of his career are referred to by Josephus (Ant. 14, 13,- 1; War, 1, 16, 4), who speaks in detail of his connection with Herod (Ant. 14, 13-15, 4), and recites his decrees to various countries in favor of the Jews (Ant. 14, 10, 9 and 10). SEE HEROD THE GREAT. Plutarch wrote a Life of Antony. See Liddell's Hist. of Rome, p. 674729.

## Antosiandrians[[@Headword:Antosiandrians]]

             a term applied to Melancthon and other Lutherans who opposed the doctrines of Andreas Osiander (q.v.). SEE OSIANDRIANS.

## Antothijah[[@Headword:Antothijah]]

             (Heb., Anthothiyah', עִנְתֹתַיָּהv. r. עִנְתֹּתַיָּה, answers from Jehovah; Sept.

Α᾿ναθωθιά v. r. Α᾿ναθώθ), a descendant of Shashak, a chief Benjaminite of Jerusalem (1Ch 8:24). B.C. apparently ante 536.

## Antothite[[@Headword:Antothite]]

             the rendering in the Auth. Vers. in two passages (1Ch 11:28; 1Ch 13:3) of the name more properly, or at least more analogically, Anglicized ANATHOTHITE, i.e. an inhabitant of Anathoth (q.v.). It is observable that while the city is invariably written Anathoth' ( עֲנָתוֹת, Jos 21:18; 1Ch 6:60 [45]; 1Ch 7:8; Ezr 2:23; Neh 7:27; Neh 10:19

[20]; 11:32; Isa 10:30; Jer 1:1; Jer 11:21; Jer 11:23; Jer 22:8; with the art., הָעֲנָתוֹת, as a var. read. in Jer 22:7; “defectively,” עֲנָתֹת, in 1Ki 2:26, as a var. read. in Jer 22:9; Sept. Α᾿ναθώθ [v. r. Ναθώθ in 1Ch 7:8]; Vulg. Anathoth, but Anathot in Neh 7:27), the derivative is written very variously as follows: 2Sa 23:27, Heb., Annethothi', עִנְּתֹתַי, Sept. Α᾿νωθίτης, Vulg. de Anathoth, Auth. Vers. “Anethothite;” Chronicles 11:28, Anthothi', עִנְתוֹתַי, Α᾿ναθωθ Anathotites, “Antothite;” 1Ch 12:3, Anthothi', עִנְתֹתַי, Α᾿ναθωθί, Anatothites, “ Antothite;” 1Ch 27:12, Anihothi', עִנְתוֹתַי[v. r. Antothi', עִנְתּוֹתַי], ἐξ Α᾿ναθώθ, Anathothites, “Anetothite;” Jer 29:27, Annethothi', עִנְּתֹתַי, ἐξ Α᾿ναθώθ, Anathothites, “of Anathoth.”

## Antrim, Presbytery of[[@Headword:Antrim, Presbytery of]]

             a section of the Irish Presbyterians, SEE PRESBYTERIAN CHURCH IN IRELAND who separated from the main body in 1750 from a disinclination to subscribe to the Westminster Confession of Faith. They adopted the  Arian, or New Light, principles, and may be identified with the Scotch section known as the New-Light Burghers. SEE ANTIBURGHERS.

## Antrimp[[@Headword:Antrimp]]

             was a god of the sea among the Wends and Prussians. He belonged to the twelve great gods who were held as the symbols of the months.

## Antumalgumen[[@Headword:Antumalgumen]]

             was a goddess in Chili, and was worshipped as a wife of the god of the sun.

## Anu[[@Headword:Anu]]

             in Assyrian mythology, was the first great deity of the upper triad Anu, Elu or Bel, and Heaor Heaven, Earth, and Hades. His residence was in the upper, or seventh, heaven, which was called the heaven of Anu, and was symbolized by an emblem resembling the Maltese cross, which was often worn round the necks of the Chaldaean kings. He was called " The God of Heaven," "Anu the King," "The Great God," "The God of the World," "The Chief of the Gods," and " Father Alu." The Assyrians regarded him more in the light of the Zeus of the Greeks, as a divine and benevolent personality. The Accadians, on the other hand, looked upon him simply as the spirit or fetich of heaven, in which case he was called Anna, or, still more simply, Na. His wife Anatu, was simply a feminine form of himself. She was the goddess of life and death, and was the Anaitis of the Egyptians.

## Anub[[@Headword:Anub]]

             (Heb., Anub', עָנוּת, bound together; Sept. Ε᾿ννώβ v. r. Ε᾿νώβ), the first named of the two or three sons of Coz of the tribe of Judah (1Ch 4:8). B.C. post 1618.

## Anub, St[[@Headword:Anub, St]]

             SEE ANUPH.

## Anubis[[@Headword:Anubis]]

             (‘῎Ανουβις, derivation unknown), the name of an Egyptian deity, who had a temple in Rome, where Mundus, by personating the god, through the contrivance of a freed-woman and the collusion of the priests, secured the gratification of his passion for Paulina, a chaste matron (Josephus, Ant. 18, 3, 3). His worship in Egypt is referred to by Herodotus (2, 66), and was widely disseminated during the Roman Empire (Appian, Bell. Civ. 4, 47; Apul. Met. 11, 262; Lamprid. Commod. 9; Spartian, Pescenn. Nig. 6; Anton. Carac. 9). He appears to have been adored under the figure of a dog-headed man, a myth of which the ancients give various interpretations (see Smith's Dict. of Class. Antiq. s.v.). In the temples of Egypt he is represented as the guard of other gods, particularly the attendant of Osiris and Isis, occupying, in accordance with the form under which he is symbolized, the space in front of the temple (Strabo, 17, p. 805; Stat. Sylv. 3, 2, 12). For his rites, see Jablonsky, Panth. AEg. 5,1, § 12 etc.; Champollion (Le Jeune), Pantheon Egypt. (Par. 1823); Pritchard, Egyptian Mythology. See NIBHAZ.

## Anunit[[@Headword:Anunit]]

             was an Assyrian or Chaldmean goddess worshipped by the early monarchs. She is supposed to have resembled the Venus of the Greeks. Anunit was also a star which was identified by the Assyrians with the goddess Ishtar, the daughter of the moon god, Sin.

## Anunnage[[@Headword:Anunnage]]

             was the Accadian deity called the Archangel of the Abyss, a form of Hea.

## Anuph (Anub, Or Nob), St[[@Headword:Anuph (Anub, Or Nob), St]]

             was a monk of Scetis in the 4th century, and brother of St. Pcemen. When the monasteries there were devastated by the Mazici, a Moorish tribe, he retired with his brother to Terenuthi. So strong were his ascetic principles that it is said he refused to see his own mother.

## Anus[[@Headword:Anus]]

             (Α᾿ννιούθ v. r. Α᾿ννούς), one of the Levites who expounded the law read by Ezra (1Es 9:48); evidently the BANI SEE BANI of the genuine text (Neh 8:7).

## Anuvarta[[@Headword:Anuvarta]]

             is the first rank of ascetics among the Jainas (q.v.). This degree of asceticism can be attained only by him who forsakes his family; entirely cuts off his hair, holds always in his hand a bundle of peacock's feathers and an earthen pot, and wears only clothes of a tawny color.

## Anvers, Henry D[[@Headword:Anvers, Henry D]]

             SEE DANVERS.

## Anvil[[@Headword:Anvil]]

             (פִּעִם, pa'am, so called from being beaten, Isa 41:7; elsewhere a “step,” “corner,” “time,” etc.; ἄκμων, Sir 38:28), the utensil employed apparently among the Hebrews, as with other nations, by blacksmiths for hammering upon. SEE METAL; SEE SMITH; SEE IRON.

## Anwyl, Edward[[@Headword:Anwyl, Edward]]

             a Welsh Wesleyan minister, a native of Llanegryn, Merionethshire, entered the ministry in 1808, had a long, useful, and influential course, and died in February, 1857, in the seventieth year of his age. For sixteen years he was chairman of the North Wales district. See Minutes of the British Conference, 1857.

## Anxur (Anxurus, Anxyrus, Axurus, or Axur)[[@Headword:Anxur (Anxurus, Anxyrus, Axurus, or Axur)]]

             that is, without a beard, was a. title under which Jupiter was worshipped as a child in Campania, and particularly in Anxur, a city of the Volsci.

## Anyon, John[[@Headword:Anyon, John]]

             an English Congregational minister, was born at Whittle, near Chorley, in the year 1796. He was ordained at Inglewhite, near Preston, and afterwards removed to Pendlebury, near Manchester. In 1845 Mr. Anyon accepted a call to Park, near Ramsbottom, where he labored with much success nearly twenty-two years. He died Nov. 7, 1867. See (Lond.) Congregational Year-book, 1869, p. 238.

## Anysius, St[[@Headword:Anysius, St]]

             succeeded St. Ascholius in the see of Thessalonica, in Macedonia, in 383. He took part with Chrysostom in his sufferings, exchanging letters with him, and disapproving of the acts of his enemies. He is commemorated Dec. 30. See Baillet, Dec. 30.

## Ao[[@Headword:Ao]]

             was an Assyrian deity called "The Intelligent Guide," "The Lord of the Visible World," "The Lord of Knowledge, Glory, and Life." His most usual symbol was a serpent. In concert with the other great divinities, the city of Dursharyakin (Khorsabad) was dedicated to Ao by Sargon II.

Ao was also, according to Wilkinson, the name of an uncertain Egyptian deity, sometimes called Moui. He was represented as a kingly figure, with an upright feather on his head.

## Aos[[@Headword:Aos]]

             in Graeco-Babylonian mythology, was the son of Kissare and Assaros, another third member of the first divine triad. By his wife 'Danke he was the father of the demiurge Bel.

## Aoura (Or Balot)[[@Headword:Aoura (Or Balot)]]

             was a beautiful valley in the Elysian Fields of the ancient Egyptians, which had to be passed through by the deceased before his trial by Osiris and the forty-two assessors.

## Apa[[@Headword:Apa]]

             (tfl) was an Egyptian amulet, representing the flying scarabseus, an emblem of the sun and of PthahSokari-Osiris, and indicating the idea of self- existence, or the changes or phases or transformations through which the soul passed in the future state.

## Apame[[@Headword:Apame]]

             (Α᾿πάμη, appar. from ἀπαμάω, to cut off), the name given in the Apocrypha (1Es 4:29) and by Josephus (Ant. 11, 3, 5) as that of a concubine of Darius (Hystaspis), of whom he was very fond, being the daughter of one of his nobles (Rabsases [? Rab-saris] Themasius, or “the admirable Bartacus”). Apama was the name of the wives of several of the Seleucid kings (see Smith's Dict. of Class. Biog. s.v.), but none of this name are assigned in history to Darius.

## Apamea[[@Headword:Apamea]]

             (Α᾿πάμεια, so called from Apame, q.v.), the name of several cities of antiquity (see Smith's Dict. of Class. Geog. s.v.), none of which are mentioned in Scripture, though two of them are of interest in sacred literature.

1. APAMEA OF SYRIA, a large city in the valley of the Orontes, and capital of the province of Apamene (Steph. Byz. s.v.; Ptol. 5, 15, § 19; Festus Avienus, 5, 1083; Anton. Itin.). It was fortified and enlarged by Seleucus Nicator, who named it after his wife Apama (not his mother, see Strabo, 16, p. 752), although it also bore the Greek name Pella. The fortress was placed on a hill, the windings of the Orontes giving it a peninsular form; hence its other name, the Chersonese (Χεῤῥόνησος). Seleucus had a large commissariat there for his cavalry, and the pretender Trypho made it the basis of his operations. Josephus relates (Ant. 14, 3, 2) that Pompey, in marching south from his winter quarters, probably at or near Antioch, razed Apamea. In the revolt of Syria under Bassus it held out for three years, until the arrival of Cassius, B.C. 46 (Dio Cass. 47:26-28; Joseph. War, 1, 10, 10). During the Crusades it was a flourishing and important place under the Arabic name of Famieh, and was occupied by Tancred (Wilken, Gesch. d. Kreuzz. 2, 474; Abulfeda, Tab. Syr. p. 114, 157). Niebuhr heard that the site was now called Kulat ed-Mudik (Reise, 3, 97), and Burckhardt found a castle of this name not far from the lake El-Takah, which he fixes as the location of Apamea (Trav. p. 138). The enormous and highly ornamental ruins still standing are probably remains of the temples of which Sozomen speaks (7, 15); besides the castle on the hill, a part of the town is found in the plain. The adjacent lake is full of the celebrated black fish. 2. APAMEA CIBOTUS (ἡ Κιβωτός), a town of Phrygfa, built near Celsenae by Antiochus Soter, and named after his mother Apama. Strabo says it lay at the head of the Marsyas, which ran through the town to join the Maeander (Groskurd, Strabo, 2, 531), forming the Catarrhacteg described by Herodotus (7, 26). The site has been fixed at the modern Denair (Arundell, Discoveries, 1, 201), corresponding to the ancient descriptions (Hamilton, Researches, 2, 499), which have been collected by Leake (Asia Minor, p. 156 sq.). Notwithstanding its frequent earthquakes, Apamea continued to flourish during the Roman Empire, and its bishops are recorded in the early Christian councils, the Gospel having probably been introduced there by Paul during his visits through Phrygia (q.v.).

The epithet Cibotus has been conjectured to have been derived from the fact that the city was the emporium of the region (see Pliny, 5,29), κιβωτός signifies a chest or coffer; but, according to others, it is connected with the position of Noah's ark after the Flood, a hypothesis which, however untenable on gereral grounds, is supported by some singular coincidences. The Sibylline verses place the mountains of Ararat, where the ark rested, on the confines of Phrygia, at the sources of the Marsyas. On a medal struck in honor of Hadrian is the figure of a man, representing the river Marsyas, with this inscription, ΑΠΑΜΕΩΝ ΚΙΒΩΤΟΣ ΜΑΡΣΣΙΑ — a medal of the Apameans — the ark and the river Marsyas. That this was one of the commemorative notices of the ark and of the Deluge there is little doubt; but only in the sense that traditionary memorials of the ark were here very ancient. There are several other medals of Apamea extant, on which are represented an ark, with a man in it receiving the dove, which is flying to him; and part of their inscription is the word NOE; but either this should be read NEO, an abridgment of “Neokoron,” or it is the end of a word, ΑΠΑΜΕΩΝ, or (some of) the medals are spurious, which has been suspected. Still, as they are from different dies, yet all referring to Apamea, it seems that their authors had a knowledge of the tradition of commemoration respecting the ark preserved in this city. SEE ARK. Many more such commemorations of an event so greatly affecting mankind were no doubt maintained for many ages, though we are now under great difficulties in tracing them. In fact, many cities boasted of these memorials, and referred to them as proofs of their antiquity. SEE ARARAT.

## Apan[[@Headword:Apan]]

             in Hindu mythology. The breath of life which is in man is called, according to the Hindu doctrine, Pran. The different parts of this breath bear different names; that part which causes the separation of various useless parts from the body of man is called Apan. '

## Apap[[@Headword:Apap]]

             in Egyptian mythology, was the simpler form of the name of the evil serpent Apophis.

## Aparchae[[@Headword:Aparchae]]

             were first-fruits which were usually sacrificed by the ancients..

## Apasoni[[@Headword:Apasoni]]

             in Greco-Babylonian mythology, was the son of Sige, the primitive father of the gods by his wife Ianthe. Apason was derived from the Accadian Apsn, the deep.

## Apate[[@Headword:Apate]]

             (disappointment), in Greek mythology, was the personified daughter of night, and sister of dreams.

## Apathy[[@Headword:Apathy]]

             (ἀπάθεια, want of feeling) or affectuum vacuitas, a term formerly used to denote the entire ex, tinction of the vicious passions, so that not the smallest movement of them is felt. It implies the utter rooting out of concupiscence, and the annihilation of all sin within. This was a favorite doctrine with the Stoics; and some of the fathers, as St. Clement of Alexandria, St. Macarius, and others, have used expressions which, at first sight, seem to imply that they had themselves attained to this state; but, in fact, they mean only that a perfect Christian keeps all his passions and desires in perfect subjection, so that they have not in any degree the mastery over him. The doctrine of apathy, in its strictest sense; is at variance with Holy Scripture and experience. The term apathy is also used in a limited sense, to signify a contempt for worldly things. — Landon, Eccl. Dict. s.v.

## Apaturia[[@Headword:Apaturia]]

             in ancient Grecian usage, is a name for an Athenian-Ionian festival of the people. The origin of the name is unknown. The most probable explanation is that the name is somewhat related to the phratrias, which were subdivisions of the Athenian nationality, and denotes a reunion festival of these phratrias. That there was no want of feasting and good wine at' this festival is self-evident from the character of Grecian festivals. The celebration occurred in the month Pyanepsion (which began in the latter part of October) and lasted three days. All Athenians and all Ionians resident in Athens, with the exception of the Ephesians and the Colophonians, were admitted to this festival. The meaning of Apate (disappointment, deception) lies close to Apaturia, a surname often given to Venus and Minerva. It is said of Venus that she was waylaid by giants in the region of Phanagoria, in the Taurisian Chersonese, and then called Hercules to help her, who hid her in a cave, and to whom she gave the giants one after another, in order that he might kill them by this means of deception. Of Minerva it is said she deceived JEthra, the daughter of king Pittaeus of Troezene, in a dream, in which she asked her to come to her temple on the island of Sphemria, where Neptune then lived with her.

## Apchon, Claude Marc Antoine D[[@Headword:Apchon, Claude Marc Antoine D]]

             a French prelate, was born at Montbrison about 1723. In his youth he followed the profession of arms, which he gave up in order to embrace an ecclesiastical calling. Appointed bishop of Dijon, then archbishop of Auch, he devoted his life entirely to acts of beneficence and the practice of all other virtues. Several noble acts of self-sacrifice are related of him. He died at Paris in 1783. He wrote, Instructions Pastorales. See Hoefer, Nouv. Biog. Generale, s.v.

## Ape[[@Headword:Ape]]

             קוֹ, koph), an animal of the monkey tribe mentioned in 1Ki 10:22, and in the parallel passage in 2Ch 9:21, among the merchandise brought by the fleets of Solomon and Hiram once in every three years. The Sept. renders the word by πίθηκος, which is equivalent to the Latin simia. The Greeks have the word κῆβος or κῆπος, for a longtailed species of monkey (Aristot. Hist. Anim. 2, 8, 9), and Pliny (8, 19, 28) uses cephus. Both Greeks and Hebrews received the word, with the animal, from India, for the ape, both in Sansc. and Malabar, is called kapi=swift, active. Hence also the German Affe, the Anglo-Saxon apa, and the English ape. The name, under these modifications, designates the Simiadae, including, no doubt, species of Cercopithecus, Macacus, and Cynocephalus, or Guenons, apes and baboons; that is, all the aninals of the quadrumanous order known to the Hebrews, Arabs, Egyptians, and the classical writers. Accordingly, we find Pliny and Solinus speaking of Ethiopian Cephi exhibited at Rome; and in the upper part of the celebrated Praenestine mosaic representing the inundation of the Nile (see Shaw's Travels, p. 423, 2d ed. 4to) figures of Simiads occur in the region which indicates Nubia; among others, one in a tree, with the name ΚΗΙΠΕΝ beside it, which may be taken for a Cercopithecus of the Guenon group. But in the triumphal procession of Thothmes III at Thebes nations from the interior of Africa, probably from Nubia, bear curiosities and tributes, among which the camelopardalis or giraffe and six quadrumana may be observed. The Cephs of Ethiopia are described and figured in Ludolfi Historia Ethiopica, 1, 10, § 52-64.

They are represented as tailless animals, climbing rocks, eating worms and ants, and protecting themselves from the attack of lions by casting sand into their eyes. Apes also occur in the lately discovered Assyrian sculptures, both in bas-reliefs on slabs (Layard, Nineveh, 1, 118), and of various species on an obelisk at Nimroud (ib. 2, 330). The Koph of Scripture, named only twice (1Ki 10:22; 2Ch 9:21), is in both cases, associated with תּוֹכַיַּים, tokiyim, rendered “peacocks.” The fleet of Solomen is said to have brought these two kinds of animals from Ophir. Now neither peacocks nor pheasants are indigenous in Africa; they belong to India and the mountains of high Asia, and therefore the version. “peacocks,” if correct, would decide, without doubt, not only that koph denotes none of the Simiadae above noticed, but also that the fleet of Tarshish visited India or the Australasian islands. For these reasons we conclude that the Hebrew koph, and names of same root, were, by the nations in question, used generically in some instances and specifically in others, though the species were not thereby defined, nor on that account identical. For the natural history of the ape family, see the Penny Cyclopcedia, s.v. For some attempts to identify the various kinds of quadrumana which were known to the ancients, see Lichtenstein's Commentatio philologica de Simiarum quotquot veteribus innotuerunt formis (Hamb. 1791), and Tyson's Homo sylvestris, or the Anatomy of a Pigmie (Lond. 1699), to which he has added a philosophical essay concerning the Cynocephali, the Satyrs, and Sphinges of the ancients. Aristotle (De Anim. Hist. 2, 5, ed. Schneider) appears to divide the quadrumana order of mammalia into three tribes, which he characterizes by the names πίθηκοι, κῆβοι, and κυνοκέφαλοι. The ancients were acquainted with several kinds of tailed and tailless apes (Plin. Hist. Nat. 8, 80; 11:100; Elian, Anim. 17, 25), and obtained them from Ethiopia (Plin. ut sup.) and India (Ctes. in Phot. Cod. 72, p. 66; Arrian, Ind. 15; AElian- Anim. 17, 25, 39; Philostr. Apoll. 3, 4), but in Mauritania they were domesticated (Strabo, 17:827), as now in Arabia Felix (Niebuhr, Bed. p. 167).

Some species of baboon may be denoted by the term שֵׁדַים, shedim', or daemons (“devils”) in Deu 32:17; Psa 106:37; and perhaps by the שְׂעַירַים, seirim', or hairy ones (goats, “satyrs”' of the desert (Isa 13:21; Isa 34:14), since these animals (see Rich's Babylon, p. 30) are still found in the ruins of the Mesopotamian plains, under the name Seir Assad (see generally Bochart, Hieroz. 2, 898 sq.). It is some confirmation of this last interpretation that the Egyptians are said to have worshipped apes, and they are still adored in many places in India. SEE SATYR.

## Apel, Johann[[@Headword:Apel, Johann]]

             a German theologian, was born at Nuremberg in 1486. After having studied theology at the university of Wittenberg, he became canon at Wurzburg, where he married a nun in 1523, in consequence of which he was expelled. He was one of the most zealous adherents of Luther, and eagerly labored for the spreading of the Reformation. He died in 1536 at Nuremberg, where he had been, during the last years of his life, jurist of the republic and councillor of the elector of Brandenburg. He wrote, among other works, Defensiao po suo conjugia cum praefat. Lutheri (Wittenb. 1523, 4to); Brachylogus juris civilis, sive corpus legaum: a work long ascribed to the Emperor Justinian. — Hoefer, Biog. Generale, 2, 875.

## Apeliotes[[@Headword:Apeliotes]]

             in Greek mythology, is the east wind. He is represented, as seen in the Tower of Winds at Athens, flying in a horizontal direction, with a light mantle, in which he carries flowers and fruits, with flowing hair, and looking out upon the world with a friendly open face. The east wind brought light, fruitful rains from the sea, therefore he is represented thus.

## Apelleans[[@Headword:Apelleans]]

             followers of APELLES SEE APELLES , q.v.

Apelles

(Α᾿πελλῆς, from the Lat. appello, to call), a Christian at Rome, whom Paul salutes in his epistle to the church there (Rom 16:10), and calls “approved in Christ,” i.e. an approved Christian, A.D. 55. Origen doubts whether he may not have been the same person with Apollos; but this is far from likely. SEE APOLLOS. According to the old Church traditions, Apelles was one of the seventy disciples, and bishop either of Smyrna or Heracleia (Epiph. Cont. Haeres. p. — 20; Fabricii Lux Evangelii, p. 115, 116, etc.). The Greeks observe his festival on Oct. 31. The name itself is notable from Horace's “Credat Judaeus Apella, non ego” (Sat. 1, 5), by which he less probably means a superstitious Jew in general, as many think, than a particular Jew of that name well known at Rome.

Apelles

surnamed, from his length of life, Senex, a heretic, and disciple of Marcion, who, having been falsely charged with the seduction of a young girl of Alexandria named Philumene, set up a school of his own, and became a critic of his former master. He taught that the Lord, when descending from heaven, formed to himself a body of particles of air, which he allowed to resolve itself into air again as he ascended. He taught that there was one God, the Creator of all things, who, when he had created the bad angels, intrusted to one of them the formation of the world. He denied the resurrection of the flesh, and repudiated the law and the prophets. — Cave, Hist. Lit. anno 188; Eusebius, Hist. Eccl. 5,13; Mosheim, Comm. 1, 487, 488; Lardner, Works, 8, 539 sq.

Apelles

a monk and 'priest near Acoris, in the Heptanomis, in the 4th century. He had been a smith, and a legend is related of his chasing Satan with a red- hot iron. He was famous for working many reputed miracles. See Niceph. Hist. 11:34; Sozomen, Hist. 6:28.

## Apellis Evangelium[[@Headword:Apellis Evangelium]]

             This apocryphal Gospel is mentioned by Jerome in his Procem. ad Matth., and by Bede, init. Comment. in Luc. Perhaps it is only a mutilated Gospel like that of Marcion. See Origen, Epist. ad Caros suos in Alexandria (ed. Basil. 1557, i, 881, in Rufini Apologia pro Origine); Epiphan. xliv, 2. (B. P.)

## Apelt, Ernst Friedrich[[@Headword:Apelt, Ernst Friedrich]]

             a German philosopher, was born March 3, 1812, at Reichenau, near Zittau. He studied at Jena and Leipsic; commenced his lectures at Jena in 1839; was in 1840, professor of philosophy, and died October 27, 1859. He published, Metaphysik (Leipsic, 1857): — Die Religions philosophie (ibid. 1860): — Die Epochen der Geschichte der Menschheit (Jena, 1845-46, 2 volumes; 2d ed. 1852): — Wie muss das Glaubensbekenntniss beschaffen sein, das zur Vereinigung aller Konfessionen fuhren soll (ibid. 1846). See Zuchold, Bibl. Theol. 1:36. (B.P.)

## Aper (or Evre), St[[@Headword:Aper (or Evre), St]]

             bishop of Toul, was by birth rich and noble. He married a lady named Amanda, by whom he had many children. At the bar he formed an acquaintance with St. Paulinus, who was then employed in the affairs of the emperor. The example and instruction's of this holy man had the effect of disgusting him with the world; and, with his wife's consent, he vowed  continence, quitted all his public employments, and retired to one of his estates in the country, where he gave himself up to prayer and mortification. He had not, however, long tasted the' delights of his new mode of life before he was, almost forcibly, made priest, and elevated to the bishopric of Toul, in Lorraine. Such, at least, is the account-given by those who make Aper the bishop of Toul to have been the same with Aper the friend of 'Paulinus, bishop of Nola. Others maintain that they were distinct individuals, and make Aper to have succeeded Ursus in the see of Toul. He seems to have been honored in the Church before the middle of the 7th century, when Salaberga, abbess of Laon, caused a church which she had built to be dedicated in his name. He is commemorated Sept. 15. See Baillet, Sept. 15.

## Aperu[[@Headword:Aperu]]

             was a hieratic order in the ancient Egyptian temples, analogous to that of the novices in Catholic convents.

## Apet[[@Headword:Apet]]

             was an Egyptian goddess, represented under the form of an upright hippopotamus, with long pendent breasts, generally leaning- upon a peculiar crosslike instrument, which has been regarded as a sign of protection. She appears to have been substituted for the goddess Mant in the lower times of the empire; and her titles were, "The Good Nurse," "The Great One who bears the Gods," "The Great Mother of him who is Married to his Mother," i.e. the Ithyphallic Horus. She was also, under the title of "The Great Ta Ouer," or Thoueris, represented as an avenging deity, having a lion's head and armed with a long straight knife, in which character she was called " The Nourisher of those who approach to the Flames (of hell)."

## Apewesh[[@Headword:Apewesh]]

             in Persian mythology, was one of the evil mighty genii which Ahriman created to fight against the genii of light, created by Ormuzd. This genius fights with Tashter in the great final battle. The latter is the water, and Apewesh is the drought (not fire, which is holy). Apewesh will finally be overcome.

## Apex[[@Headword:Apex]]

             a stitched cap, somewhat resembling a helmet, with the addition of a little stick fixed on the top, and wound about with white wool, properly belonging to the ancient Flamen (q.v.)'.

The word is also used by Jerome to express a small hair-stroke, with which the Jews embellish the top of some of the Hebrew characters, placing it over them in the shape of a crown. These are used especially in the books read in the synagogues, and in the Mezuzzoth (q.v.).

## Aphaca[[@Headword:Aphaca]]

             (τὰ ‘῎Αφακα, according to the ancients, from the Heb., אָפִק, aphaks, to embrace, with reference to the loves of Venus and Adonis, Etymol. Mag. s.v.; see Movers, Phnm. 1, 192), a town of Coele-Syria, midway between Heliopolis and lyblus (Zosim. Hist. 1, 58), a position, as Reland thinks (Paloest. p. 315), not inconsistent with the other notices of the place as being situated on Lebanon. It was notorious for its temple of Venus, where all the abominations of an impure idolatry were practiced to such a degree that Constantine destroyed it (Euseb. Vit. Const. 3, 55; Sozomen, Hist. Ecc 1:1-18; Ecc 5:1-20). Near it was a lake celebrated for certain marvellous properties (Seneca, Quest. Nat. 3, 25). It has been regarded as identical with the APHEKI SEE APHEKI (q.v.) of Jos 19:30, and the Aphik of Jdg 1:31. Seetzen first observed the probable coincidence of Aphaca with the present A4fka, a village of the region indicated, and containing ruins (Reisen, 1, 245), which have since been described by Thomson (in the Bibliotheca Sacra, 1838, p. 5). The lake has been identified with that now called Limru, three hours distant (Burckhardt, Travels, p. 25), but Robinson thinks it is rather the neighboring spring (new ed. of Researches, 3, 607).

## Aphaerema[[@Headword:Aphaerema]]

             (Α᾿φαιρεμά in the Apocrypha) or

## Apharsachites[[@Headword:Apharsachites]]

             (Chald. Apharsekaye', אֲפִרְסְכָיֵא; Sept. Α᾿φαρσαχαῖοι, Ezr 5:6; Ezr 6:6) or Aphar'sathchites (Chald. Apharsathkaye', אֲפִרְסִתְכָיֵא; Sept. Α᾿φαρσαθαχαῖοι, Ezr 4:9), the name of the nation (or one of the nations) to which belonged one portion of the colonists whom the Assyrian king planted in Samaria, in place of the expatriated northern tribes, and who violently opposed the Jews in rebuilding Jerusalem. Schulthess (Parad. p. 362) identifies the “Apharsachites” with the Persian, or rather Median Parataceni of Greek geography (Strabo 11, 522; 15, 732; Herod. 1:101; Plin. 16:29), the A being prosthetic (as in Strabo, 15:764, Mardi and Amardi are interchanged). They, together with the Apharsites (q.v.), for whose name this would seem only another form, appear to have been some foreign tribe of Eastern Asia, conquered by the Assyrians, and removed (according to well-known usage, see 2Ki 18:32 sq.) to another region for security and political extension. Ewald (Isr. Gesch. 3, 375), following Gesenius, regards the name as only. another for the Persians, themselves, adopted out of hostility to the Jews (ib. p. 120), and in a three-fold form to enhance their own importance.

## Apharsites[[@Headword:Apharsites]]

             (Chald. Apharsaye', אֲפִרְסָיֵא; Sept. Α᾿φαρσαῖοι), the name of a tribe removed along with the Apharsachites (q.v.) to Samaria by the king of Assyria, and forming one of the opponents of the Jews after the captivity (Ezr 4:9). Hiller (Onomnast.) regards them as the Parrhasii, a tribe of Eastern Media, and Gesenius (Thes. Heb. p. 143) thinks they are the Persians, to whose name theirs certainly bears a much greater affinity, especially in the prolonged form of the latter found in Daniel 6:29 (Chald. Parsaya', פִּרְסָיָא). The presence of the proper name of the Persians in Ezr 1:1; Ezr 4:3, must throw some doubt. upon Gesenius' conjecture; but it is very possible that the local name of the tribe may have undergone alteration, while the official and general name was correctly given.

## Aphek[[@Headword:Aphek]]

             (Heb., Aphek', אֲפֵק, prob. strength; with הdirective, Jos 13:4; 1Ki 20:26; 1Sa 29:1; hence not to be confounded with APHEKAH), the name of at least three cities (Schwarz, Palest. p. 90).

1. (Sept. Α᾿φακά and Α᾿φηκά.) A city of the tribe of Asher (Jos 19:30), apparently near Phoenicia (Jos 13:4), doubtless the same with APHIK SEE APHIK (q.v.), which the Israelites were unable to capture from the Canaanites (Jdg 1:31). This has been thought (see J. D. Michaelis, Supplem. p. 114; Rosenmuller, Altherth. II, 2:96; Gesenius, Thes. Heb. 1, 140; Raumer, Palest. p. 120, and others) to be the same place with the Aphaca (῎Αφακα) which Eusebius (Constant. 3, 55) and Sozomen (Hist. 2, 5) place in Lebanon, on the river Adonis (Zozim. 1:58), where there was a famous temple of Venus (Theophanes, Chronicles p. 18). A village called Afka is still found in Lebanon, situated at the bottom of a valley, and probably marks the site of this latter place (Burckhardt, p. 25; Richter, p. 107). It is situated in the south-east bank of the great basin of Akurah, where are the sources of the Nahr Ibrahim, the Adonis of the ancients, and in an amphitheatre of verdant beauty. Here a fine fountain bursts forth in cascades from a cavern; and directly in front of these are the shapeless ruins of a large temple — that of the Venus of Aphaca, still containing massive columns of syenite granite (Bibliotheca Sacra, 1853, p. 150). (For the history and description of this place, see Robinson's Bibl. Res. new ed. 3, 604 sq.) But Reland (Paloest. p. 572) correctly observes that this place is situated too far north to have been included within the bounds of the twelve tribes (see Keil, Comment. on Joshua 19, 30). It is possible, nevertheless, that the Aphek of Jos 13:4, is identical with this Apheca in Lebanon (Schwarz, Palest. p. 63, 90), and this may, perhaps, be the Canaanitish royal city mentioned in Jos 12:18; but even this is doubtful, and it cannot have been the city in the tribe of Asher near Rehob (Jos 19:30; Jdg 1:31). From this last circumstance Schwarz thinks (Palest. p. 194) that the Aphek in question may be the En-Fit (which he says is also called En-Fik) three miles south-west of Banias (see Zimmermann's Map); but this is beyond the bounds of Asher, and the Rehob of that tribe is probably different from the Syrian city of the same name. See REHOB. Kiepert (in his last Wsn/karte von Palistinr, 1857) gives this Aphek a conjectural location south-east of Accho, apparently at Tel Kison (Robinson's Researches, new ed. 3, 103). SEE APHACA.

2. (Sept. Α᾿φέκ.) A city in the tribe of Issachar, not far from Jezreel, where the Philistines twice encamped before battles with the Israelites (1Sa 4:1; 1Sa 29:1; comp. 28:4). Either this or the preceding, but most probably this, was the Aphek (Sept. Α᾿φακά) mentioned in Jos 12:18, as a royal city of the Canaanites. Reland (Palest. p. 572) and others

(e.g. Schwarz, Palest. p. 136) assume that the Aphek of 1Sa 4:1, must have been in the tribe of Judah, because presumed to be near Mizpeh (comp. 1Sa 7:12); but this is unnecessary. SEE APHEKAH. Josephus calls it Apheca (Α᾿φεκά, Ant. 5,11, 1; 8:14, 4). Eusebius (Onomast. ῎Αφερ) places it in the vicinity of Endor. Schwarz (Palest. p. 168), confounding this Aphek with that of 1Ki 20:26, seeks it in the village of Fuknah, two miles east of En-Gannim; but this is beyond the territory of Issachar. Kiepert (Wandkarte von Palast. 1856) locates it between the river Kishon and Shunem, apparently at El-Afuleh, where the Crusaders placed it (Van de Velde, Memoir, p. 286), or, rather, at the neighboring El-Fuleh, a ruined village (Robinson's Researches, 3, 163, 176, 181).

3. (Sept. Α᾿φεκά.) A town near which Benhadad was defeated by the Israelites (1Ki 20:26), evidently on the military road between Damascus and Palestine. It was walled (1Ki 20:30), and was apparently a common spot for engagements with Syria (2Ki 13:17). The use of the word הִמַּשׁוֹר(Auth. Vers. “the plain”) in 1Ki 20:25, fixes the situation of Aphek to have been in the level down-country east of the Jordan, SEE MISHOR, and it seems to correspond to the Apheca of Eusebius (Onomast. Α᾿φεκά), a large castle situated near Hippo, east of the Sea of Galilee. Josephus also (Ant. 8, 14, 4) calls it Apheca (Α᾿φεκά), and it appears to have been in the tower of this place (πύργος Α᾿φεκοῦ) that some of the insurgent Galilaeans threw themselves during the war with Cestius Gallus (Joseph. War, 2, 19, 1). The same place is probably mentioned by Burckhardt, Seetzen, and others, under the name of Fik or Afik (see Gesen. in Burckhardt, Reise, 1, 539). It is a village on the top of a mountain, containing about two hundred families, who dwell in huts built out of the ruins of the ancient city, which appears to have been peculiarly situated so as to cause the ruin of the Syrian army by an earthquake (Thomson's Land and Book, 2, 52, 53).

## Aphekah[[@Headword:Aphekah]]

             (Heb., Aphekah', אֲפֵקָה, fem. of Aphek; Sept. Α᾿φακά v . r. Φακούκ), a city in the mountain tract of Judah, mentioned between Bethtappuah and. Humtah (Jos 15:53). Raumer (PalEst. p. 170) and others confound this with the Aphek of Jos 12:18; but the Hebrews accentuation of the names is different. Schwarz (Palest. p. 106) finds it in the village Abik, 4 miles east of Jannuth; but this position is entirely out of region of the associated names, which require a locality near Hebron, perhaps between that place and Tappuah (Keil, Comment. in loc.), possibly at the ruined site Sibta (Van de Velde, Map).

## Apherema, Apherima[[@Headword:Apherema, Apherima]]

             SEE APHUEREMA.

## Apherima[[@Headword:Apherima]]

             (Α᾿φερειμά in Josephus), one of the three “governments” (νόμους) added to Judaea from Samaria (and Galilee, 1Ma 10:30) by Demetrius Soter, and confirmed by Nicanor (1Ma 11:34; comp. Joseph. Ant. 13, 4, 9; and see Reland, Paloest. p. 178). It is probably the same as the EPHRAIM SEE EPHRAIM of the New Test. (Joh 11:54) and the OPHRAH SEE OPHRAH (q.v.) of the Old.

## Apherra[[@Headword:Apherra]]

             (Α᾿φεῤῥά), one of “the servants of Solomon” whose sons are said to have returned from Babylon (1Es 5:34); but the genuine text (Ezr 2:51) has no such name.

## Apheru[[@Headword:Apheru]]

             (Guide of the Roads), in Egyptian mythology,. was the name of the divine jackal Anubis.

## Aphiah[[@Headword:Aphiah]]

             (Heb., Aphi'ach, אֲפַיחִ, blown upon; Sept. Α᾿φίχ v. r. Α᾿φέκ), the father of Bechorath, a Benjamite, ancestor of King Saul (1Sa 9:1). B.C. considerably ante 1093.

## Aphian, St[[@Headword:Aphian, St]]

             SEE AMPHIAN.

## Aphik[[@Headword:Aphik]]

             (Heb., Aphik', אֲפַיק, strong; Sept. Α᾿φεκά), one of the cities from which the Asherites were unable to expel the Canaanites (Jdg 1:31); doubtless the same as the APHEK SEE APHEK (q.v.) of Jos 13:4; Jos 19:30.

## Aphraates, Jacob[[@Headword:Aphraates, Jacob]]

             surnamed the Persian Sage, a Syrian writer of the 4th century, is said to have been born of idolatrous parents. After his conversion he left his country, and went first to Edessa and afterwards to Antioch, where he did not cease from warning the faithful in every way against the Arian heresy. The Greeks commemorate him as a saint on Jan. 29:; the Latins, April 7. See Theodoret, lib. iv; Baillet, April 7; Landon, .Eccles. Dict. s.v. He is the author of homilies, which were erroneously ascribed by N. Antonelli to Jacob of Nisibis (comp. S. Jacobi Nisibeni Opera Omnnia ex Armeno in Lat. Sermonem Translata [Romse, 1756]), and likewise by Gennadius, who copied Antonelli. G. Wright published them in 1869, under the title The Homilies of Aphraates, the Persian Sage, edited from Syriac MSS. of the 5th and 6th Centuries (London). Eight of these homilies were translated into German by Bickell, in the Bibliothek der Kirchenvater, No. 102,103 (Kempten, 1874). More recently this writer has been treated by Schonfelder, Aus und uber Aphraates, in the Theologische Quartalschrift, 1878, p. 195-256; and by Sasse, in Prolegomena in Aphraatis Sapientis Persce Sermones Homileticos, Dissertatio Inauguralis, (Lipes 1878). See Schiirer, Theologische Literaturzeitung, 1879, No. 13. (B. P.)

## Aphrah[[@Headword:Aphrah]]

             (Heb., Aphrah', עִפְרָה), another form of the name OPHRAH SEE OPHRAH (Mic 1:10). SEE BETH-LEAPHRAH.

## Aphrodisia[[@Headword:Aphrodisia]]

             is the name of several festivals in honor of Aphrodite, or Venus, which were celebrated at various places, but particularly at Cyprus. '.Mysterious rites were performed, to which only the initiated were admitted, who offered a piece of money to the goddess.

## Aphses[[@Headword:Aphses]]

             or, rather, PIZ'ZEZ (Heb., Pitstsets', פַּצֵּוֹ, dispersion, with the art., הִפַּצֵּוֹ, hap-Pitsets; Sept. Α᾿φεσσή v. r. Α᾿φεσή; Vulg. Aphses), the head of the eighteenth sacerdotal family of the twenty-four into which the priests were divided by David for the service of the Temple (1Ch 24:15). B.C. 1014.

## Aphthartodocetae[[@Headword:Aphthartodocetae]]

             (from ἄφθαρτος, incorruptible, and δοκέω, to think), a sect of Monophysites, who affirmed that the body of our Lord was rendered incorruptible in consequence of the divine nature being united with it. These were again divided into parties, who debated whether the body of Christ was created or not. Others of them asserted that our Lord's body was indeed corruptible, but that the divine nature prevented its actual corruption. The heresy spread widely in the 6th century, and, in 563, Emperor Justinian issued a decree, which, by favoring this doctrine, sought to reconcile the Monophysites with the orthodox Church. — Hase, Ch. Hist. § 115. SEE MONOPHYSITES.

## Api Doma[[@Headword:Api Doma]]

             (from dom, " the house," i.e." the protector of the home") was, in ancient Slavonian mythology, a god whose protection the people invoked when they left their homes.,

## Apia[[@Headword:Apia]]

             (Earth), was, according to Herodotus, the name of a Scythian deity answering to 'the Tellus of the Greeks.

## Apiarius[[@Headword:Apiarius]]

             was a priest of Sicca, in the province of Mauritania, who, having been guilty of immoral conduct, was deposed and excommunicated by his bishop, Urban. He appealed from his judgment to the pope, although that step was forbidden by several African councils; and, although the Council of Nicaea had determined that the affairs of the clergy should. be settled in their own province, nevertheless, Zosimus, according to Baronius, received the appeal of Apiarius and readmitted him to communion. The African bishops refused to admit this pretension of the pope, with regard to the right of appeal to Rome. SEE AFRICA, COUNCILS OF.

## Apion[[@Headword:Apion]]

             (Α᾿πίων, lean), a Greek grammarian, against whose attacks upon Jewish history Josephus wrote the treatise Contra Apionem. Some writers call him a son of Pleistonices, while others more correctly state that this was only his surname, and'that he was the son of Poseidonius (Gell. 6:8; Seneca, Epist. 88; Euseb. Prep. Evang. 10, 10). He was a native of Oasis, but used to say that he was born at Alexandria, where he studied under Apollonius and Didymus (Suidas, s.v.; Josephus, Apion, 2, 3, etc.). He afterward settled at Rome, where he taught rhetoric during the reigns ofTiberius and Claudius. In the reign of Caligula he traveled in Greece. About A.D. 38, the inhabitants of Alexandria having, sent complaints to the emperor against the Jews residing there, Apion headed the embassy that made the prosecution, the defense by the Jews being made by Philo. According to his enemy Josephus (Rev 2:1-29; Rev 13:1-18), he died of the effects of his dissolute mode of life. He appears to have enjoyed an extraordinary reputation for his extensive knowledge and versatility as an orator, but the ancients are unanimous in censuring his ostentatious vanity (Gell. 5,14; Pliny, Hist. Nat. praef. and 30, 6; Josephus, Rev 2:1-29; Rev 12:1-17). Besides the treatise named above, of which we only know what Josephus relates, he wrote commentaries upon Homer, a history of Egypt, a eulogy of Alexander the Great, and several historical sketches, of all of which there remain only the fragmental stories about Androclus and the lion, and about the dolphin near Dicaearchia, preserved by Gellius.

## Apis[[@Headword:Apis]]

             (Α᾿πις), the sacred bull of Memphis, worshipped by the ancient Egyptians, who regarded it as a symbol of Osiris, the god of the Nile, the husband of His, and the great divinity of Egypt (Pomp. Mela, 1:9; AElian, Hist. An. 11, 10; Lucian, De Sacrif. 15).

A sacred court or yard was set apart for the residence of Apis in the temple of Ptah at Memphis, where a numerous retinue of priests waited upon him, and sacrifices of red oxen were offered to him. His movements, choice of places, and changes of appetite, were religiously regarded as oracles. It was an understood law that Apis must not live longer than twenty-five years. When he attained this age he was secretly put to death, and buried by the priests in a sacred well, the popular belief being that he cast himself into the water If, however, he died a natural death, his body was embalmed, and then solemnly interred in the temple of Serapis at Memphis. The burial-place of the Apis bulls has lately been discovered near Memphis (Wilkinson, Ancient Egyptians, abridgm. 1:292). As soon as a suitable animal was found for a new Apis, having the required marks — black color with a white square on the brow, the figure of an eagle on the back, and a knot in the shape of a cantharus under the tongue — he was led in triumphal procession to Nilopolis at the time of the new moon, where he remained forty days, waited upon by nude women, and was afterward conveyed in a splendid vessel to Memphis. His Theophany, or day of discovery, and his birth-day were celebrated as high festivals of seven days' duration during the rise of the Nile (Herod. 3, 28). The worship of the golden calf by the Israelites in the wilderness, and also the employment of golden calves as symbols of the Deity by Jeroboam, have been very generally referred to the Egyptian worship of Apis. — Smith's Dict. of Class. Mythol. s.v. SEE CALF (GOLDEN).

## Apitus[[@Headword:Apitus]]

             (she who is on the hill) was an Egyptian goddess, worshipped in the city of Tuaa, in the Oxyrhynchite or eighteenth nome, on the western side of the Nile, in Middle Egypt.

## Apmatenu[[@Headword:Apmatenu]]

             was an Egyptian deity who was generally represented with a jackal's head and holding the Uas, or Cucufa staff, the emblem of a divine life. He was another form of the deity Apheru.

## Apocalypse[[@Headword:Apocalypse]]

             the Greek name of the Book of REVELATION SEE REVELATION (q.v.).

## Apocalypse Knights of the[[@Headword:Apocalypse Knights of the]]

             an association founded in 1692 at Rome by Agostino Gobrino, for the purpose of defending the Catholic Church against the pope, whom it considered to be the Antichrist. The members always went out armed, and their chief was called Monarch of the Most Holy Trinity. The Inquisition suppressed the association in 1697.

## Apocaritae[[@Headword:Apocaritae]]

             (q. d. Α᾿ποκοιταί, from άποκρίνω, to separate), a sect, in the third century, who asserted that the human soul is part of, God, a portion of His substance joined to man. They are ranked among the Manichaeans (q.v.).

## Apocatastasis[[@Headword:Apocatastasis]]

             a term used in Act 3:21, in the combination apocatastasis panton (ἀποκατάστασις πάντων), i.e. the restoration of all things. Origen, and, after him, many theologians and sects of ancient and modern times, put upon this passage the construction that at one time, evil itself, sin, condemnation, and Satan, would be reconciled through Christ with God. SEE RESTITUTION; SEE RESTORATIONISTS.

## Apocreos[[@Headword:Apocreos]]

             is a name for the Sunday in the Orthodox Greek calendar, which corresponds to Sexagesima Sunday, so called because from it the abstinence from flesh begins, though the more strict observance of the Lenten fast does not commence until the following Sunday. The whole of the preceding week is also named from this Sunday, and is a kind of carnival.

## Apocrisiarius[[@Headword:Apocrisiarius]]

             (Α᾿ποκρισιάριος; Lat. Responsalis), literally a respondent, the title of a legate to negotiate concerning matters ecclesiastical. Justinian (Novell. 6) calls the Apocrisiarii those “who administer the affairs of the churches.” At first they were bishops, but afterward priests or deacons were substituted, and the term seems to have been applied to any one acting as locum-tenens for a bishop (or even monastery) in ecclesiastical matters; but the name was principally applied to the pope's nuncio at Constantinople, who resided there to receive the pope's instructions and to report the answers of the emperor. This custom ended with the Iconoclast divisions. After Charlemagne had been crowned emperor, the popes conferred the name and the office of apocrisiarius upon the imperial arch-chaplain. Later the name apocrisiarius became a mere title, which the arch-chaplains of the palace bore, without being any longer representatives of the pope. — Suicer, Thes. p. 456; Collier, Hist. Dict. vol. 3, Suppl; Landon, Eccl. Dict. 1, 446.

## Apocrypha[[@Headword:Apocrypha]]

             (ἀπόκρυφα, sc. βιβλία, hidden, mysterious), a term in theology, applied in various senses to denote certain books claiming a sacred character. The word occurs in the N.T. in its ordinary sense (Mar 4:22). It is first found, as denoting a certain class of books, in Clemens Alexandrinus (Stromata, 13, c. 4, ἐκ τινὸς ἀποκρύφων).

I. Definition and Application of the Term. — The primary meaning of ἀποκρυφος, “hidden, secret” (in which sense it is used in Hellenistic as well as classical Greek, see Sir 23:19; Luk 8:17; Col 2:13), seems, toward the close of the 2d century, to have been associated with the signification “spurious,” and ultimately to have settled down into the latter. Tertullian (de Anim. c. 2) and Clement of Alexandria (Strom. 1, 19, 69; 3, 4, 29) apply it to the forged or spurious books which the heretics of their time circulated as authoritative. The first passage referred to from the Stromata, however, may be taken as an instance of the transition stage of the words. The followers of Prodicus, a Gnostic teacher, are said there to boast that they have βίβλους ἀποκρύφους of Zoroaster. In Athanasius (Ep. Fest. 2, 38; Synopsis Sac. Scrip. 2, 154, ed. Colon. 1686), Augustine (Faust. 11, 2; Civ. Dei, 15, 23), Jerome (Ep. ad Latam, and Prol. Gal.) the word is used uniformly with the bad meaning which had become attached to it. The writers of that period, however, do not seem to have seen clearly how the word had acquired this secondary sense; and hence we find conjectural explanations of its etymology. The remark of Athanasius (Synops. S. Scr. 1. c.) that such books are ἀποκρυφῆς μᾶλλον ἤ ἀναγνώσεως ἄξια is probably meant rather as a play upon the word than as giving its derivation. Later conjectures are (1), that given by the translators of the English Bible (ed. 1539, Pref. to Apocr.), “because they were wont to be read not openly and in common, but as it were in secret and apart;” (2), one, resting on a misapprehension of the meaning of a passage in Epiphanes (de Mens. ac Pond. c. 4) that the books in question were so called because, not being in the Jewish canon, they were excluded ἀπὸ τῆς κρυπτῆς from the ark in which the true Scriptures were preserved; (3), that the word ἀπόκρυφα answers to the Hebrews גְּניּזַים, libri absconditi, by which the later Jews designated those books which, as of doubtful authority or not tending to edification, were not read publicly in the synagogues; (4), that it originates in the κρυπτά or secret books of the Greek mysteries. Of these it may be enough to say, that (1) is, as regards some of the books now bearing the name at variance with fact; that (2), as has been said, rests on a mistake; that (3) wants the support of direct evidence of the use of ἀπόκρυφα as the translation for the Hebrew word; and that (4). though it approximates to what is probably the true history; of the word, is so far only a conjecture.

In the early ages of the Christian Church this term was frequently used to denote books of an uncertain or anonymous author, or of one who had written under an assumed name. Its application, however, in this sense is far from being distinct, as, strictly speaking, it would include canonical books whose authors were unknown or uncertain, or even pseudepigraphal. Origen, on Mat 22:1-46, had applied the term apocryphal in a similar way: “This passage is to be found in no canonical book” (regulari, for we have Origen's work only in the Latin translation by Rufinus), “but in the apocryphal book of Elias” (secretis Elioe). And, “‘This is plain, that many examples have been adduced by the apostles and evangelists, and inserted in the New Testament, which we do not read in the canonical Scriptures which we possess, but which are found in the Apocrypha” (Origen, Proef. in Cantic.). So also Jerome, referring to the words (Eph 5:14) “Awake, thou that sleepest, and arise from the dead,” observes that “the apostle cited this from hidden (reconditis) prophets, and such as seem to be apocryphal, as he has done in several other instances.” Epiphanius thought that this term was applied to such books as were not placed in the Ark of the Covenant, but put away in some other place (see Suicer's Thesaurus for the true reading of the passage in this father). Under the term apocryphal have been included books of a religious character, which were in circulation among private Christians, but were not allowed to be read in the public assemblies; such as 3 and 4 Ezr 3:1-13 and 4 Maccabees. (See Stare, De apocryphor. appellatione, Greifsw. 1766.)

In regard to the New Testament, the term has been usually applied to books invented by heretics to favor their views, or by Catholics under fictitious signatures. Of this description were many spurious or apocryphal gospels (see below). It is probably in reference to such that Basil, Cyril of Jerusalem, and Jerome gave cautions against the reading of apocryphal books; although it is possible, from the context, that the last named father alludes to the books which were also called ecclesiastical, and afterward deutero-canonical. The following passage from his epistle to Lata, on the education of her daughter, will serve to illustrate this part of our subject: “All apocryphal books should be avoided; but if she ever wishes to read them, not to establish the truth of doctrines, but with a reverential feelingfor the truths they signify, she should be told that they are not the works of the authors by whose names they are distinguished, that they contain much that is faulty, and that it is a task requiring great prudence to find gold in the midst of clay.” And to the same effect Philastrius: “Among whom are the Manichees, Gnostics [etc.], who, having some apocryphal books under the apostles' names (i.e. some separate Acts), are accustomed to despise the canonical Scriptures; but these secret Scriptures — that is, apocryphal — though they ought to be read by the perfect for their morals, ought not to be read by all, as ignorant heretics have added and taken away what they wished.” He then proceeds to say that the books to which he refers are the Acts of Andrew, written by “the disciples who were his followers,” etc.

In the Bibliotheque Sacree, by the Dominicans Richard and Giraud (Paris, 1822), the term is defined to signify (1,) anonymous or pseudepigraphal books; (2,) those which are not publicly read, although they may be read with edification in private; (3,) those which do not pass for authentic and of divine authority, although they pass for being composed by a sacred author or an apostle, as the Epistle of Barnabas; and (4,) dangerous books composed by ancient heretics to favor their opinions. They also, apply the name “to books which, after having been contested, are put into the canon by consent of the churches, as Tobit, etc.” Jahn applies it, in its most strict sense, and that which it has borne since the fourth century, to books which, from their inscription, or the author's name, or the subject, might easily be taken for inspired books, but are not so in reality. It has also been applied by Jerome to certain books not found in the Hebrew canon, but yet publicly read from time immemorial in the Christian Church for edification, although not considered of authority in controversies of faith. These were also termed ecclesiastical books, and have been denominated, for distinction's sake, the deutero-canonical books, inasmuch as they were not in the original or Hebrew canon. In this sense they are called by some the Antilegomena of the Old Testament. “The uncanonical. books,” says Athanasius, or the author of the Synopsis, “are divided into antilegomena and apocrypha.” SEE ANTILEGOMENA.

Eventually, in the history of the early Church, the great number of pseudonymous productions palmed off upon the unwary as at once sacred and secret, under the great names in Jewish or Christian history, brought this entire class of works into disrepute. Those whose faith rested on the teaching of the Christian Church, and who looked to the O.T. Scriptures either in the Hebrew or the Sept. collection, were not slow to perceive that these productions were destitute of all authority. They applied in scorn what had been used as a title of honor. The secret books (libri secretiores, Orig. Comm. in Matthew ed. Lomm. 4:237) were rejected as spurious. The word apocryphal was soon degraded to the position from which it has never since risen. So far as books like the Testament of the Twelve Patriarchs and the Assumption of Moses were concerned, the task of discrimination was comparatively easy, but it became more difficult when the question affected the books which were found in the Sept. translation of the Old Testament; and recognised by the Hellenistic Jews; but were not in the Hebrew text or in the canon acknowledged by the Jews of Palestine. The history of this difficulty, and of the manner in which it affected the reception of particular books, belong rather to the subject of CANON than to that of the present article, but the following facts may be stated as bearing on the application of the word:

1. The teachers of the Greek and Latin Churches, accustomed to the use of the Septuagint, or versions resting on the same basis, were naturally led to quote freely and reverently from all the books which were incorporated into it. In Clement of Alexandria, Origen, Athanasius, we find citations from the books of the present Apocrypha, as “Scripture,” “divine Scripture,” “prophecy.” They are very far from applying the term ἀπόκρυφος to these writings. If they are conscious of the difference between them and the other books of the O.T., it is only so far as to lead them (comp. Athan. Synops. S. Scr. 1. c.) to place the former in the list of οὐ κανονιζόμενα ἀντιλεγόμενα, books which were of more use for the ethical instruction of catechumens than for the edification of mature Christians. Augustine, in like manner, applies the word “Apocrypha” only to the spurious books with false titles which were in circulation among heretics, admitting the others, though with some qualifications, under the title of canonical (de doctr. Chr. 2, 8). 2. Wherever, on the other hand, any teacher came into contact with the feelings that prevailed among the Christians of Palestine, there the influence of the rigorous limitation of the old Hebrew canon is at once conspicuous. This is seen in its bearing on the history of the canon in the list given by Melito, bishop of Sardis (Euseb. H. E. 4, 26), and obtained by him from Palestine. Of its effects on the application of the word, the writings of Cyril of Jerusalem and Jerome give abundant instances. The former (Catech. 4, 33) gives the canonical list of the 22 books of the O.T. Scriptures, and rejects the introduction of all “apocryphal” writings. The latter in his Epistle to Laeta warns the Christian mother in educating her daughter against “omnia apocrypha.” The Prologus Galeatus shows that he did not shrink from including under that title the books which formed part of the Septuagint, and were held in honor in the Alexandrian and Latin Churches. In dealing with the several books he discusses each on its own merits, admiring some, speaking unhesitatingly of the “dreams,” “fables” of others.

3. The teaching of Jerome influenced, though not decidedly, the language of the Western Church. The old spurious heretical writings, the “Apocrypha” of Tertullian and Clement, fell more and more into the background, and were almost utterly forgotten. The doubtful books of the Old Testament were used publicly in the service of the Church, quoted frequently with reverence as Scripture, sometimes, however, with doubts or limitations as to the authority of individual books according to the knowledge or critical discernment of this or that writer (comp. Bp. Cosins's Scholastic History of the Canon). During this period the term by which they were commonly described was not apocryphal but “ecclesiastical.” So they had been described by Rufinus (Expos. in Symb. Apost. p. 26), who practically recognised the distinction drawn by Jerome, though he would not apply the more opprobrious epithet to books which were held in honor.

4. It was reserved for the age of the Reformation to stamp the word Apocrypha with its present signification. The two views which had hitherto existed together, side by side, concerning which the Church had pronounced no authoritative decision, stood out in sharper contrast. The Council of Trent closed the question which had been left open, and deprived its theologians of the liberty they had hitherto enjoyed, by extending the Canon of Scripture so as to include all the hitherto doubtful or deuterocanonical books, with the exception of the two books of Esdras and the Prayer of Manasseh, the evidence against which seemed too strong to be resisted (Sess. IV de Can. Script.). In accordance with this decree, the editions of the Vulgate published by authority contained the books which the Council had pronounced canonical, as standing on the same footing as those which had never been questioned, while the three which had been rejected were printed commonly in smaller type and stood after the New Testament. The Reformers of Germany and England, on the other hand, influenced in part by the revival of the study of Hebrew and the consequent recognition of the authority of the Hebrew Canon, and subsequently by the reaction against this stretch of authority, maintained the opinion of Jerome and pushed it to its legitimate results.

The principle which had been asserted by Carlstadt dogmatically in his “de Canonicis Scripturis libellus” (1520) was acted on by Luther. He spoke of individual books among those in question with a freedom as great as that of Jerome, judging each on its own merits, praising Tobit as a “pleasant comedy,” and the Prayer of Manasseh as a “good model for penitents,” and rejecting the two books of Esdras as containing worthless fables. The example of collecting the doubtful books into a separate group had been set in the Strasburg edition of the Septuagint, 1526. In Luther's complete edition of the German Bible, accordingly (1534), the books (Judith, Wisdom, Tobias, Sir 1:1-30 and 2 Maccabees, Additions to Esther and Daniel, and the Prayer of Manasseh) were grouped together under the general title of “Apocrypha, i.e. Books which are not of like worth with Holy Scripture, yet are good and useful to be read.” In the history of the English Church, Wicliff showed himself in this as in other points the forerunner of the Reformation, and applied the term Apocrypha to all but the “twenty-five” Canonical Books of the Old Testament. The judgment of Jerome was formally asserted in the sixth Article. The disputed books were collected and described in the same way in the printed English Bible of 1539 (Cranmer's), and since then there has been no fluctuation as to the application of the word. SEE DEUTERO-CANONICAL.

II. Biblical Apocrypha. — The collection of books to which this term is popularly applied includes the following. The order given is that in which they stand in the English version.

1. 1Es 2:1-30. 2Es 3:1-36. Tob 4:1-42. Jdt 5:1-24. The rest of the chapters of the Book of Esther, which are found neither in the Hebrew nor in the Chaldee. 6. The Wisdom of Solomon. 7. The Wisdom of Jesus the Son of Sirach, or Sir 8:1-19. Baruch. 9. The Song of the Three Holy Children. 10. The History of Susanna. 11. The History of the Destruction of Bel and the Dragon. 12. The Prayer of Manasseh, King of Judah. 13. 1Ma 14:1-49. 2 Maccabees.

The separate books of this collection are treated of in distinct articles. Their relation to the canonical books of the Old Testament is discussed under CANON SEE CANON . We propose here to consider only the history and character of the collection as a whole in its relation to Jewish literature.

Whatever questions may be at issue as to the authority of these books, they have in any case an interest, of which no controversy can deprive them, as connected with the literature, and therefore with the history, of the Jews. They represent the period of transition and decay which followed on the return from Babylon, when the prophets, who were then the teachers of the people, had passed away, and the age of scribes succeeded. Uncertain as may be the dates of individual books, few, if any, can be thrown farther back than the beginning of the third century B.C. The latest, the 2d Book of Esdras, is probably not later than 30 B.C., 2Es 7:28 being a subsequent interpolation. The alterations of the Jewish character, the different phases which Judaism presented in Palestine and Alexandria, the good and the evil which were called forth by contact with idolatry in Egypt, and by the struggle against it in Syria, all these present themselves to the reader of the Apocrypha with greater or less distinctness. In the midst of the diversities which we might naturally expect to find in books written by different authors, in different countries, and at considerable intervals of time, it is possible to discern some characteristics which belong to the entire collection.

1. The absence of the prophetic element. From first to last the books bear testimony to the assertion of Josephus (Rev 1:1-20; Rev 8:1-13), that the ἀκριβὴς διαδοχή of prophets had been broken after the close of the O.T. canon. No one speaks because the word of the Lord had come to him. Sometimes there is a direct confession that the gift of prophecy had departed (1Ma 9:27), or the utterance of a hope that it might one day return (ibid. 1Ma 9:4; 1Ma 9:46; 1Ma 14:41). Sometimes a teacher asserts in words the perpetuity of the gift (Wis 7:27), and shows in the act of asserting it how different the illumination which he had received was from that bestowed on the prophets of the canonical books. When a writer simulates the prophetic character, he repeats with slight modifications the language of the older prophets, as in Baruch, or makes a mere prediction the text of a dissertation, as in the Epistle of Jeremy, or plays arbitrarily with combinations of dreams and symbols, as in 2 Esdras. Strange and perplexing as the last-named book is, whatever there is in it of genuine feeling indicates a mind not at ease with itself, distracted with its own sufferings and with the problems of the universe, and it is accordingly very far removed from the utterance of a man who speaks as a messenger from God.

2. Connected with this is the almost total disappearance of the power which had shown itself in the poetry of the Old Testament. The Song of the Three Children lays claim to the character of a psalm, and is probably a translation from some liturgical hymn; ,but, with this exception, the form of poetry is altogether absent. So far as the writers have come under the influence of Greek cultivation, they catch the taste for rhetorical ornament which characterized the literature of Alexandria. Fictitious speeches become almost indispensable additions to the narrative of a historian, and the story of a martyr is not complete unless (as in the later Acta Martyrum of Christian traditions) the sufferer declaims in set terms against the persecutors (Song of the Three Child., 3-22; 2Ma 6:7).

3. The appearance, as part of the current literature of the time, of works of fiction, resting or purporting to rest on a historical foundation. It is possible that this development of the national genius may have been, in part, the result of the Captivity. The Jewish exiles brought with them the reputation of excelling in minstrelsy, and were called on to sing the “songs of Zion” (Psa 137:1-9). The trial of skill between the three young men in 1Es 3:4, implies a traditional belief that those who were promoted to places of honor under the Persian kings were conspicuous for gifts of a somewhat similar character. The transition from this to the practice of story-telling was, with the Jews, as afterward with the Arabs, easy and natural enough. The period of the Captivity, with its strange adventures, and the remoteness of the scenes connected with it, offered a wide and attractive field to the imagination of such narrators. Sometimes, as in Bel and the Dragon, the motive of such stories would be the love of the marvellous mingling itself with the feeling of scorn with which the Jew looked on the idolater. In other cases, as in Tobit and Susanna, the story would gain popularity from its ethical tendencies. The singular variations in the text of the former book indicate at once the extent of its circulation and the liberties taken by successive editors. In the narrative of Judith, again, there is probably something more than the interest attaching to the history of the past. There is indeed too little evidence of the truth of the narrative for us to look on it as history at all, and it takes its place in the region of historical romance, written with a political motive, Under the guise of the old Assyrian enemies of Israel the writer is covertly attacking the Syrian invaders, against whom his countrymen were contending, stirring them up, by a story of imagined or traditional heroism, to follow the example of Judith, as she had followed that of Jael (Ewald, Gesch. Israels, 4, 541). The development of this form of literature is, of course, compatible with a high degree of excellence, but it is true of it at all times, and was especially true of the literature of the ancient world, that it belongs rather to its later and feebler period. It is a special sign of decay in honesty and discernment when such writings -are passed off and accepted as belonging to actual history.

4. The free exercise of the imagination within the domain of history led to the growth of a purely legendary literature. The full development of this was indeed reserved for a yet later period. The books of the Apocrypha occupy a middle place between those of the Old Testament in their simplicity and truthfulness and the wild extravagances of the Talmud. As it is, however, we find in them the germs of some of the fabulous traditions which were influencing the minds of the Jews at the time of our Lord's ministry, and have since in some instances incorporated themselves more or less with the popular belief of Christendom. So in 2Ma 1:2, we meet with the statements that at the time of the captivity the priests had concealed the sacred fire, and that it was miraculously renewed — that Jeremiah had gone, accompanied by the tabernacle and the ark, “to the mountain where Moses climbed up to see the heritage of God,” and had there concealed them in a cave together with the altar of incense. The apparition of the prophet at the close of the same book (15:15), as giving to Judas Maccabaeus the sword with which, as a “gift from God,” he was to “wound the adversaries,” shows how prominent a place was occupied by Jeremiah in the traditions and hopes of the people, and prepares us to understand the rumors which followed on our Lord's teaching and working that “Jeremias or one of the prophets” had appeared again (Mat 16:14). So again in 2Es 13:40-47, we find the legend of the entire disappearance of the Ten Tribes, which, in spite of direct and indirect testimony on the other side, has given occasion even in our own time to so many wild conjectures. In chap. 14 of the same book we recognize (as has been pointed out already) the tendency to set a higher value on books of an esoteric knowledge than on those in the Hebrew canon; but it deserves notice that this is also another form of the tradition that Ezra dictated from a supernaturally-inspired memory the sacred books which, according to that tradition, had been lost, and that both fables are exaggerations of the part actually taken by him and by “the men of the Great Synagogue” in the work of collecting and arranging them. So also the rhetorical narrative of the Exodus in Wis 16:1-29; Wis 17:1-21; Wis 18:1-25; Wis 19:1-22 indicates the existence of a traditional, half- legendary history side by side with the canonical. It would seem, indeed, as if the life of Moses had appeared with many different embellishments. The form in which that life appears in Josephus, the facts mentioned in St. Stephen's speech and not found in the Pentateuch, the allusions to Jannes and Jambres (2Ti 3:8), to the disputes between Michael and the devil (Jud 1:9), to the “rock that followed” the Israelites (1Co 10:4), all bear testimony to the wide-spread popularity of this semi- apocryphal history. SEE ENOCH (BOOK OF).

5. As the most marked characteristic of the collection as a whole and of the period to which it belongs, there is the tendency to pass off supposititious books under the cover of illustrious names. The books of Esdras, the additions to Daniel, the letters of Baruch and Jeremiah, and the Wisdom of Solomon, are obviously of this character. It is difficult, perhaps, for us to measure in each instance the degree in which the writers of such books were guilty of actual frauds. In a book like the Wisdom of Solomon, for example, the form may have been adopted as a means of gaining attention by which no one was likely to be deceived, and, as such, it does not go beyond the limits of legitimate personation. The fiction in this case need not diminish our admiration and reverence for the book any more than it would destroy the authority of Ecclesiastes were we to come to the conclusion, from internal or other evidence, that it belonged to a later age than that of Solomon. The habit, however, of writing books under fictitious names is, as the later Jewish history shows, a very dangerous one. The practice becomes almost a trade. Each such work creates a new demand, to be met in its turn by a fresh supply, and thus the prevalence of an apocryphal literature becomes a sure sign of want of truthfulness on one side, and want of discernment on the other.

6. The absence of honesty, and of the power to distinguish truth from falsehood, shows itself in a yet more serious form in the insertion of formal documents purporting to be authentic, but in reality failing altogether to establish any claim to that title. This is obviously the case with the decree of Artaxerxes in Esther 16. The letters with which 2 Maccabees opens from the Jews at Jerusalem betray their true character by their historical inaccuracy. We can hardly accept as genuine the letter in which the king of the Lacedaemonians (1Ma 12:20-21) writes to Onias that “the Lacedaemonians and Jews are brethren, and that they are of the stock of Abraham.” The letters in 2Ma 9:1-29; 2Ma 11:1-38, on the other hand, might be authentic so far as their contents go, but the recklessness with which such documents are inserted as embellishments and make-weights throws doubt in a greater or less degree on all of them.

7. The loss of the simplicity and accuracy which characterize the history of the Old Testament is shown also in the errors and anachronisms in which these books abound. Thus, to take a few of the most striking instances, Haman is made a Macedonian, and the purpose of his plot is to transfer the kingdom from the Persians to the Macedonians (Esther 16:10); two contradictory statements are given in the same book of the death of Antiochus Epiphanes (2Ma 1:15-17; 2Ma 9:5-29); Nabuchodonosor is made to dwell at Nineve as the king of the Assyrians (Jdt 1:1).

8. In their relation to the religious and ethical development of Judaism during the period which these books embrace, we find

(1.) the influences of the struggle against idolatry under Antiochus, as shown partly in the revival of the old heroic spirit, and in the record of the deeds which it called forth, as in Maccabees, partly again in the tendency of a narrative like Judith, and the protests against idol- worship in Baruch and Wisdom.

(2.) The growing hostility of the Jews toward the Samaritans is shown by the confession of the Son of Sirach (Sir 1:1-30; Sir 25:1-26; Sir 26:1-29).

(3.) The teaching of Tobit illustrates the prominence then and afterward assigned to alms-giving among the duties of a holy life (Tob 4:7-11; Tob 12:9). The classification of the three elements of such a life, prayer, fasting, alms, in Tob 12:8, illustrates the traditional ethical teaching of the Scribes, which was at once recognised and purified from the errors that had been connected with it in the Sermon on the Mount (Mat 6:1-18).

(4.) The same book indicates also the growing belief in the individual guardianship of angels and the germs of a grotesque daemonology, resting in part on the more mysterious phenomena of man's spiritual nature, like the cases of daemoniac possession in the Gospels, but associating itself only too easily with all the frauds and superstitions of vagabond exorcists.

(5.) The great Alexandrian book of the collection, the Wisdom of Solomon, breathes, as we might expect, a strain of higher mood; and though there is absolutely no ground for the patristic tradition that it was written by Philo, the conjecture that it might have been was not without a plausibility which might well commend itself to men like Basil and Jerome. The personification of Wisdom as “the unspotted mirror of the power of God and the image of his goodness” (7, 26), as the universal teacher of all “holy souls” in “all ages” (7, 27), as guiding and ruling God's people, approaches the teaching of Philo, and foreshadows that of the Apostle John as to the manifestation of the unseen God through the medium of the Logos and the office of that divine Word as the light that lighteth every man. In relation again to the symbolic character of the Temple as “a resemblance of the holy tabernacle” which God “has prepared from the beginning” (Joh 9:8), the language of this book connects itself at once with that of Philo and with the teaching of the author of the Epistle to the Hebrews. But that which is the great characteristic of the book, as of the school from which it emanated, is the writer's apprehension of God's kingdom and the blessings connectcd with it as eternal, and so as independent of men's conceptions of time. Thus chapters 1, 2, contain the strong protest of a righteous man against the materialism which then, in the form of a sensual selfishness, as afterward in the developed system of the Sadducees, was corrupting the old faith of Israel. Against this he asserts that the “souls of the righteous are in the hands of God." (Joh 3:1); that the blessings which the popular belief connected with length of days were not to be measured by the duration of years, seeing that “wisdom is the gray hair unto men, and an unspotted life is old age.”

(6.) In regard to another truth also this book was in advance of the popular belief of the Jews of Palestine. In the midst of its strong protests against idolatry, there is the fullest recognition of God's universal love (Joh 11:23-26), of the truth that His power is but the instrument of His righteousness (Joh 12:16), of the difference between those who are the “less to be blamed” as “seeking God and desirous to find Him” (Joh 13:6), and the victims of a darker and more debasing idolatry. Here also the unknown writer of the Wisdom of Solomon seems to prepare the way for the higher and wider teaching of the New Testament. SEE LOGOS.

III. Spurious and Pseudepigraphal Books, as distinct from Antilegomena or Ecclesiastical. — Among this class are doubtless to be considered the 3d and 4th books of Esdras; and it is no doubt in reference to these that, in his letter to Vigilantius, Athanasius speaks of a work of Esdras which he says that he had never even read. Of the same character are also the book of Enoch, the Testament of the Twelve Patriarchs, the Assumption of Moses, etc.; which, as well as 3 and 4 Esdras, being by many considered as the fictions of Christians of the second and third centuries, it is doubtful whether they ought to be classed in the Apocrypha of the Old or of the New Testament. Origen, however, believed the New Testament to have contained citations from books of this kind written before the times of the apostles, as is evident from his reference to such in his preface to the Canticles. Then, in his Letter to Apianus, he observes that there were many things kept from the knowledge of the public, but which were preserved in the hidden or apocryphal books, to which he refers.the passage (Heb 11:37), “They were sawn asunder.” Origen probably alludes here to that description of books which the Jews called genuzim, גְּנוּזִים, a word of the same signification with apocrypha, and applied to books laid aside, or not permitted to be publicly read or considered, even when divinely inspired, not fit for indiscriminate circulation: among the latter were the first chapter of Genesis, the Song of Solomon, and our last eight chapters of the prophet Ezekiel. The books which we have here enumerated, such as the book of Enoch, etc., which were all known to the ancient fathers, have descended to our times; and, although incontestably spurious, are of considerable value from their antiquity, as throwing light upon the religious and theological opinions of the first centuries. The most curious are the 3d and 4th books of Esdras, and the book of Enoch, which has been but recently discovered, and has acquired peculiar interest from its containing the passage cited by the apostle Jude. SEE ENOCH. Nor are the apocryphal books of the New Testament destitute of interest. Although the spurious Acts extant have no longer any defenders of their genuineness, they are not without their value to the Biblical student, and have been applied with success to illustrate the style and language of the genuine books, to which they bear a close analogy. The American translator of Mosheim's Ecclesiastical History terms them “harmless and ingenious fictions, intended either to gratify the fancy or to silence the enemies of Christianity.”

Some of the apocryphal books have not been without their defenders in modern times. The Apostolical Canons and Constitutions, and the various Liturgies ascribed to St. Peter, St. Mark, etc., and published by Fabricius in his Codex Apocryphus Novi Testamenti, were considered by the learned and eccentric William Whiston, and the no less learned Grabe, to be of equal authority with any of the confessedly genuine apostolic compositions (see Whiston's Primitive Christianity and Grabe's Spicilegium). They are, however, regarded by most as originally not of an earlier date than the second century, and as containing interpolations which betray the fourth or fifth; they can, therefore, only be considered as evidence of the practice of the Church at the period when they were written. They have generally been appealed to by the learned as having preserved the traditions of the age immediately succeeding the apostolic; and, from the remarkable coincidence which is observable in the most essential parts of the so-called Apostolic Liturgies, it is by no means improbable that, notwithstanding their interpolations, they contain the leading portions of the most ancient Christian forms of worship. Most of the apocryphal Gospels and Acts noticed by the fathers, and condemned in the catalogue of Gelasius, which are generally thought to have been the fictions of heretics in the second century, have long since fallen into oblivion. Of those which remain, although some have been considered by learned men as genuine works of the apostolic age, yet the greater part are universally rejected as spurious, and as written in the second and third centuries. A few are, with great appearance of probability, assigned to Leucius Clarinus, supposed to be the same with Leontius and Seleucus, who was notorious for similar forgeries at the end of the third century.

The authorship of the Epistle of Barnabas (q.v.) is still a matter of dispute; and there appears but too much reason to believe that there existed grounds for the charge made by Celsus against the early Christians, that they had interpolated or forged the ancient Sibylline Oracles. In the letter of Pope Innocent I to St. Exupere, bishop of Toulouse, written about the year 405, after giving a catalogue of the books forming the canon of Scripture (which includes five books of Solomon, Tobit, and two books of Maccabees), he observes: “But the others, which are written under the name of Matthias, or of James the Less, or those which were written by one Leucius under the name of Peter and John, or those under the name of Andrew by Xenocheris and Leonidas the philosopher, or under the name of Thomas; or if there be any others, you must know that they are not only to be rejected, but condemned.” These sentiments were afterward confirmed by the Roman Council of seventy bishops, held under Pope Gelasius in 494, in the acts of which there is a long list of apocryphal Gospels and Acts, the greater part of which are supposed to have perished. The acts of this council, however, are not generally considered to be genuine. But, whatever authority is to be ascribed to these documents, it cannot be denied that the early Church evinced a high degree of discrimination in the difficult task of distinguishing the genuine from the spurious books, as has been well observed by Jones (New and Full Method, 1, 15) and Baxter (Saint's Rest, p. 2). SEE CANON.

The following is a list of the genuine writings mentioned in the OLD TEST., but now lost, or generally thought so to be:

The “Prophecy of ENOCH” (Jud 1:14). But SEE ENOCH

The “Book of the Wars of the Lord” (Num 21:14).

The “Book of the Just” (Jos 10:13; 2Sa 1:18). SEE JASHER.

The “Book of the Order of the Kingdom,” or of the Royal Administration, written by Samuel (1Sa 10:25). See KING.

The “Books of NATHAN and GAD” concerning King David (1Ch 29:29).

The “Books of NATHAN, AHIJAH, and IDDO” concerning King Solomon

(2Ch 9:29). SOLOMON'S Parables, Songs, and Treatises on Natural History” (1Ki 4:32 sq). But SEE PROVERBS; SEE CANTICLES; SEE ECCLESIASTES.

The “Book of the Acts of SOLOMON” (1Ki 11:41).

The “Book of SERAIAH” concerning King Rehoboam (2Ch 12:15). The “Book of JEIU” concerning Jehoshaphat (2Ch 20:34). The “Book of ISAIAH” concerning King Uzziah (2Ch 26:22)

But SEE ISAIAH. The “Words of the Seers” to King Manasseh (2Ch 26:22). The “Book of Lamentations” over King Josiah (2Ch 35:25). But SEE LAMENTATIONS.

The “Volume of JEREMIAH” burned by Jehudi (Jer 36:2; Jer 36:6; Jer 36:23). But SEE JEREMIAH.

The “Chronicle of the Kings of Judah” (1Ki 14:29; 1Ki 15:7). But SEE CHRONICLES.

The Chronicle ‘of the Kings'of Israel” (1Ki 14:29). But SEE CHRONICLES.

The following is a list of pseudepigraphal hooks relating to the Old Test., still extant (exclusive of those contained in the definitively so called “Apocrypha”), with the language in which ancient copies have been discovered. See each title, or professed author here cited, under its proper head in the body of this Cyclopaedia.

The “History of ANTIOCHUS” Epiphanes (Heb.). This appears to be a garbled Hebraic version of the accounts of that tyrant in the books of the Maccabees (see Fabricius, Codex Pseudepigr. 5,1. 1, 1165 sq., where a Latin translation is given of it).

The “History of ARENATHI,” Joseph's Wife (Lat. Given by Fabricius, ib. 1, p. 774 sq.).

The “Epistle of BARUCH” (Lat. In Fabricius, ib. 2, 147 sq.). The “Book of ELIAS” the Prophet (see ib. 1, 1070). The “Book of ENOCH” (Ethiopic). The “THIRD [Engl. First] Book of ESDRAS” (Gr. and Lat.). The “FOURTH [Second] Book of ESDRAS” (Lat., Arab., and Eth.). The “Ascension of ISAIAH” (Ethiopic). The “Book of JASHER” (Heb.). The “Book of JEZIRAH” or Creation (Heb.). The “Third Book of MACCABEES “ (Gr.). The “Fourth Book of MACCABEES “ (Gr.). The “Fifth Book of MACCABEES” (Ar. and Syr.) The Assumption of MOSES” (see Fabricius, 1:825). The “Preaching of NOAH” to the Antediluvians, according to the Sibylline Oracle. (Fabricius, 1:230).

The “Testament of the Twelve PATRIARCIS” (Gr. Given by Fabricius, with a Latin translation, Coder Pseudepigr. A. T. 1, 519 sq.).

The “Psalter of SOLOMON” (Gr. Given in like manner, ib. 1, 917 sq.). The “Book of ZOHAR” or Light (Heb.). The following is a list of all the apocryphal pieces relating to the NEW TEST., not now extant, mentioned by writers in the first four centuries after Christ, with the several writings in which they are (last) cited or noticed. See each name in its alphabetical place.

(1.) The “Acts of ANDREW” (Euseb. Hist. Eccl. 3, 25; Philastr. Heres. 87; Epiphan; Heres. 47, 1; 61:1; 63:2; Gelasius, in Decret. ap. Concil. Sanct. 4, 1260). But SEE ANDREW.

(2.) “Books” under the name of ANDREW (Augustine, contr. Adversar. Leg. et Prophet. 1, 20; Innocent I, Epist. 3, ad Exuper. Thiolo.. Episc. 7).

(3) The “Gospel of ANDREW” (Gelas. in Decret.).

A “Gospel” under the name of APELLES (Jerome, Praef. in Conmmenn. in Matt.).

The “Gospel according to the Twelve APOSTLES” (Origen, Hom 1. in Luk 1:1-80; Luk 1:1-80; Ambrose, Comment. in Luk 1:1-80; Luk 1:1-80; Jerome, Praef. in Comment. in Matt.).

The “Gospel of BARNABAS” (Gelas. in Decret.). (1.) The “Gospel of BARTHOLOMEW” (Jerome, Catal. Scrit. Eccles. in Pantsen.; Prief. in Comment. in Matt.; Gelas. in Decret.).

(2.) The; “Writings of BARTHOLOMEW the Apostle” (Dionys. the Areopagite, De Theol. Hist. 1, 1).

The “Gospel of BASILIDES” (Origen, in Luk 1:1-80; Luk 1:1-80; Ambrose, in Luk 1:1-80; Luk 1:1-80; Jerome, Praef. in Comm. in Matt.).

(1.) The “Gospel of CERINTHUS” (Epiplan. Haeres. 51, 7).

(2.) The “Revelation of CERINTHUS” (Caius, Presb. Rom., lib. Disput. ap. Fuseb. Hist. Eccl. 2, 28).

(1.) Some “Books” under the name of CHRIST (Augustine, De Consens. Evang. 1, 3)

(2.) An “Epistle of CHRIST “ produced by the Manicheans (Augustine, comltr. Faust. 28, 4).

(3.) An “Epistle of CHRIST to Peter and Paul” (Augustine de Consen. Evang. 1, 9, 10).

(4.) A “Hymn of CHRIST” taught to his disciples (Episcop. ad Ceret. Epist.).

(1.) The “Acts of the Apostles” made use of by the EBIONITES

(Epiphan. Haeres. 30, 16).

(2.) The “Gospel of the EBIONITES” (ib. 13).

The “Gospel according to the EGYPTIANS” (Clem. Alex. Strom. 3, 452, 465; Origen, in Luk 2:1-52; Jerome, Praef. in Comm. in Matt.; Epiphan. Haeres. 62:2).

The “Gospel of the ENCRATITES” (Epiphan. Haeres. 46, 1). The “Gospel of EVE” (ib. 26, 2).

The “Gospel according to the HEBREWS” (Heges'p. lib. Comment. sp Euseb. Hist. Eccl. 4, 22; Clem. Alex. Strom. 2, p. 380; Origen, Tract. 8 in Mat 19:19; and in Joan. p. 58; Euseb. Hist. Eccl. 3, 25, 27, 39; Jerome, often).

The “Book of the HELKASAITES” (Euseb. Hist. Eccl. 6, 38). The false “Gospels of HESYCHIUS” (Jerome, Praef. in Evang. ad Darnas.; Gelasius, in Decret.).

(1.) The “Book of JAMES” (Origen, Comm. in Mat 13:55-56.

(2.) “Books” forged and published under the name of JAMES (Epiphan. Haeres. 30, 23; Innocent I, Epist. 3 ad Exuper. Tholos. Episc. 7).

(1.) The “Acts of JOHN” (Euseb. Hist. Eccl. 3, 25; Athanas. in Synopis. 76; Philastr. Haeres. 87; Epiphan. Haeres. 47, 1; Augustine. contr. Advers. Leg. 1, 20).

(2.) “Books” under the name of JOHN (Epiphan. Haeres. 38:1; Innocent 1, 1. c.).

A “Gospel” under the name of JUDAS Iscariot (Iren. adv. Haeres. 1, 25). A “Gospel” under the name of JUDE (Epiphan. Haeres 38:1).

The “Acts of the Apostles” by LEUCIUS (Augustine, de Fide contr. Manich. 38).

(1.) “The Acts of the Apostles” by LENTITIUS (Augustine, de Act. cam,. foelic. Manich. 2, 6).

(2.) The “Books of LENTITIUS” (Gelas. in Decret.).

The “Acts” under the Apostles' name, by LEONITUS (Augustine, de Pide contr. Maanich. 5).

The “Acts of the Apostles” by LEUTHON (Jerome, Epist. ad Chromat. et Helionor).

The false “Gospels” published by LUCIANUS (Jerome, Praef. in Evang. et Damas.).

The “Acts of the Apostles” used by the MANICHEANS (Augustine, contr. Adimant. Manich. 17).

“Books” under the name of MATTHEW (Epiphan. Haeres. 30:23).

(1.) A “Book” under the name of MATTHIAS (Innocent I, ut sup.)

(2.) The “Gospel of MATTHIAS” Origen, Comm. in Luk 1:1-80; Luk 1:1-80; Euiseb. Hist. Eccl. 3, 25; Ambrose, in Luk 1:1-80; Luk 1:1-80; Jerome, Praef. in Comm. in Matt.).

(3.) The “Traditions of MATTHIAS” (Clem. Al 10 Strom. 2, p. 38; 3, 436; 7:748).

The “Gospel of MERINTHUS” (Epiphan. Haeres. 2, 7).

The “Gospel according to the NAZARENES.” (See above, “Gospel according to the Hebrews.”)

(1.) The “Acts of PAUL” (Origen, de Princip. 1, 2; in Joan. 2, p. 298; Euseb. Hist. Eccl. 3, 3 and 25; Philastr. Haeres. 87.

(2.) A “Book” under the name of PAUL (Cyprian, Epist. 27).

(3.) The “Preaching of PAUL and PETER” (Lactantius, De Ver. Sap. 4, 21; Script. anonym. ad calcem Opp. Cypr.; and [according to some] Clem. Alex. Strom. 6, 636).

(4.) The “Revelation of PAUL” (Epiphan. Haeres. 38, 2; Augustine, Tract 98 in Joan. s. f.; Gelas. in Decret.).

The “Gospel of PERFECTION” (Epiphan. Haeres. 26, 2).

(1.) The “Acts of PETER” (Euseb. Hist. Ecc 3:1-22; Ecc 3:1-22; Athanas. in Synops. S. S. 76; Philastr. Haeres. 87; Jerome, Capit. Script. Eccl. in Petr.; Epiphan. Haeres. 30, 15).

(2.) “Books” under the name of PETER (Innocent I, Epist. 3 ad Exupa. Tholos Episc. 7).

(3.) The “Doctrine of PETER” (Origen, Procem. in lb. de Princip.).

(4.) The “Gospel of PETER” (Serapion, De Evang. Petri, ap. Euseb. Hist. Eccl. 6, 16; Tertull. adv. Macc. 4, 5; Origen, Comn. in Mat 13:55-56; vol. 1, p. 223; Euseb. Hist. Eccl. 3, 3 and 25; Jerome, Catal. Script. Eccl. in Petr.).

(5.) The “Judgment of PETER” (Rufin. Expos. in Symbol. Apost. 36; Jerome, Catal. Script. Eccles. in Peter.).

(6.) The “Preaching of PETER” (Heracl. ap. Origen, lib. 14 in Joan.; Clem. Alex. Strom. 1, 357; 2:390; 6, 635, 636, 678; Theolot. Byzant. in Excerpt. p. 809, ad calc. Opp. Clem. Alex.; Lactant. De Fer. Sap). 4, 21; Euseb. Hist. Ecc 3:1-22; Ecc 3:1-22; Jerome, Catal. Scrip'. Eccles. in Petr.).

(7.) The “Revelation of PETER” (Clem. Alex. lib. Hypntopos. ap. Euseb. Hist. Eccl. 6, 14; Theodot. Byz. in Excerpt. p. 806, 807, ad calc. Opp. Clem. Alex.; Euseb. Hist. Eccl. 3, 3 and 25; Jerome, Catal. Script. Eccl. in Petr.).

(1.) The “Acts of PHILIP” (Gelas. in Decret.).

(2) The “Gospel of PHILP” (Epiphan. Haeres. 26, 13).

The “Gospel of SCYTHIANUS” (Cyrill. Catech. 6, 22; Epiphan. Haeres. 66, 2).

The “Acts of the Apostles” by SELEUCUS (Jerome, Epist. ad Chromat. et Heliodor.).

The “Revelation of STEPHEN” (Gelas. in Decret.).

The “Gospel of THADDAEUS” (ib.).

The Catholic “Epistle of THEMISON” the Montanist (Apollon. lib. contr. C taphya. ap. Euseb. Hist. Eccl. 5,18).

(1.) “The Acts of THOMAS” (Epiphan. Haeres. 47, 1; 61:1; Athanas. in Synops. .S. .76; Gelas. in Decret.).

(2.) “Books” under the name of THOMAS (Innocent I, up sup.).

(3 ) The “Revelation of THOMAS” (Gelas. in Decret.).

The Gospel of TITIAN” (Euseb. Hist. Eccl. 4, 29).

The “Gospel of TRUTH” made use of by the Valentinians (Iren. adv. Haeres. 3, 11). The “Gospel of VALENTINUS” (Tertull. de Proescript. adv. Haeres. 49). The following list comprises those pseudepigraphal works relating to the New Test. which still exist, with the language in which ancient copies have been preserved. See each title and professed author in its place.

A “History of the Contest between the Apostles” by ABDIAS (Lat.).

The “Letter of ABGARUS to Christ,” and the “Reply of Christ to Abgarus” (Gr.). The “General Epistle of BARNABAS” (Gr). The “First Epistle of CLEMENT to the Corinthians” (Gr.). The “Second Epistle (of CLEMENT to the Corinthians” (Gr.). The “Descent of CHRIST into Hell” (Gr. and Lat.). The “Apostolical CONSTITUTIONS” (Gr., Eth., and Copt ). The First Book of HERMAS,” called his Visions (Gr. and Lat.). The “Second Book of HERMAS,” called his Commands (Gr. and Lat.). The “Third Book of HERMAS,” called his Similitudes (Gr. and Lat.). The “Epistle of IGNATIUS to the Ephesians” (Gr. and Lat.). The Epistle of IONATRUS to the Magnesians” (Gr. and Lat.). The Epistle of IGNATIUS to the Philadelphians” (Gr. and Lat.). The “Epistle of IGNATIUS to Polycarp” (Gr. and Lat.). The “Epistle of IGNATIUS to the Romans” (Gr. and Lat.). The “Epistle of IGNATIUS to the Smyrnaans” (Gr. and Lat.). The “Epistle of IGNATIUS to the Trallians” (Gr. and Lat.). The “Gospel of the INFANCY” of the Savior (Arab. and Lat.) The “Protevangelium of JAMES” (Gr. and Lat.). The (mutilated and altered) “Gospel of St. JOHN” (Gr.). The (apocryphal) “Book of the Apostle JOHN” (Lat.). The “Narrative of JOSEPH of Arimathaea” (Gr.).

The “Sacred Memorial Book of Joseph,” a Christian. (The Greek text, — entitled Ι᾿ωσήππου Βιβλίον ῾Υπομνηστικόν, is given in fall by Fabricius, Cod. Pseudepigr. V. T. 2, ad fin., with a Latin translation). The “Epistle of Paul to the LAODICEANS” (Gr.).

The (fragmentary) “Gospel of MARCION” (Gr.). The “Gospel of [Pseudo-] MATTHIAS” (Lat.). The “Gospel of the Nativity of St. MARY” (Lat.). The “Gospel of the Nativity of MARY, and of the Infancy of the Savior” (Lat.).

The “Gospel of NICODEMUS” (Gr. and Lat.). The “Epistles of the Corinthians to PAUL, and of Paul to the CORINTHIANS” (Armen ). The “Acts of PILATE” (Gr. and Lat ). The “Apprehension of PILATE” (Gr.). The “Death of PILATE” (Gr. and Lat ). The “First Epistle of PILATE” (Gr. and Lat ). The “Second Epistle of PILATE” (Gr. and Lat.). The “Epistle of POLYCARP to the Philippians” (Gr.). The “Vindication of the SAVIOUR” (Lat.). The “Epistles of Paul to SENECA,” and “of Seneca to PAUL” (Gr.). The “SIBYLLINE Oracles” (Gr.). The “Acts of Paul and THECLA” (Gr.). The “Gospel of THOMAS” the Israelite (Gr. and Lat.).

IV. Literature. — The best accounts of these and other apocryphal documents will be found in Fabricii Codex Pseudepigraphus V. T. (Hamb. and Lpz. 1713 and 1741), and Codex Apocrphus N.T. (Hamb. 1713-1722); Auctarium Codicis Apocryphi N.T. Fatbriciani, edidit And. Birch

(Copenh. 1804); A new and full Method of settling the Canon of the N.T., by the Rev. Jeremiah Jones (Oxf. 1726 — last edition, Oxf. 1827); Du Pin, Prolegomena (Amst. 1701); and Canon of the Old and New Testaments (London, 1700); Volkmar, Einleit. in die Apocryphen (vol. 1, Tib. 1860-

63); and especially Codex Apocryphus N.T. etc., edit. with notes, prolegomena and translation, by T. C. Thilo (tom. 1, Lips. 1832, 8vo; the remaining two volumes have not been published) — containing:

(1.) The history of Joseph the Carpenter, Arab. and Lat.;

(2.) The Gospel of the Infancy;

(3.) The Protevangelion of James, and the Gospel of Thomas the Israelite, Greek and Latin;

(4.) The Gospel of the Nativity of Mary and the History of the Nativity of Mary and the Savior, Latin;

(5.) The Gospel of Marcion, collected by Dr. Hahn from ancient Greek MSS.;

(6.) The Gospel of Nicodemus, Gr. and Lat.;

(7.) Apprehension and Death of Pilate, Gr.;

(8.) The mutilated and altered Gospel of St. John, preserved in the archives of the Templars of St. John of Jerusalem in Paris, with Griesbach's text;

(9.) An apocryphal book of the Apostle John, Lat

Consult the following by Dr. Tischendorf:

(1.) De Evangeliorum Apocryphorum origine et usu (Hague, 1851);

(2.) Acta Apocrypha ex ant. codd. (Lips. 1852);

(3.) Evangelia Apocrypha adhib. codd. Graec. et Latinis (Lips. 1853);

(4.) Apocalypses Apocryphoe (Lips. 1866).

Dr. Laurence, of Oxford, has published the following apocryphal works:

(1.) The Book of Enoch (1838);

(2.) Ascensio Isaioe Vatis (1819);

(3.) Primi Esroe Libri (1820). Comp. Lardner, Works, 10, 31. SEE ACTS, SEE GOSPELS, SEE EPISTLES, SEE REVELATIONS (spurious).

The best commentary on the apocryphal books of the O.T. (i.e. those contained in the Sept. and Vulg. but not in the Heb.) is the Exegetisches Handbuch zu den Apokryphen des ‘A. T. by Fritzsche and Grimm (Leipz. 1856 sq.); a convenient one for English readers is Rich. Arnald's Crit. Comment. on the Apocrypha (Lmond. 1744, aid often since). Annotations on each book are also contained in Calmet's Commentary, and the Critici Sacri, vol. 3; see likewise Parei Opera, 1; De Sacy's Sainte Bible; Cappel, Commentarii, p. 560 Others are by Van Hamelsveld (Amst. 1797); Heze, (Lemgo, 1800); Wilson (Edinb. 1801); Gaab (Tub. 1818-19); Plessner (Berlin, 1834); Gutmann (Alton. 1841); Bosberg (Stutt. 1840). Different editions: Fabricius (Frkft. and Lpz. 1691); Leusden (Frkft. ad M. 1694); Reineccius (Lips. 1732, 1757); Bendsten (Gott. 1790); Augusti (Lips. 1804); Apel (Lips. 1836). All the ancient versions of the texts extant may be found in the 4th vol. of Walton's Polyglott. Davidson has given a brief but critical Introduction to each book in Horne's Introd. new ed. vol. 2 of a more miscellaneous character: Suicer, Thesaur. Eccl. p. 438; Gieseler, Was heisst Apokryphisch? in the Theol. Stud. 2, 141; Das Kriterium e. apker. Bucks, in Augusti's Theol. Bl. 1, 540; Raynolds, Censura apocryphorum V. et N.T. (Oppenh. 1611); Hencke, Prodromos ad apocr. V. T. (Hal. 1711); Benzel, De apocr. N.T. in his Syntag. 1, 316 sq.; Eichhorn, Einlkit. in d. Apokr. des A. T. (Lpz. 1795); Frisch. D. Apokr. d. A. T. u. d. Schr. d. v. N.T., in Eichhorn's Bibl. 4, 653; Bendsten, Exerc. in V. T. Apocr. (Gott. 1789); Bretschneider, D. Apokr. d. A. T. (Lpz. 1805); Cramar, Moral d. Ap. d. A. T. (Lpz. 1815); Jenichen, De librorunm . T. et V. T. apocr. illustratione (Viteb. 1786); Kuinol, Obs. ad N.T. ex op3 cr. V. T. (Lips. 1794); Beckhaus, D. Apokr. d. A. T. (Dortm. 1808); Frankel, Apocrypha a Graec. in Heb. conversa (Lips. 1830); Appendices ad apocr. N.T., in J. Moller's Theol. Bibl. 9, 1 sq.; Brockmann, De apocr. nonzine (Gryph. 1766); Augusti, D. Apokr. d. A. T. (Bresl. 1816); Moulnie, Les livres apocryphes de l'Ancient Test. (Genf. 1828); Bergguist, Jessia in apocr. V. T. (Lond. 1826); Elbrard, Zeugnisse gegen d. Apokryphen (Basle, 1851); Kierl, D. Apokryphen des A. T. (Lpz. 1852); Kluge, id. (Frcft. ad 5. 1852); Stier's Essays in the Evang. Kirchenz. 1828, 1853, 1855; Nitzsch, in the Zeitschr. f. christl. Wissensch. 1850; Bleek, Stellung d. Ap. d. A. T. (in the Stud. u. Krit. 1853, p. 267 sq.). See each of the apocryphal books under its name.

The following works are on the apocryphal additions to the New Test.: Schmid, Corpus apocr. extra Biblia (Hadam. 1804); Beausobre, De N.T. apocryphis (Berol. 1734); Kleuker, D. Apokr. d. N.T. (Hamb. 1798); Lorsbach, D. heiligen Bucher d. Johannis jiunger (Marb. 1807); Bartholma, Uebers. d. Apokr. d. N.T. (Dinkelsbuhl, 1832); Beausobre, in Cramer's Beit. 1, 251-314; Reuss, Dz N.T. apocr. (Argent. 1829); Suckow's ed. of the Protevangelium Jacobi (Vratisl. 1841); Ellicott, Cambridge Essays for 1856; Toland, Collection of Pieces, 1, 350. Many of these spurious works are translated in Hone's Apocryphal N.T. (Lond. 1820; N. Y. 1849, 8vo), and Abp. Wake's Apost. Fathers (Lond. 1830; Hartf. 1834, 8vo).

## Apodemus, St[[@Headword:Apodemus, St]]

             was one of the eighteen martyrs of Saragossa.

## Apodipnon[[@Headword:Apodipnon]]

             (ἀπόδειπνον) is one of the ecclesiastical hours in the Greek Church, corresponding with compline in the West.

## Apodosis[[@Headword:Apodosis]]

             (ἀπόδοσις, return). When the commemoration of a festival is prolonged over several days, the last day of this period is called in the Greek calendar the "apodosis" of the festival. For instance, on the Thursday before Pentecost is the apodosis of the Ascension. In this case, and in some others (for instance, the Exaltation of the Cross and the Transfiguration), the apodosis coincides with the octave; but this is not always the case. Sometimes the period is more than an octave. Easter-day, for instance, has its apodosis on the eve of the Ascension, but generally it is less; the Nativity of the 'Theotokos (Sept. 8), for instance, has its apodosis Sept. 12.

## Apollinarians[[@Headword:Apollinarians]]

             followers of Apollinaris, or Apollinarius (q.v.).

## Apollinaris or Apollinarius[[@Headword:Apollinaris or Apollinarius]]

             bishop of Laodicea, the son of Apollinaris the elder, who taught first at Berytus, in Phoenicia, and afterward at Laodicea, where he became a presbyter and married. Both father and son were on terms of intimacy with Epiphanius and Libanius, the Sophists. The bishop of Laodicea, Theodotus, having warned them to renounce this friendship, they were excommunicated, but afterward, upon expressing penitence, they were restored. Julian the Apostate forbade the Christians to read the works of any heathen author, upon which the two Apollinarii (father and son) composed many works in imitation of the style of Homer and other ancient Greek works. Among others, they turned the books of Moses into heroic verse; indeed, Sozomen (Hist. Eccles. 5,18) says, the whole of the Old Testament as far as the account of Saul; they also composed dramatic pieces on scriptural subjects, after the style of Menander (Socrat. Hist. Eccl. 3, 16). The younger Apollinaris is mentioned (in Athanas. Ep. ad Antiochenos, tom. 1; Opp. ed. Montfaucon, 2:776) as orthodox bishop of Laodicea A.D. 362, while Pelagius was bishop of the Arians in that city. He was esteemed by Athanasius, Basil, and other great men of that age, who continued to speak respectfully of his merits even after he was suspected of heresy. Apollinaris distinguished himself especially by polemical and exeg tical writings; for instance, by his work on Truth, against the Emperor Julian. He also wrote thirty books against Porphyry, against the Manichaeans, Arians, Marcellus, and others. Jerome himself, during his residence at Antioch, A.D. 373 and 374, enjoyed the instructions of Apollinaris, then bishop of Laodicea. The interpretations of Apollinaris, quoted in the commentaries of Jerome, were peculiarly valuable in those days on account of his knowledge of the Hebrew tongue, Basil mentions a work of Apollinaris on the Holy Ghost. In the year 1552 was published at Paris a Metaphrasis Psalmorum of Apollinaris, and re-edited by Sylburg at Heidelberg in 1596; this, and a tragedy on “Christ suffering,” in the works of Gregory of Nazianzus, were ascribed to Apollinaris; but it is difficult to say what share in these works belongs to the father, and what to the son.

Late in life, Apollinaris, who had strenuously defended the Athanasian doctrine of the Trinity in his youth, himself incurred the reproach of heresy because he taught that the divine Logos occupied in the person of Christ the place of the human rational soul. “The greatest difficulty in the doctrine of the Trinity appeared to him to consist in the union of the divine person of the Logos with a perfect human person. Two perfect wholes could not be united in one whole (Gregory, Antirrh. cap. 39, p. 323: εἰ ἀνθρώπῳτελείῳσυνηφθη θεὸς τέλειος δύο ¨ν ῏ησαν). Setting out from Anthropology, he asserted that the essence of the rational soul consists in its self-determination. If this characteristic were retained in connection with the divine nature, there could be no true personal union, but only such a divine influence on Jesus as might be experienced by any other man. On the other hand, if the soul forfeited this characteristic, it would renounce its essential peculiarity (Ibid. p. 245: φθορὰ τοῦ αὐτεξουσίου ζώου τὸ μὴ εϊvναι αὐτεξούσιον· οὐ φθείρεται δὲ ἡ φύσις ὑπὸ τοῦ ποιήσαντος αὐτήν).

On the first point he objected to the school of Origen, that it admitted no true union of the divine and the human, but made instead two Sons of God, the Logos and the man Jesus (L. c. xlii: εϊvς μὲν φύσει υἱὸς θεοῦ, εϊvς δὲ θετός). Hence he thought the rational human soul must be excluded from the God-man, and, in this, the old undefined doctrine was on his side. For the human soul he substituted the Logos himself as the νοῦς θεῖος. He developed this doctrine with originality and acuteness. The scheme of human nature which he made use of was the common trichotomical one, of the ψυχὴ λογική (νοερά), ἄλογος, and the σῶμα. That an animal principle of life, a ψυχὴ ἄλογος, must be admitted to exist in human nature, he thought might be proved from Paul's Epistles, in the passages where he speaks of the flesh lusting against the Spirit; for the body in itself has no power of lusting, but only the soul that is connected with it. It is not self-determining, but must be determined by the ψυχὴ λογική, which with it ought to govern the body. But this result is frustrated by sin, and, conquered by it, the reason succumbs to the power of the irrational desires. In order to free man from sin, the unchangeable Divine Spirit must be united with a human nature, control the anima, and present a holy human life (contra Apollinarist. t. 1, cap. 13, p. 736). Thus we have in Christ, as man, the three component parts, and can call him the ἄνθρωπος ἐπουράνιος, only with this difference, the Divine occupies the place of the human νους''(Neander, Hist. of Doctrines, 1, 320). Athanasius wrote against Apollinarism, though not against Apollinaris personally (Epist. ad Epict.; contra Apollinaristas); Gregory of Nazianzus wrote against him also (Ep. I, 2, ad Cledonium; ad Nectarium); and Gregory of Nyssa his Α᾿ντιῤῥητικός(in Galland. Bibl. Patr. 6, 517). His heresy became generally known A.D. 371. The accusations of Socrates, Sozomen, and Theodoret against the character of Apollinaris are not plausible. “Of the writings in which he explained his views, only fragments are extant in the works of Gregory of Nyssa, Theodoret, and Leontius Byzantinus (who lived about the year 590); they were the following: περὶ σαρκώσεως λογίδιον (ἀπόδειξις περὶ τῆς θείας ένσαρκώσεως)- τὸ κατὰ κεφάλαιον βιβλίον — περί ἁναστάσεως — περὶ πίστεως λογίδιον — and some letters (in Gallandii Bibl. PP. 12, 706 sq.; Angelo Mtai Class. auct. 9, 495 sq.). Apollinaris objected to the union of the Logos with a rational soul; that the human being thus united to the Logos must either preserve his own free will, in which case there would be no true union of the Divine and the human, or that the human soul had lost its proper liberty by becoming united to the Logos, either of which would be absurd. ‘He chiefly opposed the τρεπτόν, or the liberty of choice in christology' (Dorner, Person of Christ, per. 1, Ephesians 3, ch. 3).

In his opinion, Christ is not only ἄνθρωπος ἔνθεος, but the incarnate God. According to the threefold division of man, Apollinaris was willing to ascribe a soul to the Redeemer in so far as he thought it to be a mean between body and spirit. But that which itself determines the soul (τὸ αὐτοκίνητον), and constitutes the higher dignity of man, the νοῦς (the ψυχὴ λογική) of Christ, could not be of human origin, but must be purely divine; for his incarnation did not consist in the Logos becoming νοῦς, but in becoming σάρξ. But the Divine reason supplying the place of the human, there exists a specific difference between Christ and other beings. In their case, every thing had to undergo a process of gradual development, which cannot be brought about without either conflicts or sin (ὅπου γὰρ τέλειος ἄνθρωπος, ἐκεῖ καὶ ἁμαρτία, apud. Athan. 1:2, p. 923; compare c. 21, p. 939: ἁμαρτία ἐνυπόστᾷτος). But this could not take place in the case of Christ: οὐδεμία ἄσκησις ἐν Χριστῷ· οὐκ ἄρα νοῦς ἐστιν ἀνθρώπινος (comp. Gregory of Nyssa, Antirrhet. adv. Apollin. 4, c. 221). At the same time, Apollinaris supposed the body and soul of Christ to be so completely filled with the higher and divine principle of spiritual life, that he did not hesitate to use expressions such as ‘God died, God is born,' etc. He even maintained that, on account of this intimate union, Divine homage is also due to the human nature of Christ (1. c. p. 241, 264). His opponents, therefore, charged him with Patripassianism. But we do not think that Apollinaris ever asserted, as Gregory of Nazianzus would have us believe, that Christ must have possessed an irrational, animal soul, e.g. that of a horse or an ox, because he had not a rational human soul: Gregory himself seems to have drawn such inferences from the premises of Apollinaris. On the other hand, he accused his opponents in a similar manner of believing in two Christs, two Sons of God, etc. (comp. Dorner, 1. c., and his Notes 63, 64; Ullmann, Gregory of Naz. p. 401 sq.; Baur, Chr. Lehre v. d. Dreieinigkeit, 1, 585 sq.).

Athanasius maintained, in opposition to Apollinaris (contra Apollinarist. libri 2, but without mentioning him by name: the book was written after the death of Apollinaris), that it behooved Christ to be our example in every respect, and that his nature, therefore, must resemble ours. Sinfulness, which is empirically connected with the development of man, is not a necessary attribute of human nature, as the Manichaean notions would lead us to suppose. Man, on the contrary, was originally free from sin, and Christ appeared on that very account, viz., in order to show that God is not the author of sin, and to prove that it is possible to live a sinless life (the controversy thus touched upon questions of an anthropological nature). Athanasius distinctly separated the Divine from the human (comp. especially lib. 2), but he did not admit that he taught the existence of two Christs. Comp. Neander, Ch. Hist. 2, 433; Mohler, Athanasius, 2, 262 sq., compares the doctrine of Apollinaris with that of Luther. Gregory of Nazianzus (Ep. ad Cledon. et orat. 51) equally asserted the necessity of a true and perfect human nature. It was not only necessary, as the medium by which God manifested himself, but Jesus could redeem and sanctify man only by assuming his whole nature, consisting of body and soul. (Similar views had been formerly held by Irenaeus, and were afterward more fully developed by Anselm.) Gregory thus strongly maintained the doctrine of the two natures of the Savior. We must distinguish in Christ ἄλλο καὶ ἄλλο, but not ἄλλος καὶ ἄλλος. Compare the Epist. ad Nectar. sive orat. 46, with his 10 anathemas against Apollinaris, and Ullmann, p. 396-413. The work of Gregory of Nyssa, entitled λόγος ἀντιῤῥητικὸς πρὸς τὰ Α᾿πολλίναρίου (which was probably composed between the years 374 and 380), may be found in Zaccagni, Collect. monum. vett., and Gallandi, Bibl. Patr. 6, 517; comp. Gieseler, Ch. History, i, § 83, note 30. He opposed the followers of Apollinaris (Συνουσιασταί, Διμοιριταί) in his Ep. haer. 77. On the question whether Apollinaris or his disciples ever adopted the Docetic errors respecting the body of Christ, see Mohler, 1. c. p. 264 sq.” (Hagenbach, Hist. of Doct. § 99). Apollinarism was first condemned at the synod held at Rome A.D. 375, in which the Roman bishop Damasus presided; all mention of the name of Apollinaris was carefully avoided on this occasion.

Nevertheless, this condemnation induced Apollinaris to form a separate congregation, over which he ordained the presbyter Vitalis as bishop. Hence the Apollinarists are also called Vitalians. They are also called Dimcerites, because they were accused of dividing the nature of Christ into two parts. Before the death of Apoilinaris, which happened between A.D. 382 and 392, the Apollinarists formed in Syria and the adjacent countries several separate congregations, having their own bishops. After his death the Apollinarists were divided into two parties, one of which, under Polemo, or Polemius, and Timotheus, pretended that the divinity and the body of Christ were transformed into one substance, and, consequently, that the flesh was to be worshipped as well as the Logos; these were called Polemians and Synousiasts, and also sarcolatrce (σαρκολάτραι, flesh-worshippers); in retaliation, they called the orthodox anthropolatra, or men-worshippers. The other party, which adhered to the original doctrine of Apollinaris, were called Valentinians. By imperial command, the public worship of the Apollinarists was impeded A.D. 388 and 397, and A.D. 428 in all towns entirely prohibited. The sects of the Apollinarists assimilated, in the fifth century, partly to the orthodox, and partly to the Monophysites. SEE MONOPHYSITES. For a full view of Apollinarism in its origin and history, see Wernsdorf, Diss. de Apollinare (Vitemb. 1694 and 1719); Dorner, Lehre v. d. Person Christi, 1, 926-1070 (Eng. transl., Div. 1, vol. 2, p. 352 sq.); Herzog, 1:419. See also Penny Cyclopcedia, s.v.; Neander, Ch. Hist. 2, 428; Lardner, Works, 4, 257-274; Cave, Hist. Lit. anno 362; Shedd, Hist. of Doctrines, 1, 344; Pearson, On the Creed.

## Apollinaris or Apollinarius, Claudius[[@Headword:Apollinaris or Apollinarius, Claudius]]

             bishop of Hieropolis in Phrygia, in the second century an apologist (q.v.) of Christianity, and an opponent of Montanism (q.v.). He was well acquainted with the classic literature of the Greeks, and a prolific writer; but his works, which are mentioned by Eusebius and Photius, are lost; only two fragments of his work on the Passover are extant. — Euseb. Hist. Eccles. 4, 27; Fabricius, Biblioth. Graeca. 7, 160; Tillemont, Memoires, t. 1, pt. 2.

## Apollinaris, ST[[@Headword:Apollinaris, ST]]

             (1.) first bishop of Ravenna, in the 1st or 2d century; suffered much, and even unto blood, in-his attempts to plant the faith. Some accounts say that  he was martyred by the heathen, but Peter Chrysologus denies 'this; however this may be, the Church honors him as a martyr on July 23. See Baillet, July 23.

(2.) The companion of St. Timotheus, both being martyred together at Rheims in the 3d or 4th century. Their festival is on Aug. 23.

(3.) (St. Aiploumay.) Bishop of Valence, on the Rhone; was the son of St. Isicus, and elder brother of St. Avitus, both of whom were bishops of Vienne. Having been consecrated bishop, he continued to wage inexorable war against all vice and heresy, until Sigismund, king of Burgundy, banished him for attending a synod at Lyons, in which Stephen, the royal, treasurer, was excommunicated for incest with his wife's sister. He afterwards returned to his see; and in 517 he attended the Council of Epaone. He died probably in 525, and is commemorated on Oct. 5. See Baillet, Oct. 5.

## Apollinarists[[@Headword:Apollinarists]]

             SEE APOLLINARIANS.

## Apollinires Ludi[[@Headword:Apollinires Ludi]]

             were games celebrated annually by the ancient Romans in honor of Apollo, and instituted during the second Punic war, B.C. 212. The praetor presided, and ten men were appointed to see that the sacrifices were offered after the manner of the Greeks. At first the day was chosen by the praetor; but in the year U.C. 545 they were appointed to be held regularly about the nones of July.

## Apollo[[@Headword:Apollo]]

             (Α᾿πόλλων, the destroyer, so called because his shafts, the rays of Phebus or the sun, inflict disease or “the sun-stroke” in Oriental climates), one of the great divinities of the Greeks, according to Homer (Iliad, 1, 21, 316) the-son of Jupiter (Zeus) and Leto (Latona), and the brother of Artemis or Diana (Hesiod, Theogn. 918). He was fabled to be the god who punishes the wicked and insolent, who affords help and wards off evil, particularly from cattle, who presided over the foundation of cities, and especially as the god of music and prophecy (Smith, Dict. of Class. Mythol. s.v.). SEE ORACLE. In this last office he is indirectly alluded to in the account of the daemoniac damsel cured by Paul (Act 16:16). SEE PYTHONESS. Josephus mentions an audience of Archelaus held by Tiberius in a splendid temple of Apollo built by him in Rome (Ant. 17, 11, 1); and he also speaks of a temple of his at Gaza, into which the nobles of the city took refuge from the massacre by Alexander Jannaeus, (Ant. 13, 13, 3).

## Apollodotus[[@Headword:Apollodotus]]

             (Α᾿πολλόδοτος, Apollo-given), a general of the inhabitants of Gaza, who made an effectual sally against the Jews besieging the city under Alexander Jannaeus, but was at length slain through the treachery of his brother Lysimachus (Josephus, Ant. 13, 13, 3).

## Apollonia[[@Headword:Apollonia]]

             (Α᾿πολλωνία, from Apollo), a city of Macedonia, in the province of Mygdonia (Plin. 4:17), situated between Amphipolis and Thessalonica, thirty Roman miles from the former, and thirty-six from the latter (Itiner. Anton. p. 320, 330; Itin. Hieros. p. 605; Tab. Peuting.). It was south of the lake Bolbe and north of the Chalcidian mountains (Athen. 8, 334). According to Stephen of Byzantium, it was founded by a colony of Corinthians and Corcyrians. The Apostle Paul passed through Amphipolis and Apollonia on his way to Thessalonica (Act 17:1; see Conybeare and Howson's Life and Epistles of St. Paul, 1, 320, 321). It must not be confounded with a noted Apollonia in Illyria (see Kype, Obs. Sacr. 2, 81 sq.). The city here spoken of was situated on the “Egnatian Way” in the interior of the district of Chalcidice (Scylax, p. 27; Xen. Hist. Gr. 5,2). The ruins are called Pollina (Cramer's Anc. Gr. 1, 264).

Apollonia

(Α᾿πολλωνία, a frequent Greek name of cities, probably given in this case by one of the Seleucidae), a town of Palestine, between Caesarea and Joppa (Stephen of Byz.; Ptol. 5,16; Pliny, 5,14; Peut. Tab.), one of those on the sea-shore taken by the Jews under Alexander Jannaeus (Joseph. Ant. 13, 15, 4), and afterward repaired by Gabinius (Joseph. War, 1, 8, 4). It is now Arsuf, a deserted village at the mouth of the Nahr Arsuf (Irby and Mangles, Trav. p. 189; Robinson, Research. 3, 46; Chesney, Expedition, 1, 490), a place famous under the Crusaders (Wilken, Kreuzz. 2, 17, 39, 102; 4:416; 7:325, 400, 425), by whom it was confounded with Antipatris (Ritter, Erdk. 16, 590).

Apollonia

a martyr of Alexandria, suffered with Metra, Quinta, and Serapion, in the year 249, when she was seized, and some one by a violent blow on the face knocked out many of her teeth; whence, in the Middle Ages, she was held to be the patroness against the toothache. Soon she was brought before the burning pile, and, on being asked to recant, reflected a moment, and then leaped into the fire. She is commemorated in the Roman Church on Feb. 9. Eusebius, Ch. Hist. 6, 41; Landon, Eccl. Dict. 1, 450.

## Apollonia (2)[[@Headword:Apollonia (2)]]

             a festival sacred to Apollo at Egiale, observed annually in honor of the return of that god with his sister Artemis, after having been driven to Crete on the conquest of Python.

## Apollonio, Jacopo[[@Headword:Apollonio, Jacopo]]

             an Italian painter, was born at Bassano in 1584. He was a pupil of Jacopo da Ponte. His best work is The Martyrdom of St. Sebastian, in the church dedicated to that saint. 'There is also a Magdalene in the dome of the cathedral at Bassano, and a picture of St. Francis at the Riformati. He died in 1654.

## Apollonius[[@Headword:Apollonius]]

             (Α᾿πολλώνιος, from Apollo), the name of several men in the history of the Maccabees and Josephus.

1. The son of a certain Thrasaeus, and viceroy of the Syrian king Seleucus

(IV) Philopator (B.C. 187) over southern Syria and Phoenicia (2Ma 3:5; 2Ma 3:7). At the suggestion of Simon, the temple governor, he instigated the king to plunder the Temple at Jerusalem, and generally took the severest measures against the Jews (2Ma 4:4). The writer of the Declamation on the Maccabees, printed among the works of Josephus (De Macc. 4) relates of Apollonius the circumstances which are commonly referred to his emissary Heliodorus (2Ma 3:7 sq.).

2. A son of Menestheus, and ambassador of King Antiochus Epiphanes to the Egyptian king Ptolemy Philometor, B.C. 173 (2Ma 4:21). Perhaps he was the same as the “chief commissioner of tribute” (ἄρχων φορολογίας) for Judsea, who, at the command of Antiochus Epiphanes on his return from Egypt (B.C. 168), committed such bloodshed in Jerusalem (2Ma 5:24; comp. 1Ma 1:29 sq.); next was governor in Samaria (Joseph. Ant. 12, 7, 1, which Michaelis, on 1Ma 3:10, regards as a misinterpretation), and finally lost his life in an encounter with Judas Maccabieus, B.C. 166 (1Ma 3:10 sq.). An ambassador of the same name was at the head of the embassy which Antiochus sent to Rome (Liv. 42:6).

3. A son of one Apollonius Gennaus, and a Syrian governor under Antiochus (V) Eupator (2Ma 12:2). B.C. 163. If, however, we understand the surname as an ironical epithet (γενναῖος, noble), this Apollonius (but whether the father or the son would still be doubtful) may be identical with No 2.

4. Surnamed by Josephus (Ant. 13, 4, 3) Dalus (Δάος, from a people called Dahee or Dai in Sogdiana), a Syrian viceroy in Coele-Syria, who, taking sides with the usurper Demetrius (B.C. 147), attacked Jonathan, the ally of Alexander (Balas), but was utterly defeated by him (1Ma 10:69 sq.). According to the Greek text in 1Ma 10:69, he was originally governor of Ccele-Syria under Alexander, from whom he revolted to the party of Demetrius. Josephus only speaks of him as an officer of Alexander, without alluding to his connection with Demetrius (comp. Wernsdorf, De fide Maccab. p. 135). There may have been an early error crept into the text of 1 Maccabees, or the expression in the Hebrews original may have been ambiguous (see Grimm, Hlandb. in loc.). If this Apollonius be the same mentioned by Polybius (31, 21, § 2), as foster- brother and confidant of Demetrius I, his interest in the affairs of Demetrius would scarcely admit a doubt. — Winer, s.v.

5. The son of one Alexander, and one of the embassadors sent by the Jews to procure an alliance with the Romans in the time of Hvrcanus (Josephus, Ant. 13, 9, 2).

Apollonius

a Roman senator, against whom one of his slaves, called Severus, preferred an accusation of holding the Christian faith, in the time of Commodus, about the year 183 or 186. When cited before the senate to defend himself, he delivered an admirable discourse on the faith, and was condemned to be beheaded. He is commemorated in the Roman Church on the 18th of April. His acts are in Ruinart, p. 83, 84. — Eusebius, Ch. Hist. 5, 21; Landon, Eccl. Dict. 1, 452.

Apollonius

of Tyana, an impostor and professed magician, born three or four years before the vulgar era, at Tyana, a town in Cappadocia. His life by Philostratus (Α᾿πολλωνίου τοῦ Τυανέως βίος, best ed. — by Olearius, Lips. 1709, fol.) abounds with fabulous stories, apparently in imitation of the account of Christ's life in the Gospels. [Dupin wrote “The History of Apollonius of Tyana convicted of falsehood and imposture” (Paris, 1705). The life by Philostratus was translated into English by Charles Blount, who added some impious notes (1680). A French translation has recently been published by A. Chassang (Apollonius de Tyana, sa vie, ses voyages, ses prodiges, par Philostrate, Paris, 1864).] It is from this source that our chief knowledge of Apollonius is derived. The following sketch is taken from Farrar (Critical Hist. of Free Thought, lecture 2): Apollonius was a Pythagorean philosopher, born in Cappadocia about four years before the Christian era. After being early educated in the circle of philosophy, and in the practice of the ascetic discipline of his predecessor Pythagoras, he imitated that philosopher in spending the next portion of his life in travel. Attracted by his mysticism to the farthest East as the source of knowledge, he set out for Persia and India, and in Nineveh, on his route, met Damis, the future chronicler of his actions. Returning from the East instructed in Brahminic lore, he traveled over the Roman world. The remainder of his days was spent in Asia Minor. Statues and temples were erected to his honor. He obtained vast influence, and died with the reputation of sanctity late in the century.

Such is the outline of his life, if we omit the numerous legends and prodigies which attach themselves to his name. He was partly a philosopher, partly a magician — half mystic, half impostor. At the distance of a century and a quarter from his death, in the reign of Septimius Severus, at the request of the wife of that emperor, Julia Domna (A.D. 210), the second of the three Philostrati dressed up Damis's narrative of his life in the work named above, and paved the way for the general reception of the story among the cultivated classes of Rome and Greece. It has been thought that Philostratus had a polemical aim against the Christian faith, as the memoir of Apollonius is in so many points a parody on the life of Christ. The annunciation of his birth to his mother, the chorus of swans which sang for joy on occasion of it, the casting out devils, the raising the dead, the healing the sick, the sudden disappearance and reappearance of Apollonius, the sacred voice which called him at his death, and his claim to be a teacher with authority to reform the world, form some of the points of similarity. If such was the intention of Philostratus, he was really a controversialist under the form of a writer of romance, employed by those who at that time were laboring to introduce an eclecticism largely borrowed from the East into the region both of philosophy and religion. Without settling this question, it is at least certain that about the beginning of the next century the heathen writers adopted this line of argument, and sought to exhibit a rival ideal. One instance is the life of Pythagoras by Iamblichus; another, the attack on Christianity by Hierocles (λόγοι φιλαλήθεις πρὸς τοὺς Χριστιανούς), in part of which he used Philostratus's untrustworthy memoir for the purpose of instituting a comparison between Apollonius and Christ. The sceptic who referred religious phenomena to fanaticism would hence avail himself of the comparison as a satisfactory account of the origin of Christianity; while others would adopt the same view as Hierocles, and deprive the Christian miracles of the force of evidence — a line of argument which was reproduced by the English Deist Blount (see above). The work of Hierocles is lost, but an outline of its argument, with extracts, remains in a reply which Eusebius wrote to a portion of it (cont. Hieroclem, ed. Olearius, Lips. 1709). Eusebius states (bk. 1) that he refutes only that portion of the work which related to Apollonius of Tyana, referring to Origen's answer to Celsus for a reply to the remainder of it, and discusses only the parallel of Apollonius and Jesus Christ.

In bk. 1 he gives an outline of the argument of his opponent with quotations, and states his own opinion about Apollonius, throwing discredit on the veracity of the sources of the memoirs, and proceeds to criticise the prodigies attributed to him, arguing that the statements are incredible, or borrowed, or materially contradictory. Discussing each book in succession, he replies in bk. 1 to the statements respecting the early part of Apollonius's life; in bk. 2, to that which concerned the journey into India; in bk. 3, to that which related to his intercourse with the Brahmins; in bk. 4, to his journey in Greece; in bk. 5, to his introduction to Vespasian in Egypt; in bks. 6 and 7, to his miracles; and in bk. 8 to his pretense to fore-knowledge. He adds remarks on his death, and on the necessity of faith, and repeats his opinion re. specting the character of Apollonius. Lardner and Ritter think that Philostratus did not write with a polemical reference to Christianity. Dean Trench has made a few remarks in reference to this question (Notes to Miracles, p. 62). Baur maintains that Apollonius, as represented in the work of Philostratus, is meant to be the pagan counterpart of Christ. Baur finds in this parallel an opposition to Christianity which sought to claim for paganism what was offered by Christianity. Dr. Rieckher, on the other hand (in Studien der Wirtemb. Geistlichkeit, 1847), tries to prove that the picture drawn by Philostratus is not a guileless invention of a pagan personality to match the historical character of the founders of Christianity, but that it was the product of a well-meditated plan, concocted by a circle of educated men, whom the Empress Julia Domna had assembled around herself, and that it was intended not for the usual class of readers of a sophist, but for the mass of the people.

A good biography of Apollonius, with a pretty full literature of the subject, by J. H. Newman, is given at the end of Hind's History of the Early Church, in the Encyclop. Metrop. (and separately, London, 1850, 12mo). See also Mosheim, De existimatione Apolfonii Tyan.; Schroder, De Apoll. Tyan. (Wittenb. 1723); Zimmermann, De miraculis Apoll. Tyan. (Edinb. 1755); Herzog, Philos. pract. Apoll. Tyan. (Lipz. 1719); Baur, Apollonius und Christus (Tub. 1832); Mosheim, Church Hist. 1, 81; Neander, Church Hist. 1, 26, 30; Lardner, Works, 7, 486 sq.; Smith, Dict. of Biog. s.v. (by Jowett); Ritter, Gesch. der philosophie, t. 4; A. Reville, Le Christ Paten et la Cour des Suevres (Revue des deux Mondes, Oct. 1,18G5); Bayle, Dict. s.v.; Herzog, Real Encyklopadie, 1, 424; Journal of Sacred Literature, Oct. 1862, 2.; Lond. Quar. Rev. Jan. 1867.

## Apollonius (2)[[@Headword:Apollonius (2)]]

             (1.) an imaginary bishop of Corinth, referred to by Prsedestinatus (i, 23).

(2.) An imaginary bishop of Ephesus (ibid. 26, 27). He is perhaps the same spoken-of by St. Jerome as a person of great wisdom who lived about the end of the 2d century, under the emperors Commodus and Severus. He wrote in Greek against the heresiarch Montanus, and Priscilla and Maxilla, the two women whom he induced to forsake their husbands and to follow him as his prophetesses. He reproached them for their avarice, and ridiculed their doctrine and their prophecies. A fragment of this work will be found in Eusebius, lib. v, cap. 18. Tertullian, after his fall, wrote a book, now lost-the seventh book De Ecstasi--which was specially directed against this work of Apollonius. One writer makes Apollonius to have been bishop of Antioch; but nothing at all certain is known about his country. See Cave, Hist. Lit. I, i, 86.--Landon, Eccles. Diet. s.v. (3.) A " companion" of one of the Antonines, who vainly tried to persuade Bardeisan to abjure Christianity (Epiphanius, Haer. 477). (4.) A correspondent of Theodoret, probably not a Christian, to whom he wrote, commending the excellence of his natural endowments, and urging an acknowledgment of the Giver (Theodoret, iEp. 73). (5.) Count, praefect of the East in 442, and great chamberlain, to whom Theodoret wrote with reference to the calumnies spread against him at Constantinople (ibid. 103). He was in office at the Council of Chalcedon, 451 (Labbe, Concil. 4:851, etc.).

## Apollonius (or Apollonii), Willem[[@Headword:Apollonius (or Apollonii), Willem]]

             a Reformed theologian, was born at Veer, in Zealand, at the commencement of the 17th century, and died in 1657. He published, Disputationes de Lege Dei (Middelburg, 1655). But he is especially known by his controversy with Nic. Vedel upon- the limit of the power of a sovereign in ecclesiastical affairs. The Work is entitled Jus Majestatis circa Sacra, seu de Jure Magistratus circa Res Ecclesiasticas, contra Nic.: Vedelii Tractatum de Episcopatu Constantini Magni (Middelburg, 1642); a controversy of which Thomasius has given an account in his Historia Contentionis inter Imperium et Sacerdotium (Halle, 1722). See Hoefer, Nouv. Biog. Generale, s.v.

## Apollonius, St[[@Headword:Apollonius, St]]

             a solitary and deacon in the Thebaid; was. taken prisoner at Antinoe, in Egypt, in 311. The judge who presided over his trial condemned him to be burned with Philemon, whom he had converted when in prison; but, "the fire being miraculously quenched," he was carried before the prefect of Alexandria, who caused them both to be cast into the sea with his first judge, who, together with many people, had been converted by the miracle which he had seen. The Latins commemorate them on March 7. See Ruinart, p. 487. See also APOLLOS, ST.

## Apollophanes[[@Headword:Apollophanes]]

             (Α᾿πολλοφάνης, Apollo-appearing), a Syrian slain by Judas Maccabaeus in a pit near the stronghold Gazara (2Ma 10:37).

## Apollos[[@Headword:Apollos]]

             (Α᾿πολλώς, comp. Sozom. Hist. Ecc. 4, 29, either for Apollonius, as in Codex D, or Apollodorus, see Heumann on Act 18:24), a Jew of Alexandria, described as a learned, or, as some (see Bleek, Br. a. d. Hebrews 1, 424) understand it, an eloquent man (ἀνὴρ λόγιος), well versed in the Scriptures and the Jewish religion (Act 18:24). About A.D. 49 he came to Ephesus, where, in the synagogues, “he spake boldly the things of the Lord, knowing only the baptism of John” (Act 18:25); by which we are probably to understand that he knew and taught the doctrine of a Messiah, whose coming John had announced, but knew not that Jesus was the Christ. His fervor, however, attracted the notice of Aquila and Priscilla, whom Paul had left at Ephesus; and they instructed him in this higher doctrine, which he thenceforth taught openly, with great zeal and power (Act 18:26). Having heard from his new friends, who were much attached to Paul, of that apostle's proceedings in Achaia, and especially at Corinth, he resolved to go thither, and was encouraged in this design by the brethren at Ephesus, who furnished him with letters of introduction (Act 18:27; Act 19:1). On his arrival there he was very useful in watering the seed which Paul had sown, and was instrumental in gaining many new converts from Judaism (1Co 2:9). (See Sommel, De Apollone, London, 1797; Miller, De eloquentia Apollonis, Schleusing. 1717.) There was perhaps no apostle or apostolical man who so much resembled Paul in attainments and character as Apollos. His immediate disciples became so much attached to him as well-nigh to have produced a schism in the church, some saying “I am of Paul;” others, “I am of Apollos;” others, “I am of Cephas” (1Co 3:4-7; 1Co 3:22). There must indeed have been some difference in their mode of teaching to occasion this; and from the First Epistle to the Corinthians it would appear that Apollos was not prepared to go so far as Paul in abandoning the figments of Judaism, and insisted less on the (to the Jews) obnoxious position that the Gospel was open to the Gentiles. (See Dahne, Die Christuspartei in Korinth, Hal. 1841, p. 32; Goldhorn, in Ilgen's Zeitschr. 1840, 2:152 sq.; Neander, Planting and Training, 1:268-271, 302; Pfizer, De Apollone doctore, Altdorf, 1718; Hopf, De Apollone pseudo-doctore, Hag. 1782; Heymann, in the Sachs. exeg. Stud. 2:213.) There was nothing, however, to prevent these two eminent men from being perfectly united in the bonds of Christian affection and brotherhood. When Apollos heard that Paul was again at Ephesus, he went thither to see him; and as he was there when the First Epistle to the Corinthians was written (A.D. 52), there can be no doubt that the apostle received from him his information concerning the divisions in that church, which he so forcibly reproves (see Conybeare and Howson, St. Paul, 2:13 sq.). It strongly illustrates the character of Apollos and Paul, that the former, doubtless in disgust at those divisions with which his name had been associated, declined to return to Corinth, while the latter, with generous confidence, urged him to do so (1Co 16:12). Paul again mentions Apollos kindly in Tit 3:13, and recommends him and Zenas the lawyer to the attention of Titus, knowing that they designed to visit Crete, where Titus then was. Jerome is of opinion (Comment. in loc.) that he remained at Crete until he heard that the divisions at Corinth had been healed by means of Paul's letter, and that he then returned to that city, of which he afterward became bishop. This has an air of probability; and the authority on which it rests is better than any we have for the different statements which make him bishop of Duras, of Colophon, of Iconium (in Phrygia), or of Caesarea (Menolog. Graec. 2:17). He has been thought by many to have been the author of the Epistle to the Hebrews (Alford, Comment. 4, Proleg. p. 58 sq.).

## Apollos (or Apollonius), St[[@Headword:Apollos (or Apollonius), St]]

             an abbot and confessor for the faith. At the age of fifteen years he retired into the Thebaid, where he lived a rigid and ascetic life, his only food being the wild herbs which the earth produced. After forty years of this solitary life he applied himself to the conversion of the heathen; and having brought over many to the faith, undergone many troubles, and, it is said, performed many miracles, he died about 395. The Greeks commemorate him on Jan. 25. See Baillet, Jan. 25.

## Apollyon[[@Headword:Apollyon]]

             (Α᾿πολλύων), the Greek equivalent (Rev 9:11) of the Hebrews title ABADDON SEE ABADDON (q.,v.).

## Apologetics[[@Headword:Apologetics]]

             a branch of theology which has for its object the science of defending Christianity against the assaults of its enemies. A system of Christian doctrines (dogmatics), as such, presupposes the truth of Christianity; the proof of the truth of this presupposition is not a part of the system, and a separate science is needed to establish this proof. Apologetics, as a science, is not identical with apology (q.v.), which is an actual defense of Christianity; but it seeks and teaches the right method of apology; nevertheless, the term is often used in practice to denote the apology itself, as well as the method. The name was first used in German theology (probably by Planck). The scope of apologetics in German theology is nearly the same as that of the evidences (q.v.) of Christianity in English theology, with this difference, that the definition of apologetics lays a greater stress on its position as a separate branch of scientific theology.

I. Relation to Theology. — The true place of apologetics in the circle of theological sciences is not yet definitively settled. Schleiermacher makes it a branch of philosophical theology (Theol. Stud. § 32-42). Tholuck, also, holds that apologetics should be incorporated with systematic theology (Vermischte Schriffen, 1:376). There is some reason for the view of other writers, who place it under the head of biblical criticism, as apologetics must show the genuineness and credibility of the Scriptures; but yet this is only part of its function. Pelt gives it the leading place in systematic theology, as the science of first principles (Encyklopadie, § 62, where also a valuable history of apologetics may be found). Kienlen puts it under the head of practical theology (Encyklop. der Theolog. Wissenschaften, § 84). Hagenbach contends that the study of apologetics cannot be pursued before the student has acquired the elements of exegetical and historical theology. He therefore places it in the third branch of theological science, viz., systematic theology (Encyklopddie, § 81). “Apologetics is treated by Prof. Dorner as an integral part of the system of Christian doctrine, as the first part of dogmatic theology. Its ground lies in the claim of Christianity to be eternal truth — lies in Christianity itself. It is the justification of Christianity in its claim to be the final, absolute religion. It is the justification of Christianity to thought; it shows, or tries to show, that there cannot be conceived a more perfect religion. Christian doctrines, it attempts to prove, are to be received not merely as given, but as truth. The energy and convincing power of truth is an axiom of apologetics. It seeks to reconcile the Logos of the first creation with the historical work of the Logos in his absolute Revelation. Apologetics thus conceived differs from Christian apologies. It started, indeed, with repelling attacks. But these attacks were merely the historical occasion of its existence. It exhibits the Christian religion as self-grounded — self-dependent. It has an offensive as well as defensive work. It seeks to show the inner lack of truth in all thinking which is not Christian. It differs also from a mere philosophy of religion, inasmuch as it draws from historical monuments” (Am. Presb. Rev. Oct. 1862, p. 680). Sack, whose Apologetik (1819) was one of the first to distinguish between apologetics and apology, considers the science properly to be an apologetical handling of systematic theology. “Dogmatics,” he says, “is Christian doctrine set forth for Christian thinkers, who look at it as friends; Apologetics (or more properly Apology) is Christian doctrine set forth for non-Christian thinkers, who look at it as enemies.” The English writers, who have not generally been careful of scientific form, but look more directly to practical ends, have generally made apologetics a separate branch of study, under the name of Evidences of Christianity. Thus, Watson (Institutes) divides the whole circle of theological sciences into —

1. The Evidences;

2. The Doctrines;

3. The Morals;

4. The Institutions of Christianity; and thus makes apologetics the portal to the whole temple.

So also does Hill, Lectures on Divinity (N. Y. 1847, 8vo).

II. Method of Apologetics. — There are two principal methods, the historical and the philosophical. The first method seeks to vindicate Christianity on the grounds

(a) of criticism, by showing the genuineness and authenticity of its sacred books;

(b) of history, by showing that the great facts of Christianity are part of human history; and

(c), having established these points, by arguing the credibility of the sacred books and

(d) their divine authority, and hence

(e) the binding power on the human intellect of their statements of fact and doctrine. Most English writers on evidence follow the historical method, and divide their material into

(1) external evidence (miracles and prophecy);

(2) internal evidence (philosophical).

A line of evidence called presumptive is formed in this way: admitting the existence and attributes of God, it is unlikely that He would leave His creatures in ignorance and wretchedness; and it is likely, also, that, if He should communicate with them, His revelation would present analogies to His works in nature. This is the line of Butler's Analogy, of Ellis, and of Watson, in the first part of his Evidences. A convenient and scientific method is proposed by Warren (Systematische Theologie, Einleitung, § 9), viz., that the task of the science is to show (1) that Christianity is a fact of history; (2) that Christianity is a divine revelation; (3) that Christianity is the power of God unto salvation. “Instead of attempting to deduce the truth of every part of Christianity from the external evidences alone, we have at last learned to begin with Christianity as an undeniable complex of phenomena, needing for its explanation nothing less than the divine agencies it claims. Thus we reason from the character of Christ, from the superhuman excellence of Christian doctrine, from the supernatural effects of this religion in the individual and in the world; giving the external evidences their due subordinate position as mere proofs that what are claimed to be and to have been phenomena of Christianity are legitimately claimed to be such. Discriminating remarks on the two methods, and the advantages of the new one, may be found in Dr. Bushnell's Nature and the Supernatural, p. 33-35; also Meth. Quar. Rev. July 1862, p. 373-376. The true name for our new treatises on ‘The Evidences' is Philosophy of Christianity” (Warren, in Meth. Quar. Rev. Oct. 1863, p. 589). The German writers have followed generally the philosophical method, and of late years the English have also entered more into this field. But there are Anglo-Saxon apologists who do not commence with the historical evidences, and German ones who do not lay the whole stress upon the internal evidences. Indeed, the latest writers in both languages seem to have mutually exchanged the traditional methods of their fathers. Auberlen's Gottliche Offenbarung (1864) would have delighted the heart of even so thoroughly English an apologist as Paley, SEE APOLOGY. On the other hand, Coleridge, who disparaged the comparative value of the evidence from miracles and prophecy, dictated to a friend a scheme of evidences of which the outline is as follows:

I. Miracles, as precluding the contrary evidence of no miracles;

II. the Material of Christianity, its existence and history;

III. the Doctrines of Christianity, and the correspondence of human nature with those doctrines; illustrated, first, historically; with reference to the progress of the race; second, individually, with reference to the wants of each human soul, and the capacity of the Christian doctrines to satisfy those wants (Coleridge, Works, N. Y. ed. 5, 555).

A complete scientific method must unite the two methods (the historical and the philosophical), in order to show that Christianity is not only a religion (among others), but also the religion of humanity. (See Coleridge, Biographia Literaria, 8vo ed. p. 348; and Aids to Reflection, p. 207 sq.; Turretini, Opera, 1:225 sq.; Chalmers, Lectures on Paley, Works, vol. 9; North Brit. Rev, Aug. 1851, art. 2.) The English writers, doubtless, formerly laid too little stress upon the internal and spiritual evidence of Christianity (see Wesley, Works, 5, 758, for a passage of remarkable sagacity on this point); while, on the other hand, the Germans have undervalued the external evidence, and thus opened the way for rationalism and infidelity. Farrar states the historical uses of the two methods as follows: “In all ages the purpose of evidences has been conviction; to offer the means of proof either by philosophy or by fact. In arguing with the heathen in the first age, the former plan was adopted — the school of Alexandria trying to lead men to Christianity as the highest philosophy; in the Middle Ages the same method was adopted under the garb of philosophy, but with the alteration that the philosophy was one of form, not matter. In the later Middle Ages the appeal was to the Church: in the early contests with the Deists, to the authority of reason, and to the Bible reached by means of this process; in the later, to the Bible reached through history and fact: in opposing the French infidelity the appeal was chiefly to authority; in the early German the appeal was the same as in England; in the later German it has been a return in spirit to that of the early fathers, or of the English apologists of the eighteenth century, but based on a deeper philosophy; an appeal to feeling or intuition, and not to reflective reason; and through these ultimately to the Bible” (Free Thought, p. 473). Coleridge remarks as follows upon the state of the Evidences for Christianity in the present age: “The result of my own meditations is, that the evidence of the Gospel, taken as a total, is as great for the Christians of the nineteenth century as for those of the apostolic age. I should not be startled if I were told it was greater. But it does not follow that this equally holds good of each component part. An evidence of the most cogent clearness, unknown to the primitive Christians, may compensate for the evanescence of some evidence which they enjoyed. Evidences comparatively dim have waxed into noonday splendor; and the comparative wane of others, once effulgent, is more than indemnified by the synopsis τοῦ πάντος, which we enjoy, and by the standing miracle of a Christendom commensurate and almost synonymous with the civilized world. I make this remark for the purpose of warning the divinity student against the disposition to overstrain particular proofs, or rest the credibility of the Gospel too exclusively on some one favorite point” (Works, N. Y. ed. v. 428). Fisher, in his Supernatural Origin of Christianity (N. Y. 1866), has some excellent remarks on the method of Apologetics (Essays I and XI). See Bishop Butler's admirable discussion of the “particular” evidence for Christianity in his Analogy of Religion, pt. 2, ch. 7; and compare New York Review, 2:141 sq.; Mansell, in Aids to Faith (Lond. 1861, 8vo), Essay I; Fitzgerald, On the Study of the Evidences (Aids to Faith, Essay II); Princeton Review, 18:359; and the whole subject further treated, with special reference to English methods, in this Cyclopaedia under EVIDENCES SEE EVIDENCES .

III. Of books properly to be called Apologetics, as defined above, there are none in English, though Farrar, Critical History of Free Thought (1863), covers the ground generally. Many manuals of apologetics have been issued in Germany, of which the following are the most important: Stein, Die Apologetik des Christenthums, als Wissenschaft dargestellt (Leipsic, 1824, 8vo); Sack, Christliche Apologetik (Hamburg, 1829, 8vo); Steudel, Grundzzige einer Apologetikfiir das Christenthum (Tübingen, 1830, 8vo); Drey (Romans Cath.), Apologetik als wissenschaftliche Nachweisung des Christenthums in seiner Erscheinung (Mainz, 3 vols. 1838-47, 8vo). On the relation of apologetics to other branches of theology, see Lechler, Ueber den Begriff der Apologetik (Studien und Kritiken, 1839, part 3); Kienlen, Die Stellung der Apologetik (Studien und Kritiken, 1846). On the history' of apologetics, and on the nature of the Christian evidences, see Tzschirner, Geschichte der Apologetik (Leipsic, 1805); Farrar (as cited above); Hagenbach, Encyklopadie d. theol. Wissenschaften, § 81; Heubner, art. Apologetik, in Ersch und Gruber's Encyklop.; Herzog, Real-Encyklopadie, 1:430; Lechler, Geschichte d. Deismus (1841, 8vo); Pelt, Theol. Encyklopadie; McCosh, The Supernatural in relation to the Natural, ch. in (Cambridge, 1862, 12mo); Hampden, Introduction to the Philosophical Evidences of Christianity; Conybeare, Lectures on Theology, ch. 1; Hill's Divinity, ch. 1; Steele, Philosophy of the Evidences (Edinb. 1834, 8vo); Shedd, Hist. of Doctrines, bk. 2; Van Senden, Geschichte der Apologetik (transl. from the Dutch, Stuttgart, 2 vols. 1846, 8vo); Hagenbach, Hist. of Doctrines, §§ 28, 29, 117, 157, 238; Beck, Dogmengeschichte, § 32 sq.; Barnes, Readjustment of Christianity (Presb. Quar. Rev. July, 1862). SEE APOLOGY; SEE DEISM; SEE EVIDENCES; SEE RATIONALISM.

## Apologists[[@Headword:Apologists]]

             SEE APOLOGY.

Apology (ἀπολογία, a defense), a discourse, or argument, in defense of some person or doctrine that has been attacked or misrepresented. The use of this term, as applied to religious truth, is to be carefully distinguished from its application in ordinary conversation, in which it generally means an excuse made for some person or thing which deserves censure. Hence, those who are unacquainted with the derivation of the word have ignorantly argued that the existence of apologies for Christianity implies the weakness of the claims of Christianity itself. In the early church, the defences of Christianity presented to heathen emperors by the Christian writers were called Apologies, and the writers themselves are styled Apologists. The same name was afterward given to defenses of Christianity against paran writers and other opponents, and the science of defending Christianity is called Apologetics (q.v.). In this article we propose to give a brief history of the apologies or defenses of Christianity from the beginning until the present time. Christianity has had to contend against four classes of opponents — Jews, Pagans, Mohammedans, and Rationalists. These four heads would form a convenient division of the history, if treated according to the parties opposing Christianity; but it will be more convenient here to follow the chronological order, making three periods — the Early Age, the Middle Age, the Modern Age.

I. The Early Age (down to the sixth century). — The Jews, from their affinity to the new religion, seem to have opposed it most bitterly in the beginning. The grounds of their unbelief are stated in the N.T. itself, and are the same now, in substance, as then. The apostles argue apologetically with the Jews when they undertake to show by the prophecies and types of the O.T. that Jesus was Messiah. Later writers in this age are, Justin Martyr (dialogue with Trypho, the Jew) and Origen (against Celsus, who personates a Jewish opponent). The Judaizing teachers in the church had also to be met and answered. SEE EBIONITES. Rationalism also soon appeared in the spiritualistic theories of the Gnostics. SEE GNOSTICISM. The pagan attacks, though often borrowing Jewish objections, were founded on the pagan view of God and the world, both as religion and philosophy. They anticipate many of the modern forms of infidelity. “Substantially the same objections are urged by the skeptical mind from age to age, and substantially the same replies are made. Infidelity is the same over and over again — reappearing in new forms, it is true, so that it seems to the time and the church like a new thing under the sun, yet ever remaining identical with itself, it makes very much the same statements, and elicits very much the same replies” (Shedd, History of Doctrines, 1:104). When Christianity first appeared, it was thoroughly antagonistic to the pagan public opinion of the times. The first formal attack in the shape of books appeared in the second century, beginning with Celsus (q.v.), who attacked the whole idea of the supernatural, whether in Judaism or in Christianity. Lucian of Samosata († about 200) attacked Christianity with the shafts of wit and ridicule. He was followed by the Neo-platonists (q.v.), Porphyry (q.v.), and Hierocles (q.v.). The leading arguments against Christianity in the first three centuries, with the replies to them by the Christian apologists, are thus summed up by Dr. Schaff:

1. Against CHRIST: his illegitimate birth; his association with poor, unlettered fishermen, and rude publicans; his form of a servant, and his ignominious death. But the opposition to him gradually ceased; while Celsus called him a downright impostor, the Syncretists and Neo-platonists were disposed to regard him as at least a distinguished sage.

2. Against CHRISTIANITY: its novelty; its barbarian origin; its want of a national basis; the alleged absurdity of some of its facts and doctrines, particularly of regeneration and the resurrection; contradictions between the Old .and New Testaments, among the Gospels, and between Paul and Peter; the demand for a blind, irrational faith.

3. Against the CHRISTIANS: atheism, or hatred of the gods; the worship of a crucified malefactor; poverty, and want of culture and standing; desire of innovation; division and sectarianism; want of patriotism; gloomy seriousness; superstition and fanaticism; and sometimes even unnatural crimes, like those related in the pagan mythology of OEdipus and his mother Jocaste (concubitus (Edipodei), and of Thyestes and Atreus (epule Thyestee). Perhaps some Gnostic sects ran into scandalous excesses; but as against the Christians in general, this last charge was so clearly unfounded that it is not noticed even by Celsus and Lucian. The senseless accusation that they worshipped an ass's head may have arisen, as Tertullian already intimates, from a story of Tacitus respecting some Jews who were once directed by a wild ass to fresh water, and thus relieved from the torture of thirst; and it is worth mentioning only to show how passionate and blind was the opposition with which Christianity in this period of persecution had to contend. “The apologetic literature began to appear under the reign of Hadrian, and continued to grow until the end of the fourth century. Most of the church teachers took part in. this labor of their day. The first apologies, by Quadratus, Aristides, and Aristo, addressed to the Emperor Hadrian (about A.D. 130), and the similar works of Melito of Sardis, Claudius Apollinaris of Hierapolis, and Miltiades, who lived under Marcus Aurelius, are either entirely lost, or preserved only in fragments.

But the valuable apologetical works of the Greek philosopher and martyr, Justin (166), we possess. After him come, in the Greek Church, Tatian, Athenagoras, Theophilus of Antioch, and Hermias, in the last half of the second century, and Origen, the ablest of all, in the first half of the third. The most important Latin apologists are Tertullian (about 220), Minucius Felix (between 220 and 230; according to some, between 161 and 180), and the elder Arnobius (q.v.) (about 300), all of North Africa. Here at once appears a characteristic difference between the Greek and the Latin minds. The Greek apologies are more learned and philosophical; the Latin more practical and juridical in their matter and style. The former labor to prove the truth of Christianity, and its adaptedness to the intellectual wants of man; the latter plead for its legal right to exist, and exhibit mainly its moral excellency and salutary effect upon society. The Latin also are, in general, more rigidly opposed to heathenism, while the Greek recognize in the Grecian philosophy a certain affinity to the Christian reIigion. The apologies are addressed in some cases to the emperors (Hadrian; Antoninus Pius, Marcus Aurelius) and the provincial governors, in others to the intelligent public. Their first object was to soften the temper of the authorities and people toward Christianity and its professors by refuting the false charges against them. It may be doubted whether they ever reached the hands of the emperors; at all events the persecution continued.

Conversion commonly proceeds from the heart and will, and not from the understanding and from knowledge. No doubt, however, these writings contributed to dissipate prejudice among honest and susceptible heathens, and to induce more favorable views of the new religion. Yet the, chief service of this literature was to strengthen believers and advance theological knowledge. It brought the church to a deeper and clearer sense of the peculiar nature of the Christian religion, and prepared her thenceforth to vindicate it before the tribunal of reason and philosophy. The apologists did not confine themselves to the defensive, but carried the war aggressively into the territory of Judaism and heathenism” (Methodist Quarterly Review, Oct. 1858, art. 8). Clemens Alexandrinus († 220) is also classed among the apologists (Stromata; Cohortatio). He admits the value of heathen philosophy as a preparation for Christianity, and asserts that Christianity fully satisfies the legitimate demands of the human intellect. Here belong also, in part, at least, Eusebius († 370) of Caesarea's προπαρασχευή and ἀπόδειξις εὐαγγελική, Athanasius's λόγος κατὰ ῾Ελλήνων and περὶ τῆς ἐνανθρωπήσεως τοῦ λόγου; and Cyril († 444) of Alexandria's ten books against Julian, in which he gives, as a reason for the late appearance of Christianity, that the progress of revelation had to be parallel with the cultivation of mankind. Augustine's († 480) De civitate Dei is a great, attempt to consider Christianity as realizing the idea of a divine plan and order for the world, as containing the immanent idea of the world and its history (Smith's Hagenbach, § 117). Augustine showed the relations of reason and faith, philosophy and religion, with a skill that has never been surpassed (Shedd, Hist. of Doctrines, 1:162 sq.). The Commonitorium of Vincentius Lirinensis († 4-50) is also, in part, apologetic. On this period, besides the works already cited, see Reeves, The Apologies of Justin. Tertullian, Minucius Felix, and Vincentius, with Preliminary Discourses (London, 1709, 2 vols. 8vo); Semisch, Life of Justin Martyr, transl. by Ryland (Edinb. 1843, 18mo); Woodham, Tertulliani Liber Apologeticus, with Essay on the early Apologists (Camb. 1843, 8vo); Freppel, Les Apologistes Chretiens du me Siecle (Paris, 1861, 2 vols. 8vo); Houtteville, La Religion prouvee par des Faits (Paris, 1722); one part of which, translated, is, A Critical and Historical Discourse on the Method of the Authors for and against Christianity (Lond. 1739, 8vo); Bolton, The Evidences of Christianity in the Writings of the Apologists down to Augustine (New York, 1854, 8vo); Kaye, Ecclesiastical History illustrated from Tertullian (Camb. 3d edit. 1845, 8vo); Kaye, Justin Martyr (Lond. 1836, 8vo); Kaye, Clement of Alexandria (1835, 8vo); Lardner, Works (vol. 2); Farrar, Crit. Hist. of Free Thought (note 49); Pressense, Histoire des Trois Premiers Siecles de l'Eglise (vols. 1 and 2); Otto, Corpus Apolrgetarum christianorum seaculi secundi, vol. 1-8, containing the works of Justin, Tatian, Athenagoras, Theophilus (Jena, 1847 - 61); and other works named under APOLOGETICS SEE APOLOGETICS .

II. The Middle Age (seventh century to the Reformation). — In this period we find little to note for the first four centuries. In the Dark Ages, the public mind and thought were nominally Christian, or, at least, were not sufficiently educated to admit of doubts that might create a demand for apologetical works. The external conflict now was only with Judaism and Mohammedanism. Against the Jews, Agobard († 840) wrote his treatise De Insolentia Judacorum; at a later period Gislebert, or Gilbert, of Westminster († 1117), wrote Disp. Judei cum Christiano de fide Christiana, in Anselmi Opera; Abelard († 1142), Dialogus inter Philos. Judeum et Christianum (Rheinwald, Anecdota, Berlin, 1835, t. i). Against the Mohammedans, Euthymius Zigabenus († 1118), Panoplia (in Sylburgii Saracenicis, Heidelb. 1595); Richardi Confutatio (1210, edited by Bibliander); Raimund Martini († 1286), Pugio Fidei; Peter of Clugny, Adv. Nefand. Sectam Sarazenorum (Maartene, Monumenta, 9). See Hagenbach, Hist. of Doctrines, § 144; Farrar, Critical History of Free Thought, p. 387 sq. In the ninth century, Scotus Erigena († 875) treated of the relations of revelation and philosophy in his De Divesione Naturae (ed. by Gale, 1681, Oxford, and again in 1838, Munster); but the seeds of Pantheism lay in his teaching. The strife between Nominalism and Realism in the 11th century led to a more thorough discussion of fundamental principles as to the, relations between faith and reason, and between God and nature; and the orthodox theologians, especially Anselm of Canterbury († 1109), asserted as a fundamental axiom the precept of St. Augustine, non qucero inteiligere, ut credam, sed credo, ut intelligam. Aquinas's De veritateafidei contra Gentiles was directed against the Jews and Mohammedans. Abelard, having given to reason a greater share in his arguments, and gone so far as to point out the contradictions contained in the fathers, was persecuted by the church, although he did not, in principle, differ from the scholastics. As to the grounds of Christianity, he distinguished between credere, intelligere, and cognoscere; “through doubt we come to inquiry, by inquiry to truth;” in this anticipating Descartes. Bernard of Clairvaux held that Abelard's rationalism was in contradiction not only with faith, but also with reason. The newly-learned system of Aristotle began, in the Middle Age, to be applied to the sciences, and among them to theology. Alexander de Hales († 1245) was the first to give regular theological prolegomena, in which he considered the question whether theology can properly be called a science, and how it is contained in the Bible; he ascribed to it experimental, not speculative certainty. The same line was followed by Albertus Magnus, Thomas Aquinas, and Duns Scotus. The latter recognizes eight grounds of certainty: pronunciatio prophetica, scripturarum concordia, auctoritas scribentium, diligentia recipientium, rationabilitas contentorum, irrationabilitas singulorum errorum, ecclesiae stabilitas, and miraculorum claritas. Among the later scholastics we find Durand de St. Pourcain († 1336); Gerson, who wrote against the Hussites his Propositiones de sensu literali S. Scr. et de causis errantium; Raymond de Sabunde († 1434), who, in his Liber creaturarum seu theologia naturalis, and Viola animac (often reprinted, as, for instance, at Lyons, 1648, 8vo), asserted that the love of God is the highest knowledge. The controversy with the Moslems produced in the 14th century John Cantacuzenus († 1375), Orationes et assertiones profide Christiana contra Saracenos et Alcoranum (ed. Rob. Gualter, Basil, 1543, fol.). In the Western Church more important works appeared, such as Nicholas de Cusa's Cribratio Alcorani, in which he sought to prove the divinity of Christ by the Koran itself, and Zelus Christi contra Judceos, Saracenos, et Infideles, written about 1450 by the Spaniard Petrus de Cavalleria. About the same time appeared a system of Christian philosophy due to the thought of the Middle Age, and which we find already foreshadowed in Anselm and Hugo de St. Victor. Its principal object was to establish the relation and differences between faith and reason, as well as to reconcile them. In the first rank of these, so to say, philosophical apologies, we find the De Christiana religione et fidei pietate (Paris, 1641) of Marsilius Ficinus († 1499), in which the same views originally advanced by Thomas Aquinas in De veritate Catholicae fidei contra Gentiles are easily recognized. To the same class belong the Triumphus crucis seu de veritate religionis Christianae of Savonarola (t 1498), and the Solatium itineris mei of the same author. A sentence we find in his works may be considered as the distinguishing principle of that whole school of philosophical apologists: gratia praesupponit naturam (Pelt, Theologische Encyklopädie, § 65).

3. From the Reformation to the Present Time. The era of modern speculation followed the discovery of printing, the revival of letters, and the Reformation. Europe was filled with a spirit of restless inquiry. The Romish corruptions of Christianity led many to doubt Christianity itself. Leo X, himself a skeptic, fortified the pride of letters and of freethinking. Cultivated men seemed likely, on the one hand, to go back to classical paganism, or, on the other, to fall into philosophical pantheism. In the early times of the Reformation the difficulties in the church itself engrossed the attention of the Christian writers. But soon after apologetics received a new impulse from the spirit of free inquiry which became so general. The fundamental questions of Christianity were again examined. This is the time when appeared the clear and comprehensive De veritate Religionis Christianae (1543) of the Spaniard Ludovicus Vives († 1540). Among the Protestants, the evidence derived from the Testimonium Sp. Sancti internum led to a new class of arguments, which we find in Philippe de Mornay du Plessis's Traite de la verite de la Religion Chretienne (1567, 1651; and a Latin trans. by Breithaupt, Jena, 1698, 4to), and Hugo Grotius's De veritate Rellgionas Christianae (1627, etc.; last edit. Amsterdam, 1831). Among Roman Catholic apologists we notice Melchior Canus († 1560), whose Loci Theologici is more a work on theological logic than dogmatics; it enumerates the different grounds of evidence recognized by his church. The differences between the Lutheran and Reformed Churches led also to apologetic as well as controversial works. Among these, one of the earliest and most important is the Διάσκεψις de fundamentali dissensu Doctrince Lutheranae et Calvinianae (Viteb. 1626, etc.; best edit. 1663). In the Romish Church the differences between the Jansenists and the Molinists, and afterward the Jesuits, led Blaise Pascal to write his Pensees, which, although unfinished, is one of the ablest and most complete apologetic works of any time.

In the 17th century arose the so-called deism of England, under the leadership of Herbert of Cherbury († 1648) and Hobbes († 1649), contemporaneously with Descartes on the Continent. Spinoza followed with his destructive criticism and with his pantheistic philosophy. These were followed by crowds of less important deists, freethinkers, etc. The grounds, both of attack and defense, were now very different from those of the early ages. Then the advocates of Christianity had to defend it against pagan attacks, and, in turn, to show the absurdity and wickedness of polytheism; now, on the other hand, the deistic unbelievers not only professed to believe in one God, but also sought to show that no special revelation is necessary to man, but that he can learn both God and duty from the light of nature. The English deism passed over into France and Germany, and, coming in aid of the movement in philosophy and criticism led by Descartes and Spinoza, gave origin there to the movement which finally culminated in the so-called Rationalism, Naturalism, and Positivism (see these three heads; SEE DEISM). We shall briefly sketch the history of apologies in this period, first, on the Continent of Europe, leaving the English and American apologists to the close of this article.

1. German. — In Germany the Wolfian philosophy prepared the way for the English deism, which soon took root. The first open infidelity of the period we find in such writers as J. C. Dippel († 1734), author of Democritus Christianus, and J. C. Edelmann († 1767), who rejected all revealed religion to attach himself exclusively to conscience. Between these two extremes appeared Leibnitz, whose attempt at a reconciliation between philosophy and Christianity, by making reason the judge between them, had prepared the way for the Wolfian school. Among the German apologists of that period we find Lilienthal (Die gute Sache d. gittl. Offenbarung, 1772-82), Koppen (Die Bibel als ein Werk d. gottl. Weisheit, 1787, 1837), A. F. W. Sack (Vertheidigter Glaube d. Christen, 1773, 2 vols.), Nosselt (Vertheidigung d. christl. Religion, 4th edit. 1774), Jerusalem, of Wolfenbuittel (Betracht. 1. d. Wahrheiten d. chr. Relig. 1776), G. Less (D. Religion, etc., 2d ed. 1786, 2 vols.), and J. G. Tollner († 1774). But the most important of all the German apologists of that time was Friederich Kleuker, who defended Christianity as the scheme of man's salvation, while the contemporary theologians chiefly defended the doctrines and morals of the Gospel. His principal works are, Wahrheit u. gittl. Ursprung d. Christenthums (Riga, 1787-94); Untersuch. d. Grundef. d. Echtheit u. Glaubwiird. d. schrifil. Urkunden d. Christenthums (Hamb. 1797-1800), and Versuch i,. d. Sohn Gottes unter d. Menschen (2d ed. 1795). In the German Roman Catholic Church we find the Wolfian B. Stattler (1771), P. Opfermann (1779), Beda Mayr (1781), and S. von Storchenau, author of the Philosophie der Religion (1772-89). The German theologians, however, allowed themselves to be led into a sort of Biblical deism, which was opposed by Storr, and especially by J. C. Lavater († 1801), who considered faith as the result of the inward feeling of the power of the Gospel, not to be attained by learned demonstrations. The further development of theology in Germany led to the strife between Rationalism and Supranaturalism, and thus apologetics were merged into/polemics, in which the fundamental questions of the Christian faith were freely discussed. This is the time of Reinhard's Gestandnisse, and Rohr's anonymous Briefe ui. d. Rationalismus (Aix-la-Chapelle, 1813, 1818); on the other side we find Steudel's Haltbarkeit d. Glaubens (Stuttg. 1814), Zollich's Briefe u. d. Supranaturalismus (1821), Sartorius's Religion ausserhalb d. Grenzen d. Vernunft (Marb. 1822), and similar works by Tittmann (1816). The attempts at conciliation of Kahler, of Konigsberg (1818), Klein (1819), Schott (1826), etc., proved unavailing. The number of works published on both sides increased daily. Most of them are, however, forgotten now, and the only ones which have retained any importance are C. L. Nitzsch's De Revelatione religionis externa eademnque publica (1808), and De discrimine revel. Imperatorice et Didacticae (1830), in which he separates religion and revelation, and attempts to give a complete theory of the latter, blending, to use C. J. Nitzsch's expression, “formal supranaturalism with material rationalism.”

In the school of Tubingen a new apologetic method, which we may call scientific, arose under the influence of Storr and of his followers. Its great defect, perhaps, is that it makes a science of faith. Among the principal works in that line we find Peter Erasmus Muller's Kristelig Apobogetik (Kopenh. 1810), G. S. Francke's Entwurf einer Apolog. der christlich. Religion (Altona, 1817). Next to these must be placed the articles of Heubner, of Wittenberg, in Ersch und Gruber's Allg. Encyklopadie (4, 451-461), K.W. Stein's Apologetik d. Christenthums als Wissenschaft dargestellt (Leipz. 1824); and in the Roman Catholic Church, the apologetic works of Stephen Wiest, of Ingolstadt, Patricius Zimmer, F. Brenner's Fundamnentirung d. katholischen speculativen Theologie (Regens. 1837), and, mere recently, the works of Klee (q.v.). Conceived in a different spirit, but fully as ingenious and methodical, are K. F. Brescius's, of Berlin, Apologien (1804), G. J. Planck's Ueber d. Behandlung, etc., d. historischen Beweisesf. d. Gottlichceit d. Christenthumas (Gott. 1821), and especially K. H. Stirm's Apologie d. Christenthums (1836). In most of the writers named, dogmatic teaching is combined with apologetical. This is still more true of the apologetical works of Schleiermacher and his school (see Schleiermacher, Darstellung d. Theol. Stud. § 40-44), and of the works of Staudenmaier and Sebastian von Drey, Apologetik als wissenschaftl. Nachweisung d. Gottlichkeit d. Christenthumns, etc. (3 vols., Mainz, 1838-47). Other German theologians considered apologetics as a scientific exposition of the fundamental principles of Christianity. Among them we find Steundel, in his Grundzuige einer Apologetik (Tiubing. 1830); Heinrich Schmid, of Heidelberg, in the Oppositionsschr. f. Theol. u. Philos. 2:2 (Jena, 1829, p. 55 sq.); Tholuck, Palmer, etc. Most of the introductory works to the study of dogmatics may be considered as apologetic. Such are Daub's Vorlesungen i. d. Prolegomena z. Dogmatik (1839), Baumgarten-Crusius's u. Religion, Offenbarung u. Christenthum (1820), F. Fischer, of Basle's, Religion, Offenbarung, etc. (Tibing. 1828), Twesten, Vorl. u. d. Dogm. (1826,1838), Staudenmaier's Katholicismus u. d. Neuschellingsche Schule (Freiburg, Zeitsch. f. Theol. 1842, v). Klee also commences his Katholische Dogmatik with a Generuldogmatik, which is a regular demonstratio Christiana. Strauss himself prefaces his Dogmatik by the "formale Grundbegriffe d. christl. Glaubenslehre."

The life of Jesus by Dr. F. Strauss (1835), who declared the Biblical account of the life of Jesus a myth, and, in his “Christian Doctrine in its Historic Development,” attacked even the belief in the personality of God and the immortality of the human soul, called forth a large number of apologetic works, which, more than had been done before, urged the absolute purity and sinlessness of the character of Jesus, and the fact that his personality is unique and without parallel in history, as the strongest argument to be used by the Christian apologist. The celebrated work of Ullmann (Sundlosigkeit Jesu, Hamburg, 1833) took this ground, and stands at the head of a large class of apologetic literature. In 1863 Renan's Vie de Jesus appeared in France, followed, in Germany, by a new work from Strauss on the same subject, by Schenkel's Characterbild Jesu, and by Schleiermacher's posthumous "Leben Jesu" (Berlin, 1864). — A vast apologetic literature on this subject sprang up in France, Germany, and England, for the literature of which, SEE JESUS. L. Feuerbach, in his work on the “Essence of Christianity” (Wesen des Christenthums, 1841), went even beyond Strauss, to the extreme limit of nihilism. He rejected religion itself as a dream and an illusion, from which, when man awakes, he finds only himself. He became the founder of a new school of materialism, which showed an extraordinary literary productivity, and gained considerable influence. SEE MATERIALISM. Among the most important apologies of Christianity against this school belong the Letters on Materialism from Fabri (Briefe fiber den Materialismus), and the works of Bohner. An “Apology of Christianity from the stand-point of national psychology” was written by R. T. Grau (Semiten und Indogermanen in ihrer Befiihigung zur Religion und Wissenschaft. Eine Apologie des Christenthums vom Standpunkte der Vilkerpsychologie (Stuttgart, 1864, 8vo) for the purpose of refuting the objections made by Renan, Strauss, and others, to the universal character of the Christian religion on account of its Semitic origin. As Strauss, Renan, Feuerbach, and many other modern opponents denied the possibility of miracles, and made this their chief argument against the truth of supranatural Christianity, a considerable number of works was called forth in defense of miracles, all of which are intended to be more or less apologies of Christianity. See the most important works of this class under MIRACLES SEE MIRACLES .

One of the ablest German apologetic works of modern times is Auberlen's Gottliche Offenbarung (Basil. vol. 1, 1861; vol. 2, 1864), which, unfortunately, was left incomplete by the death of the author in 1864. SEE AUBERLEN. Among the recent works which are more popular than scientific, none has produced a more profound sensation than Guizot's Meditations sur l'Essence de la Religion Chretienne (Paris, 1864; translated into English, German, and most of the European languages). Guizot undertakes an apology of those fundamental doctrines of Christianity which are common to both evangelical Protestants and Roman Catholics, and he treats, in succession, of creation, revelation, inspiration, the essence of God, the person and the work of Christ, and he particularly dwells on the belief in inspiration. Luthardt's Apologetische Vortrage (Lips. 1864) are ten lectures, held at Leipsic, to show the fundamental difference between the two views of the world (Weltanschauung) which now dispute with each other the control of modern society, and the ability of Christianity alone to furnish a satisfactory solution of the problem of human life with all its mysteries. Similar is a posthumous work by Thom. Wizenmann (died 1787, q.v.). Zur Philosophie und Geschichte der Qffenbarung (Basil. 1864). The author was a contemporary of Kant, Jacoby, Hermann, Hamann, and Lavater, by all of whom he was highly esteemed. Auberlen, who published the above edition, called attention to his importance as an apologist in the Jahrbucherftir deutsche Theologie for 1864. Other apologetic works recently published in Germany are Gess and Riggenbach's Apologetische Beitrage (Basil. 1863); a collection of ten lectures by Auberlen, Gess, Preiswerk, Riggenbach, Stahelin, Stockmeyer, under the title Zur Verantwortungq des christlichen Glaubens (Basil. 1861, 8vo); Vosen (Romans Cath.), Das Christenthum und die Einsprache seiner Gegner (Freiburg, 1864, 8vo); Hettinger (Romans Cathol.), Apologie des Christenthuns (vol. 1, Freiburg, 1863, 8vo); Hillen (Romans Cathol.), Apologie des Christenthums (Warendorf, 1863); Zezschwitz, Zur Apologie des Christenthums nach Geschichte und Lehre (Leips. 1866, 8vo). A new monthly, entitled Beweis des Glaubens, devoted entirely to apologetics, was commenced in 1865 at Gitersloh. It has the services of Andreae, Zockler, and Grau, the two latter of whom are authors of apologetical works mentioned above.

2. French. — At the head of modern French apologists, of course, stands Pascal (q.v.); Huet's Demonstratio Evangelica (2d ed. 1680) followed; also Houtteville, mentioned above (1722). Among the Roman Catholics, Fenelon, Lettres sur la Religion (1718); Le Vassor (1718); Lamy (1715); D'Aguesseau († 1751); among Protestants, Abbadie (q.v. f 1727); Jacquelot († 1708); in answer to the French encyclopaedists especially, Abbe Guene, the author of Moise venge (1769); Bergier, in his Traite historique et Dogmatique de la vraie Religion (Paris, 2d ed. 1780, 12 vols.; Bamblerg, 1813, 12 vols.). F. A. Chateaubriand also sought to prove the heavenly origin of Christianity in his Genie du Christianisme (Paris, 1802; often reprinted and translated), and in his Les Martyrs. The deficiencies of French apologetics are sharply noted by Chassay, Introduction aux Demonstrations Evangeliques (Migne, Paris, 1858, 8vo). The Romanist reactionary school, headed by de Maistre (1753-1821), mingles apologetics with defense of Romanism, and of the absolute authority of the church (see Morell, History of Modern Philosophy, chap. 6, § 2). A school of ultra Rationalists has lately sprung up in France, of which Colani and Reville are types. SEE RATIONALISM. The Evangelical school, on the other hand, has produced able advocates of Christianity in Vinet (q.v.); Pressense (see the Revue Chretienne, passim), and Astie, Les Deux Theologies (Geneva, 1863). Among modern French apologists we notice the Roman Catholics R. de la Mennais († 1854) and Frayssinous († 1841). They, however, like de Maistre, so identify Christianity with Roman Catholicism that their works are available only for those of their own church. In the Reformed Church, E. Diodati, of Geneva, addresses his Essai sur le Christiansmne especially to the will. For the numerous writers in answer to Renan, see the bibliography under JESUS.

The Abbe Migne has published a vast collection of the Christian apologists in 18 vols., with an introductory volume, and a concluding volume on the present state of apologetic science and of skepticism, making 20 vols. in all. We deem it worth while to give the whole title of this great work, which is a repository of apologies: DEMONSTRATIONS Evangeliques de Tertullien, Origene, Eusebe, S. Augustin, Montaigne, Bacon, Grotius, Descartes, Richelieu, Arnauld, de Choiseul du Plessis-Praslin, Pascal, Pelisson, Nicole, Boyle, Bossuet, Bourdaloue, Locke, Lami, Burnet, Malebranche, Lesley, Leibnitz, la Bruyere, Fdnelon, Huet, Clarke, Duguet, Stanhope, Bayle, Leclerc, du Pin, Jacquelot, Tillotson, de Haller, Sherlock, le Moine, Pope, Leland, Racine, Massillon, Ditton, Derham, d'Aguesseau, de Polignac, Saurin, Buffier, Warburton, Tournemine, Bentley, Littleton, Seed, Fabricius, Addison, de Bernis, Jean-Jacques Rousseau, Para du Phanjas, Stanislas I, Turgot, Stattler, West, Beauzee, Bergier, Gerdil, Thomas, Bonnet, de Crillon, Euler, Delamarre, Caraccioli, Jennings, Duhamel, S. Liguori, Butler, Bullet,Vauvenargues, Guenard, Blair, de Pompignan, de Luc, Porteus, Gerard, Diessbach, Jacques, Lamourette, Laharpe, le Coz, Duvoisin, de la Luzerne, Schmitt, Poynter, Moore, Silvio Pellico, Lingard, Brunati, Manzoni, Paley, Perrone, Lambruschini, Dorleans, Campien, Fr. Perennes, Wiseman, Buckland, Marcel de Serres, Keith, Chalmers, Dupin aine, Gregoire XVI, Cattet, Milner, Sabatier, Bolgeni, Morris, Chassay, Lombroso et Consoni; contenant les apologies de 117 auteurs, repandus dans 180 vol.; traduites pour la plupart des diverses langues dans lasquelles avaient ete ecrites; reproduites Int4gralement, non par extraits. Ouvrage egalement necessaire a ceux qui ne croient pas, A ceux qui doutent et a ceux qui croient; avec INTRODUCTION aux Demonstrations evang.liques, et Conclusion du meme ouvrage (20 vols. imp. 8vo, Paris). It is proper to say that the word integralement in this title is not correct, as passages in the Protestant writers which impugn Romanism are often omitted. 3. English and American. — The English Deists of the 17th century, Herbert, Hobbes, and Blount, were answered by numerous writers; the literature is given in Leland, Deistical Writers (1754, 8vo), and in Lechler, Geschichte des englischen Deismus. SEE DEISM. Richard Baxter was probably the earliest original writer on Evidences in the English language. His first publication on the subject was The Unreasonableness of Infidelity (1655, 8vo; Works, vol. 20); followed by The Reasons of the Christian Religion (1667, 4to; Works, 20 and 21); More Reasons (1667, in answer to Herbert; Works, 21). In these books Baxter shows his usual acuteness, and anticipates many of the arguments of later writers. Farrar (Critical Hist. of Free Thought), strangely enough, omits Baxter from his list of writers given in note 49, from which the following statement is chiefly taken. Locke († 1704) wrote The Reasonableness of Christianity (Works, vol. 1); Waterland, Reply to Tindal; Boyle (1626-1691) not only wrote himself on the evidences, but founded the Boyle Lectures, SEE BOYLE, a series which was mainly composed of works written by men of real ability, and contains several treatises of value. Among the series may be named those of Bentley (1692); Kidder (1694); Bishop Williams (1695); Gastrell (1697); Dean Stanhope (1701); Dr. Clarke (1704-5); Derham (1711); Ibbot (1713); Gurdon (1721); Berriman (17;0); Worthington (1766); Owen (1769). Other series of lectures in defense of Christianity followed, both in England and on the Continent, viz., the Moyer Lecture (1719); the Leyden (1753); the Warburton (1772); the Basle (1775); the Bampton (1780); the Hague (1785); the Haarlem: (1786); the Hulsean (1820); the Congregational (1833). See each of these heads. The Lowell Lecture (Boston) has similar objects. Among separate treatises of this period, Leslie (t 1722), Short Method with the Deists; Jenkins, Reasonableness of Christianity (1721); Foster, Usefulness and Truth of Christianity, against Tindal; Sherlock, Trial of the Witnesses, against Woolston; Lyttelton, on St. Paul's Conversion; Conybeare, Defence of Revelation (1732); Warburton, Divine Legation of Moses; Addison, Evidences (1730); Skelton, Deism Revealed (Works, vol. 4), may be mentioned.

The great work of Bishop Butler, The Analogy of Religion, etc., was the recapitulation and condensation of all the arguments that had been previously used, but possessed the largeness of treatment and originality of combination of a mind which had not so much borrowed the thoughts of others as been educated by them. Balguy's Discourses (3d ed., 1790, 2 vols.), and his Tracts, Moral and Theological (1734, 8vo), are very valuable. In the latter half of the century, the historical rather than the moral evidences were developed. First, the religion of nature was proved. at this point the Deist halted, the Christian advanced further. The chasm between it and revealed religion was bridged at first by probability; next by Butler's argument from analogy, put as a dilemma to silence those who objected to revelation, but capable of being used as a direct argument to lead the mind to revelation; thirdly, by the historic method, which asserted that miracles attested a revelation, even without other evidence. The argument in all cases, however, whether philosophical or historical, was an appeal to reason — either evidence of probability or of fact — and was in no case an appeal to the authority of the church. Accordingly, the probability of revelation having been shown, and the attacks on its moral character parried, the question became, in a great degree, historical, and resolved itself into an examination either of the external evidence arising from early testimonies, which could be gathered to corroborate the facts and to vindicate the honesty of the writers, or of the internal critical evidence of undesigned coincidences in their writings.

The first of these occupied the attention of Lardner (1684-1768). His Credibility was published 1727-57; the Collection of Ancient Jewish and Heathen Testimonies, 1764-67. The second and third branches occupied the attention of Paley, the one in the Evidences, the other in the Horce Paulince. Paley's argument has been extended to the Gospels and other parts of Scripture by Blunt, Undesigned Coincidences, etc. (3d edit. 1850; compare also his Essay on Paley, reprinted from the Quarterly Rev. Oct. 1828). Before the close of the century the real danger from Deism had passed, and the natural demand for evidences had therefore, in a great degree, ceased. Consequently, the works which appeared were generally a recapitulation or summary of the whole arguments, often neat and judicious (as is seen at a later time in Van Mildert, Boyle Lectures, vol. 2, 1805; and in Chalmers, Works, vols. 1-4), or in developments of particular subjects, as in Watson's Apology, in reply to Gibbon and Paine, or in Graves on the Pentateuch (1807).

It is only in recent years that a species of eclecticism, rather than positive unbelief, has arisen in England, which is not the legitimate successor of the old deism, but of the speculative thought of the Continent; and only within recent years that writers on evidences have directed their attention to it. In the Bampton Lectures (q.v.), which, as one of the classes of annually recurring volumes of evidences, is supposed to keep pace with contemporary forms of doubt, and may therefore be taken as one means of measuring dates in the corresponding history of unbelief, it is not until about 1852 that the writers showed an acquaintance with these forms of doubt.. The first course which touched upon them was that of Mr. Riddle (1852), on the Natural History of Infidelity; and the first (specially directed to them was that of Dr. Thomson, On the Atoning Work of Christ (1853, 8vo); which was followed by Mansel, On the Limits of Religious Thought (1858), and by Rawlinson, Hist. Evidences of the Truth of the Scripture Records stated anew (1859). It is impossible to cite all the books of Evidences, popular and scientific, published in England and America. But among the most important, besides those already mentioned, are Erskine On Internal Evidence (1821); Buchanan, Modern Atheism (Boston, 1859, 12mo); Sheppard, Divine Origin of Christianity (Land. 1829); Young, The Christ of History (N. Y. 1856); Rogers, Reason and Faith; Eclipse of Faith; Greysmon Letters; Defence of Eclipse of Faith; Taylor, Restoration of Belief (Camb. 1855); Aids to Faith (in reply to Essays and Reviews, London, 1861, 8vo); Replies to Essays and Reviews (N. Y. 1862, 8vo); Wharton, Theism and the Mod. Scept. Theories (Philad. 1859, 12mo); Dove, Logic of the Christian Faith (Edinb. 1856); Morgan, Christianity and Modern Infidelity (Lond. 1854, 12mo); Pearson, On Infdelity (Prize Essay, Relig. Tract Soc.); Wardlaw, On Miracles (N. Y. 1853, 12mo); Wilson, Evidences (Boston, 1833, 2 vols. 12mo); Dewar, Evidences of Revelation (Lond. 1854, 12mo); Shuttleworth, Consistency of Revelation with itself and with Reason (N. Y. 1832, 18mo); Reinhard, Plan of the Founder of Christianity (transl., Bost. 1831); Lect. on Evidences at the Univ. of Virginia (N. Y. 8vo, 1852); Alexander, Evidences (Presb. Board, 12mo); Hopkins, Lect. before the Lowell Instit. (Boston, 1846, 8vo, an admirable book); Alexander, Christ and Christianity (N. Y. 1854, 12mo); Peabody, Christianity the Relig. of Nature (Lowell Lect., Boston, 1863, 8vo); Faber, Difficulties of Infidelity (N.Y. 8vo); Schaff, The Person of Christ the Miracle of History (N.Y. 1865, 12mo); Sumner, Evidences (1824, 8vo); Norton, Genuineness of the Gospels (Boston, 1855, 8vo); Garbett, The Divine Plan of Revelation (Boyle Lecture, Lond. 1864, 8vo).

Of writings against the Jews since the Reformation we note, Hoornbeck, Pro convincend. Judaeis (1655, 4to); Limborch, Amica Collatio cum erudto Judaeo (1687, 4to); Leslie, Short Method with the Jews; Kidder, Demonstrations of the Messiah (1726, fol.); McCaul, The Old Paths (1837); ibid., Warburton Lectures (1846). Against the Mohammedans, besides Grotius, De Veritate, see Prideaux, Nature of Imposture in the Life of Mohammed (8vo); Lee, Tracts on Christianity and Mohammedanism, by Martyn (1824, 8vo); White, Bampton Lect. (1784, 8vo); Muir, Life of Mohammed (1858). For the literature of the Strauss and Renan controversy, see JESUS. For the Colenso controversy in England, and that caused by the “Essays and Reviews,” SEE RATIONALISM (English). SEE APOLOGETICS; SEE ATHEISM; SEE EVIDENCES; SEE DEISM; SEE INFIDELITY; SEE PANTHEISM. — Christ. Remembrancer, 40:327, and 41:149; London Quar. Rev. (Oct. 1854); American Theol. Rev. (1861, p. 438); North British Rev. 15:331; Hagenbach (Smith), History of Doctrines, § 28, 116, 157, 238, 294, 276; Shedd, History of Doctrines, bk. 2; Pelt, Theolog. Encyklopadie, p. 378 sq.; Fabricius, Syllabus Scriptt. qui pro veritate Relig. Christ. scripserunt (1725, 4to); Ritter, Geschichte d. chisstl. Philosophie, vol. 2; Tholuck, Vermischte Schriften, 1:149-376; Bickersteth, Christi. in Student, p.469 sq. (where a pretty full list of books is given); Walch, Bibliotheca Theologica, ch. 5 (a copious list up to time of publication, 1757); Kahnis, History of German Protestantism (transl., Edinb. 1856); Bartholmess, Scepticisme Theologique (1852); Morell, Hist. of Philosophy, ch. 5; Hurst, Hist. of Rationalism (N. Y. 1865, 8vo); Fisher, The Supernat. Origin of Christianity (N. Y. 1865, 8vo); Meth. Quar. Rev. (April, 1853, p. 70, 312; July, 1862, p. 357, 446); Bibliotheca Sacra (July, 1865, p. 334); Gass, Protest. Dogmatik, vol. 3; Warren, Systematische Theologie, Einleitung, p. 17-22; Hagenbach, Encyklopadie and Methodologie, § 81; Nast, Introduc. to Comm. on NV. T. ch. 4; Walker, Philosophy of the Plan of Salvation (N. Y. often reprinted); Bushnell, Nature and the Supernatural. A complete history of apologetical and polemical theology is preparing by Werner (Romans Catholic; vols. 1- 4, Schaffhausen, 1861-1866).

## Apolytikion[[@Headword:Apolytikion]]

             (ἀπολυτίκιον). 'In the Greek Church the conclusion of the office or form of dismissal is called Apolysis (ἀπόλυσις). The Apolytikion is composed of troparia, or verses suited to the particular day or festival which are such after the dismissal.. See Suicer, s.v.; Goar, Euchol. p. 32,123.

## Apomyos Deus[[@Headword:Apomyos Deus]]

             a name under which Jupiter was worshipped at Elis, and Hercules, as well as Jupiter, at the Olympic games. These divinities were supplicated under this name to destroy or drive away the flies which were so numerous and troublesome at the great sacrifices.

## Aponimma[[@Headword:Aponimma]]

             in Greek mythology, is the holy water whereby both the criminal is justified and the body of the dead is purified.

## Aponte, Pedro[[@Headword:Aponte, Pedro]]

             a Spanish bishop of Majorca and theologian, lived in the early part of the 16th century. He was first apostolic inquisitor in the province of Arragori and at the Balearic Isles, when he aspired to episcopal honors. In 1519 he wrote, at the request of Leo X, a Breviarium Ordinis Redemptorum MSS. Ttinitatis. Aponte himself bore a part in this monastic order. See Hoefer, Nouv. Biog. Generale, s.v.

## Apopapas[[@Headword:Apopapas]]

             (ἀποπάπας), a Greek term for an ex-priest.

## Apophis[[@Headword:Apophis]]

             in Egyptian mythology, was the name of the great serpent of evil inhabiting the lower world, whose office it was to seduce the souls of the deceased into error or forgetfulness as they crossed the waters of the infernal Nile on their way to the Kerneter, or Egyptian Paradise. To protect the souls of the justified from this terrible enemy, they were accompanied by the deity Horus, and strengthened by the goddess Nut with the water of life and heavenly food. The terrible ordeal once passed, and the soul of the deceased acquitted by Osiris and the forty-two assessors in the Hall of the Two Truths, they afterwards assisted the benevolent Horus to fight against and conquer the serpent enemy, who was then brought captive to the throne of Ra, the sun deity, tortured with knives, bound with ropes, and eventually slain.

## Apopompae[[@Headword:Apopompae]]

             certain days on which the Greeks offered sacrifices to the gods called Pompaioi, or conductors by the way, referring probably to Mercury, whose. employment it was to conduct the souls of deceased persons to the shades below.

## Aporrhanterion[[@Headword:Aporrhanterion]]

             was a water-vessel of the ancient Grecians which was used for consecration and purification previous to entering the temple.

## Aporrheta[[@Headword:Aporrheta]]

             in Greek mythology, were the holy things with which those desirous of being consecrated in the Eleusinian mysteries were made acquainted. They were partly symbols of the blessings of. the Eleusinian deities, partly relics of art, which were shown to the candidates, touched and kissed by them.

## Apostasy[[@Headword:Apostasy]]

             (ἀποστασία, revolt), a forsaking or renouncing religion, either by an open declaration in words, or a virtual declaration by actions. The Greek term is employed by Paul to designate the “falling away” (ἡ ἀποστασία), which in his time was held in check by some obstacle (τὸ κατέχον, ὁ κατέχων), 2Th 2:3. It means one of two things: (1) Political defection (Gen 14:4, Sept.; 2Ch 13:6, Sept.; Act 5:37); (2) Religious defection (Act 21:21; 1Ti 4:1; Heb 3:12). The first is the common classical use of the word. The second is more usual in the N.T.; so St. Ambrose understands it (Comm. in Luk 20:20). This ἀποστασία (apostasy) implies ἀπόσταται (apostates). An organized religious body being supposed, some of whose members should fall away from the true faith, the persons so falling away would be ἀπόσταται, though still formally unsevered from the religious body; and the body itself, while, in respect to its faithful members, it would retain its character and name, might yet, in respect to its other members, be designated an ἀποστασία. It is such a corrupted religious body as this that Paul seems to mean. He elsewhere describes this religious defection by some of its peculiar characteristics. These are seducing spirits, doctrines of daemons, hypocritical lying, a seared conscience, a forbidding of marriage and of meats, a form of godliness without the power thereof (1Ti 4:1; 2Ti 3:5). The antitype may be found in the corrupted Church of Christ in so far as it was corrupted. The same body, in so far as it maintained the faith and love, was the bride and the spouse, and in so far as it “fell away” from God, was the ἀποστασία, just as Jerusalem of old was at once Sion the beloved city, and Sodom the bloody city — the Church of God and the Synagogue of Satan. It is of the nature of a religious defection to grow up by degrees. We should not, therefore, be able to lay the finger on any special moment at which it commenced. St. Cyril of Jerusalem considered that it was already existing in his time. “Now,” he says, “is the ἀποστασία, for men have fallen away (ἀπέστησαν) from the right faith. This, then, is the ἀποστασία, and we must begin to look out for the enemy; already he has begun to send his forerunners, that the prey may be ready for him at his coming” (Catech. 15:9). SEE MAN OF SIN. The primitive Christian Church distinguished several kinds of apostasy; the first, of those who went entirely from Christianity to Judaism; the second, of those who complied so far with the Jews as to communicate with them in many of their unlawful practices, without making a formal profession of their religion; thirdly, of those who mingled Judaism and Christianity together; and, fourthly, of those who voluntarily relapsed into paganism. SEE LIBELLATICI; SEE SACRIFICATI; SEE TRADITORES (Farrar, s.v.).

At an early period it was held that the church was bound, by the passages of Scripture in which the sin of apostasy is referred to, either entirely to refuse absolution to those excommunicated for it, or at least to defer it until the hour of death. Later, however, this rigor against apostates was modified, and they were restored to the church on condition of certain prescribed penances. Subsequently ecclesiastical usage distinguished between apostasia perfidice, inobedientice, and irregularitatis. The two latter were reduced in the Roman Church to two species of defection, so that apostasia inobedientice was made identical with apostasy from monastic vows (apostasia a monachatu), and apostasia irregularitatis with apostasy from the priesthood (apostasia a clericatu). Both apostasy from monastic vows (when a monk left his monastery without permission of his superior) and apostasy from the priesthood (when a priest returned to the world) were punished by the Council of Chalcedon with the anathema, and later ecclesiastical legislation threatened them with the loss of the privileges of the order and the clerical rank in addition to excommunication, infamy, and irregularity. It required the bishop to imprison such transgressors; but apostates from vows he was required to deliver over to their superiors, that they might be punished according to the laws and customs of their orders. The state governments lent the secular arm to execute these laws. With regard to apostasy from the faith, an ordinance of Boniface III determined that apostates to Judaism should be dealt with as heretics, and this ordinance afterward regulated the treatment not only of such, but of all apostates. Toward apostates to Islamism, or so called renegades, the church exercises this discipline to the present day. Toward the apostates to modern atheism the same discipline could not be exercised, because generally they do not expressly renounce church fellowship. The Roman empire, as early as under the first Christian emperors, regarded apostasy as a civil crime, and punished it with confiscation, inability to give testimony or to bequeath, with infamy, etc. The German empire adopted the provisions of the ecclesiastical legislation, and treated apostasy as heresy. The German criminal practice knew, therefore, nothing of a particular penalty for this crime; and after the criminal code of Charles V abolished the penalty of heresy, the punishment of apostasy generally ceased in the German criminal law.' In Protestant Church disciplines no mention is made of apostasy from the Christian religion to Judaism or Islamism, because this kind of apostasy was little to be expected in the provinces for which they were designed. The national churches pursued, however, defection from their communion through the customary stages of church discipline to excommunication. SEE APOSTATE.

We, in these latter times, may apostatize, though under different circumstances from those above described. The term “apostasy” is perverted when it is applied to a withdrawal from any system of mere polity; it is legitimately used only in connection with a departure from the written truth of God in some form, public or personal. — Bingham, Orig. Eccles. bk. 16, ch. 6, s.v: SEE BACKSLIDING.

## Apostate[[@Headword:Apostate]]

             (ἀποστάτης, a rebel, renegade), a term used, in its strict sense, by ecclesiastical writers, to designate one who has, either wholly or in part, left the true faith to embrace a false belief, or who has forsaken any holy profession to which he was bound by solemn vows. The term apostate is, in Church history, applied by way of emphasis to the Emperor Julian, who, though he had been nominally Christian when he came to the throne, renounced the Christian religion, and used every means in his power to reestablish paganism in the empire. SEE HERETIC.

## Apostle[[@Headword:Apostle]]

             (ἀπόστολος, from ἀποστέλλω, to send forth). In Attic Greek the term is used to denote a fleet or naval armament. It occurs only once in the Sept. (1Ki 14:6), and there, as uniformly in the New Testament, it signifies a person sent by another, a messenger. It has been asserted that the Jews were accustomed to term the collector of the half shekel which every Israelite paid annually to the Temple an apostle; and we have better authority for asserting that they used the word to denote one who carried about encyclical letters from their rulers. OEcumenius states that it is even vet a custom among the Jews to call those who carry about circular letters from their rulers by the name of apostles. To this use of the term Paul has been supposed to refer (Gal 1:1) when he asserts that he was “an apostle, not of men, neither by men” — an apostle not like those known among the Jews by that name, who derived their authority and received their mission from the chief priests or principal men of their nation. The import of the word is strongly brought out in Joh 13:16, where it occurs along with its correlate, “The servant is not greater than his Lord, neither he who is sent (ἀπόστολος) greater than he who sent him.”

It is the opinion of Suicer (Thesaurus, art. Α᾿πόστολος) that the appellation “apostle” is in the N.T. employed as a general name for Christian ministers as "sent by God,” in a qualified use of that phrase, to preach the word. The word is indeed used in this loose sense by the fathers. Thus we find Archippus, Philemon, Apphia, the seventy disciples (Luk 10:17), termed apostles; and even Mary Magdalene is said γενέσθαι τοῖς ἀποστόλοις ἀπόστολος, to become an apostle to the apostles. No evidence, however, can be brought forward of the term being thus used in the N.T. Andronicus and Junia (Rom 16:7) are indeed said to be ἐπίσημοι ἐν τοῖς ἀποστόλοις, “of note among the apostles;” but these words by no means imply that they were apostles, but only that they were well known and esteemed by the apostles. The συνεργο . . . the fellow- workers of the apostles, are by Chrysostom denominated συναπόστολοι. The argument founded on 1Co 4:9, compared with 1Co 4:6, to prove that Apollos is termed an apostle, cannot bear examination. The only instance in which it seems probable that the word, as expressive of an office in the Christian Church, is applied to an individual whose call to that office is not made the subject of special narration, is to be found in Act 14:4; Act 14:14, where Barnabas, as well as Paul, is termed an apostle. At the same time, it is by no means absolutely certain that the term apostles, or messengers, does not in this place refer rather to the mission of Paul and Barnabas by the prophets and teachers at Antioch, under the impulse of the Holy Ghost (Act 13:1-4), than to that direct call to the Christian apostleship which we know Paul received, and which if Barnabas had received, we can scarcely persuade ourselves that no trace of so important an event should have been found in the sacred history but a passing hint, which admits, to say the least, of being plausibly accounted for in another way. ‘We know that, on the occasion referred to, “the prophets and teachers, when they had fasted and prayed, and laid their hands on Barnabas and Saul, sent them away” (ἀτέλυσαν); so that, in the sense in which we will immediately find the words occurring, they were ἀπόστολοι — prophets and teachers (Vollhagen, De Apost. Ebr. Greifsw. 1704).

In 2Co 8:23, we meet with the phrase ἀπόστολοι ἐκκλησιῶν, rendered in our version “the messengers of the churches.” Who these were, and why they received this name, is obvious from the context. The churches of Macedonia had made a contribution for the relief of the saints of Judaea, and had not merely requested the apostle “to receive the gift, and take on him the fellowship of ministering to the saints,” but at his suggestion had appointed some individuals to accompany him to Jerusalem with their alms. These “apostles or messengers of the churches” were those “who were chosen of the churches to travel with the apostle with this grace [gift], which was administered by him,” to the glory of their common Lord (2Co 8:1-4; 2Co 8:19). With much the same meaning and reference Epaphroditus (Php 2:25) is termed ἀπόστολος — a messenger of the Philippian Church — having been employed by them to carry pecuniary assistance to the apostle (Php 4:14-18).

The word “apostle” occurs once in the New Testament (Heb 3:1) as a descriptive designation of Jesus Christ: ‘“ The apostle of our profession,” i.e. the apostle whom we profess or acknowledge. The Jews were in the habit of applying the term שָׁלַיחִ, from שָׁלִח, to send, to the person who presided over the synagogue, and directed all its officers and affairs. The Church is represented as “the house or family of God,” over which he had placed, during the Jewish economy, Moses as the superintendent-over which he has placed, under the Christian economy, Christ Jesus. The import of the term apostle is divinely commissioned superintendent; and of the whole phrase, "the apostle of our profession," the divinely commissioned superintendent whom WE Christians acknowledge, in contradistinction to the divinely appointed superintendent Moses, whom the Jews acknowledged.

1. The term apostle, however, is generally employed in the New Testament as the descriptive appellation of a comparatively small class of men, to whom Jesus Christ intrusted the organization of his Church and the dissemination of his religion among mankind. At an early period of his ministry “he ordained twelve” of his disciples “that they should be with him.” Their names were:

1. Simon Peter (Cephas, Bar-jona);

2. Andrew;

3. John

4. Philip;

5. James the Elder;

6. Nathanael (Bartholomew);

7. Thomas (Didymus);

8. Matthew (Levi);

9. Simon Zelotes;

10. Jude (Lebbaeus, Judas, Thaddaeus);

11. James the Less;

12. Judas Iscariot.

(For their names according to Mohammedan traditions, see Thilo, Apocr. 1:152.) “These he named apostles.” Some time afterward “he gave to them power against unclean spirits to cast them out, and to heal all manner of disease;” “and he sent them to preach the kingdom of God” (Mar 3:14; Mat 10:1-5; Mar 6:7; Luk 6:13; Luk 9:1). To them he gave “the keys of the kingdom of God,” and constituted them princes over the spiritual Israel, that “people whom God was to take from among the Gentiles, for his name” (Mat 16:19; Mat 18:18; Mat 19:28; Luk 22:30). Previously to his death he promised to them the Holy Spirit, to fit them to be the founders and governors of the Christian Church (Joh 14:16-17; Joh 14:26; Joh 15:26-27; Joh 16:7-15). After his resurrection he solemnly confirmed their call, saying, “As the Father hath sent me, so send I you;” and gave them a commission to “preach the gospel to every creature” (Joh 20:21-23; Mat 18:18-20). After his ascension he, on the day of Pentecost, communicated to them those supernatural gifts which were necessary to the performance of the high functions he had commissioned them to exercise; and in the exercise of these gifts they, in the Gospel history and in their epistles, with the Apocalypse, gave a complete view of the will of their Master in reference to that new order of things of which he was the author. They “had the mind of Christ.” They spoke “the wisdom of God in a mystery.” That mystery “God revealed to them by his Spirit,” and they spoke it, “not in words which man's wisdom teacheth, but which the Holy Ghost teacheth.” They were “ambassadors for Christ,” and besought men, “in Christ's stead, to be reconciled to God.” They authoritatively taught the doctrine and the law of their Lord; they organized churches, and required them to “keep the traditions,” i.e. the doctrines and ordinances delivered to them” (Acts 2; 1Co 2:16; 1Co 2:7; 1Co 2:10; 1Co 2:13; 2Co 5:20; 1Co 11:2). Of the twelve originally ordained to the apostleship, one, Judas Iscariot, “fell from it by transgression,” and Matthias, “who had companied” with the other apostles “all the time that the Lord Jesus went out and in among them,” was by lot substituted in his place (Act 1:17-26). Saul of. Tarsus, afterward termed Paul, was also miraculously added to the number of these permanent rulers of the Christian society (Acts 9; Act 20:4; Act 26:15-18; 1Ti 1:12; 1Ti 2:7; 2Ti 1:11). SEE DISCIPLES (Twelve).

2. The number twelve was probably fixed upon after the analogy of the twelve tribes of the Israelites (Mat 19:28; Lightfoot, Hor. Heb. p. 323; comp. Tertull. c. Marcion. 4:415), and was so exact that the apostles are often termed simply “the Twelve” (Mat 26:14; Mat 26:47; Joh 6:67; Joh 20:24; 1Co 15:5). Their general commission was to preach the gospel. (See generally Cave, Hist. of the Apostles, Lond. 1677; Spanheim, De apostolatu, in his Dissert. hist. quaternio, Lugd. B. 1679; Buddae Eccles. apost. Jen. 1729; Burmann, Exercit. acad. 2, 104 sq.; Hess, Gesch. u. Schrift. d. Apostel, Tir. 1821; Planck, Gesch. des Christenth. Gott. 1818; Wilhelm, Christi Apostel, Heidelb. 1825; Capelli Histor. apost. illustr. Genev. 1634, Salmur. 1683, Frckf. 1691; Von Einem, Historia Christ. et Apostol. Gott. 1758; Rullmann, De Apostolis, Rint. 1789; Stanley, Sermons on the Apostolic Age, Oxf. 1847, 1852; Renan, Les Apotres, Paris, 1866. ) They were uneducated persons (F. Lami, De eruditione apostolorum, Flor. 1738) taken from common life, mostly Galileans (Mat 11:25), and many of them had been disciples of John the Baptist (Joh 1:35 sq.). Some of them appear to have been relatives of Jesus himself. SEE BROTHER. Our Lord chose them early in his public career, though some of them had certainly partly attached themselves to him before; but after their call as apostles they appear to have been continuously with him or in his service. They seem to have been all on an equality, both during and after the ministry of Christ on earth; and the prelatical supremacy of Peter, founded by the Romish Church upon Mat 16:18, is nowhere alluded to in the apostolical period. We find one indeed, Peter, from fervor of personal character, usually prominent among them, and distinguished by having the first place assigned him in founding the Jewish and Gentile churches, SEE PETER; but we never find the slightest trace in Scripture of any superiority or primacy being in consequence accorded to him. We also find that he and two others, James and John, the sons of Zebedee, are admitted to the inner privacy of our Lord's acts and sufferings on several occasions (Mar 5:37; Mat 17:1 sq.; Mat 26:37); but this is no proof of superiority in rank or office. Early in our Lord's ministry, he sent them out two and two to preach repentance, and perform miracles in his name (Matthew 10; Luke 9). This their mission was of the nature of a solemn call to the children of Israel, to whom it was confined (Mat 10:5-6).

There is, however, in his charge to the apostles on this occasion not a word of their proclaiming his own mission as the Messiah of the Jewish people; their preaching was at this time strictly of a preparatory kind, resembling that of John the Baptist, the Lord's forerunner. Jesus early informed the apostles respecting the solemn nature, the hardships, and even positive danger of their vocation (Mat 10:17), but he never imparted to them any esoteric instruction, nor even initiated them into any special mysteries; since the whole tendency of his teaching was practical; but they constantly accompanied him in his tours of preaching and to the festivals (being unhindered by their domestic relations, comp. Mat 8:14; 1Co 9:5; see Euseb. Hist. Eccl. 3:30; Schmid, De apostolis uxoratis, Helmst. 1704, Viteb. 1734; comp. Deyling, Observ. 3, 469 sq.; Pfaff, De circumductione soror. mulierum apostolica, Tubing. 1751; Schulthess, Neueste.theol. Nachricht. 1828, 1:130 sq.), beheld his wonderful acts, listened to his discourses addressed to the multitude (Mat 5:1 sq.; Mat 23:1 sq.; Luk 4:13 sq.), or his discussions with learned Jews (Mat 19:13 sq.; Luk 10:25 sq.); occasionally (especially the favorite Peter, John, and James the elder) followed him in private (Mat 17:1 sq.), and conversed freely with him, eliciting information (Mat 15:15 sq.; Mat 18:1 sq.; Luk 8:9 sq.; Luk 12:41; Luk 17:5; Joh 9:2 sq.) on religious subjects, sometimes with respect to the sayings of Jesus, sometimes in general (Mat 13:10 sq.), and were even on one occasion themselves incited to make attempts at the promulgation of the Gospel (Mat 6:7 sq.; Luk 9:6 sq.), and with this view performed cures (Mar 6:13; Luk 9:6), although in this last they were not always successful (Mat 17:16). They had, indeed; already acknowledged him (Mat 16:16; Luk 9:20) as the Messiah (ὁ Ξριστὸς τοῦ Θεοῦ), endowed with miraculous powers (Luk 9:54), yet they were slow in apprehending the spiritual doctrine and aim of their Master, being impeded by their weak perception and their national prepossessions (Mat 15:16; Mat 16:22; Mat 17:20 sq.; Luk 9:54; Joh 16:12), insomuch that they had to ask him concerning the obvious import of the plainest parables (Luk 12:41 sq.), and, indeed, they themselves at times confessed their want of faith (Luk 17:5); nor even at the departure of Jesus from the earth, when for two or three years they had been his constant and intimate companions (Mat 16:21), were they at all mature (Luk 24:21; comp. Joh 16:12) in the knowledge appropriate to their mission (see Vollborth, De discip. Christiper gradus ad dignitatem et potent. Apostolor. evectis, Gott. 1790; Bagge, De sapientia Christi in electione, institutione et missione Apostolor. Jen. 1754; Ziez, Quomodo notio de Messia in animis Apost. sensim sensimque claris orem acceperit lucem, Lubec. 1793; Liebe, in Augustij N. theol. Blatt. II, 1, 42 sq.; Ernesti, De prceclara Chr. in Apost. instituendis sapientia, Gott. 1834; Neander, Leb. Jes. p. 229 sq.; comp. also Mahn, De via qua Apost. Jesu doctrinam divin. melius perspexerint, Gott. 1809).

Even the inauguration with which they were privileged at the last supper with Jesus under so solemn circumstances (Mat 26:26 sq.; Mar 14:22 sq.; Luk 22:17 sq.) neither served to awaken their enthusiasm, nor indeed to preserve them from outright faithlessness at the death of their Master (Mat 16:14 sq.; Luk 24:13 sq., Luk 24:36 sq.; Joh 20:9; Joh 20:25 sq.). One who was but a distant follower of Jesus and a number of females charged themselves with the interment of his body, and it was only his incontestable resurrection that gathered together again his scattered disciples. Yet the most of them returned even after this to their previous occupation (Joh 21:3 sq.), as if in abandonment of him, and it required a fresh command of the Master (Matthew 28:28 sq.) to direct them to their mission, and collect them at Jerusalem (Act 1:4). Here they awaited in: a pious association the advent of the Holy Spirit (Joh 20:22), which Jesus had promised them (Act 1:8) as the Paraclete (Joh 14:26; Joh 16:13); and soon after the ascension of their teacher, on the Pentecost established at the founding of the old dispensation, they felt themselves surprised by an extraordinary phenomenon (see Schulthess, De Charismatib. Spir. Sancti, Leipz. 1818; Schulz, Geistesgaben der ersten Christen, Bresl. 1836; Neander, Planting, 1:11 sq.), resulting in an internal influx of the power of that Spirit (Acts 2); and thereupon they immediately began, as soon as the vacancy occasioned by the defection of Judas Iscariot had been filled by the election of Matthias (Act 1:15 sq.), to publish, as witnesses of the life and resurrection of their Lord, the Gospel in the Holy City with ardor and success (Act 2:41). Their course was henceforth decided, and over much that had hitherto been dark to them now beamed a clear light (Joh 2:22; Joh 12:16; see Henke, in Pott's Sylloge, 1:19 sq.).

3. Under the eyes of the apostles, and not without personal sacrifice on their part, the original Christian membership at Jerusalem erected themselves into a community within the pale of Judaism, although irrespective of its sacred rites, with which, however, they maintained a connection (Acts 3-7), and the apostolical activity soon disseminated the divine word among the Samaritans likewise (Act 8:5; Acts cf., 15), where already Jesus had gained some followers (John 4). In the mother Church at Jerusalem their superior dignity and power were, universally acknowledged by the rulers and the people (Act 5:12 sq.). Even the persecution which arose about Stephen, and put the first check on the spread of the Gospel in Judaea, does not seem to have brought peril to the apostles (Act 8:1). Here ends, properly speaking (or rather, perhaps, with the general visitation hinted at in Act 9:32), the first period of the apostles' agency, during which its center is Jerusalem, and the prominent figure is that of Peter. Agreeably to the promise of our Lord to him (Mat 16:18), which we conceive it impossible to understand otherwise than in a personal sense, he among the twelve foundations (Rev 21:14), was the stone on whom the Church was first built; and it was his privilege first to open the doors of the kingdom of heaven to Jews (Act 2:14; Act 2:42) and to Gentiles (Act 10:11). The next decisive step was taken by Peter, who, not without misgivings and even disapproval on the part of the primitive body of Christians, had published the Gospel on the sea-coast (Acts 10, 11); and this led to the establishment of a second community in the Syrian metropolis Antioch (Act 11:21), which kept up a friendly connection with the Church at Jerusalem (Act 11:22 sq.), and constitutes the center of this second period of the apostolical history.

But all that had hitherto taken place was destined to be cast into the shade by the powerful influence of one individual, a Pharisee, who received the apostolate in a most remarkable manner, namely, Paul. Treated at first with suspicion, he soon acquired influence and consideration in the circle of the apostles by his enthusiasm (Acts 13), but, betaking himself to Antioch, he carried forth thence in every direction the Gospel into distant heathen lands, calling out and employing active associates, and resigning to others (Peter; comp. Gal 2:7) the conversion of the Jews. His labors form the third apostolical period. From this time Paul is the central character of the apostolical history; even Peter gradually disappears, and it is only after Paul had retired from Asia Minor that John appears there, but even then laboring in a quiet manner. Thus a man who had probably not personally, known Christ, who, at least, was not (originally) designated and consecrated by him to the apostleship, yet accomplished more for Christianity than all the directly-appointed apostles, not only in extent, measuring his activity by the geographical region traversed, but also in intensity, since he especially grasped the comprehensive scope of the Christian remedial system, and sought to harmonize the heavenly doctrine with sound learning. It is not a little remarkable that a Pharisee should thus most successfully comprehend the world-wide spirit of Christianity.

4. Authentic history records nothing concerning the apostles beyond what Luke has afforded respecting Peter, John (Act 8:14), and the two James's (Act 12:2; Act 12:17; Act 15:13; Act 21:18). Traditions, derived in part from early times (Euseb. Hist. Ecclesiastes 3, 1), have come down to us concerning nearly all of them (see the Acta Apostolorunm Apocrypha, which have been usually ascribed to one Abdias, in Fabricii Cod. Apocryph. 1, 402 sq.; and Cave's Antiquitates Apostol. ut sup.; also Perionii Vitae Apostolorum, Par. 1551, Fref. 1774; comp. Ludewig, Die Apost. Jes. Quedlinb. 1841; Heringa, De vitis apostolorum, Tielae, 1844), but they must be cautiously resorted to, as they sometimes conflict with one another, and their gradual growth can often be traced. All that can be gathered with certainty respecting the subsequent history of the apostles is that James (q.v.), after the martyrdom of James the greater (Act 12:2), usually remained at Jerusalem as the acknowledged head of the fraternity (comp. Act 12:17) and president of the college of the apostles (Act 15:13; Act 21:18; Gal 2:9); while Peter traveled mostly as missionary among the Jews (“apostle of the Circumcision,” Gal 2:8), and John (all three are named “pillars” of the Christian community, Gal 2:9) eventually strove at Ephesus to extend the kindly practical character of Christianity, which had been endangered by Gnostical tendencies, and to win disciples in this temper. From this period it certainly becomes impossible to determine the sphere of these or the other apostles' activity; but it must ever remain remarkable that precisely touching the evangelical mission of the immediate apostles no more information is extant, and that the memory of the services of most of them survived the very first century only in extremely unreliable stories.

We might he even tempted to consider the choice of Jesus as in a great measure a failure, especially since a Judas was among the select; but we must not forget, in the first place, that it was of great importance for Jesus to form as early as possible a narrow circle of disciples, i.e. at a time when there was small opportunity for selection (Mat 9:37 sq.); in the second place, that, in making the choice, he could only have regard to moral and intellectual constitution, in which respect the apostles chosen probably compared favorably with his other followers; and finally that, even if (as some infer from Joh 2:25) the ultimate results had been clearly foreseen by him, they did not (especially after the new turn given to the Christian enterprise by Paul) strictly depend upon this act of his, since, in fact, the successful issue of the scheme justified his sagacity as to the instrumentalities by which it was on the whole carried forward. Some writers (Neander, Leb. Jes. p. 223 sq.) have made out quite an argument for the selection of the apostles from their various idiosyncracies and marked traits of character (Gregorii Diss. de temperamentis scriptorum N.T. Lips. 1710; comp. Hase, Leb. Jes. p. 112 sq.), and Jesus himself clearly never intended that they should all have an equal career or mission; the founding of the Church in Palestine and its vicinity was their first and chief work, and their services in other countries, however important in themselves, were of secondary interest to this. See generally, respecting single apostles and their activity (especially in the N.T.), Neander's Planting and Training of the Prim. Ch. (Hamb. 3d ed. 1841, Edinb. 1843); D. F. Bacon, Lives of the Apost. (N. Y. 1846).

5. The characteristic features of this highest office in the Christian Church have been very accurately delineated by M'Lean, in his Apostolic Commission. “It was essential to their office —

(1.) That they should have seen the Lord, and been eye and ear witnesses of what they testified to the world (Joh 15:27). This is laid down as an essential requisite in the choice of one to succeed Judas (Act 1:21-22), that he should have been personally acquainted with the whole ministerial course of our Lord, from the baptism of John till the day when He was taken up into heaven. He himself describes them as those that had continued with Him in his temptations. (Luk 22:28). By this close personal intercourse with Him, they were peculiarly fitted to give testimony to the facts of redemption; and we gather, from his own words in Joh 14:28; Joh 15:26-27; Joh 16:13, that an especial bestowal of the Spirit's influence was granted them, by which their memories were quickened, and their power of reproducing that which they had heard from him increased above the ordinary measure of man. Paul is no exception here; for, speaking of those who saw Christ after his resurrection, he adds, ‘and last of all he was seen of me' (1Co 15:8). And this he elsewhere mentions as one of his apostolic qualifications: ‘Am I not an apostle? have I not seen the Lord?' (1Co 9:1). So that his seeing that Just One and hearing the word of his mouth was necessary to his being ‘a witness of what he thus saw and heard' (Act 22:14-15).

(2.) They must have been immediately called and chosen to that office by Christ himself. This was the case with every one of them (Luk 6:13; Gal 1:1), Matthias not excepted; for, as he had been a chosen disciple of Christ before, so the Lord, by determining the lot, declared his choice, and immediately called him to the office of an apostle (Act 1:24-26).

(3.) Infallible inspiration was also essentially necessary to that office (Joh 16:13; 1Co 2:10; Gal 1:11-12). They had not only to explain the true sense and spirit of the Old Testament (Luk 24:27; Act 26:22-23; Act 28:23), which were hid from the Jewish doctors, but also to give forth the New Testament revelation to the world. which was to be the unalterable standard of faith and practice in all succeeding generations (1Pe 1:25; 1Jn 4:6). It was therefore absolutely necessary that they should be secured against all error and mistake by unerring inspiration. Accordingly, Christ bestowed on them the Spirit to

‘teach them all things,' to ‘bring all things to their remembrance whatsoever he had said to them' (Joh 14:26), to ‘guide them into all truth,' and to ‘show them things to come' (Joh 16:13). Their word, therefore, must be received, ‘not as the word of men, but, as it is in truth, the word of God' (1Th 2:13), and as that whereby we are to distinguish ‘the spirit of truth from the spirit of error” (1Jn 4:6).

(4.) Another qualification was the power of working miracles (Mar 16:20; Act 2:43), such as speaking with divers tongues, curing the lame, etc. (1Co 12:8-11). These were the credentials of their divine mission. ‘Truly,' says Paul, ‘the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds' (2Co 12:12). Miracles were necessary to confirm their doctrine at its first publication, and to gain credit to it in the world as a revelation from God, and by these ‘God bare them witness' (Heb 2:4).

(5.) To these characteristics may be added the universality of their mission. Their charge was not confined to any particular visible church, like that of ordinary pastors, but, being the oracles of God to men, they had ‘the care of all the churches' (2Co 11:28). They had power to settle their faith and order as a model to future ages, to determine all controversies (Act 16:4), and to exercise the rod of discipline upon all offenders, whether pastors or flock (1Co 5:3-6; 2Co 10:8; 2Co 13:10).”

6. It must be obvious, from this scriptural account of the apostolical office, that the apostles had; in the strict sense of the term, no successors. Their qualifications were supernatural, and their work, once performed, remains in the infallible record of the New Testament, for the advantage of the Church and the world in all future ages. They are the only authoritative teachers of Christian doctrine and law. All official men in Christian churches can legitimately claim no higher place than expounders of the doctrines and administrators of the laws found in their writings. Few things have been more injurious to the cause of Christianity than the assumption on the part of ordinary office-bearers in the Church of the peculiar prerogatives of “the holy apostles of our Lord Jesus.” Much that is said of the latter is not at all applicable to the former; and much that admits of being applied can be so, in truth, only in a very secondary and extenuated sense. SEE SUCCESSION.

The apostolical office seems to have been pre-eminently that of founding the churches, and upholding them by supernatural power specially bestowed for that purpose. It ceased, as a matter of course, with its first holders; all continuation of it, from the very conditions of its existence (comp. 1Co 9:1), being impossible. The ἐπίσκοπος or “bishop” of the ancient churches coexisted with, and did not in any sense succeed, the apostles; and when it is claimed for bishops or any church officers that they are their successors, it can be understood only chronologically. and not officially. SEE SUCCESSION.

7. In the early ecclesiastical writers we find the term ὁ ἀπόστολος, “the apostle,” used as the designation of a portion of the canonical books, consisting chiefly of the Pauline Epistles. “The Psalter” and “the Apostle” are often mentioned together. It is also not uncommon with these writers to call Paul “The Apostle,” by way of eminence.

The several apostles are usually represented in mediaeval pictures with special badges or attributes: St. Peter, with the keys; St. Paul, with a sword; St. Andrew, with a cross; St. James the Less, with a fuller's pole; St. John, with a cup and a winged serpent flying out of it; St. Bartholomew, with a knife; St. Philip, with a long staff, whose upper end is formed into a cross; St. Thomas, with a lance; St. Matthew, with a hatchet; St. Matthias, with a battle-axe; St. James the Greater, with a pilgrim's staff and a gourd-bottle; St. Simon, with a saw; and St. Jude, with a club. (See Lardner, Works, 5, 255-6. 361.)

For the history of the individual apostles, see each name (Mant, Biog. of the Apostles, Lond. 1840).

8. Further works on the history of the apostles, besides the patristic ones by Dorotheus of Tyre (tr. in Hanmer's Eusebius, Lond. 1663), Jerome (in append. of his Opera, 2:945), Hippolytus (of doubtful genuineness, given with others in Fabricii Cod. Apocr. N.T. 2, 388, 744, 757; 3, 599), Nicetas (Lat. in Bibl. Max. Patr. 27:384; Gr. and Lat. by Combefis, Auct. Noviss. p. 327), and others (see J. A. Fabricius, Bibliotheca Eccles. append.), are the following: G. Fabricius, Hist. J. C. itemque apostol. etc. (Lips. 1566, 1581, 8vo); Cave, Lives of the Apostles (Lond. 1677, 1678, 1684, 1686, fol., and often since; new ed. by Cary, Oxf. 1840, 8vo; a standard work on the subject, above referred to); Hoffmann, Geschichtskalender d. Apostel (Prem. 1699, 8vo); Grunenberg, De Apostolis (Rost 1704, 1705); Reading, Hist. of our Lord, with Lives of the Apostles (Lond. 1716, 8vo); Anonymous, Hist. of the Apostles in Scripture (Lond. 1725, 8vo); Sandin, Hist. Apostolica (Petav. 1731, 8vo; an attempt to fortify the Acts by external accounts); G. Erasmus, Peregrinationes apostolor. (Regiom. 1702); Tillemont, L'Histoire Ecclesiastique, 1 and 2; Fleetwood, Life of Christ, s. f.; Lardner, Works, 6; Jacobi, Gesch. d. Apostel (Gotha, 1818, 8vo); Rosenmüller, Die Apostel, nach ihrem Leben u. Wirken (Lpz. 1821, 8vo); Wilhelmi, Christi Apostel u. erste Bekenner (Heidelb. 1825, 8vo); Kitto, Daily Bible Illustrations, eve. ser. 4; Greens wood, Lives of the Apostles (3d ed. Bost. 1846, 12mo); also the works enumerated under ACTS (OF THE APOSTLES). Of a more special character are the following among others: Ribov, De apostolatu Judaico, spec. Pauli (Gott. 1745); Heineccius, De habitu et insignib. apostolor. sacerdotalibus (Lips. 1702); Pflicke, De apostolor. et prophetar. in N.T. eminentia et discrimine (Lips. 1785); Rhodomann, De sapientia Chr. in electione apostolor. (Jen. 1752); C. W. F. Walch, De illuminatione apostolor. successiva (Gott. 1758); Michaelis, De aptitudine et sinceritate apostolor. (Hal. 1760); Jesse, Learning and Inspiration of the Apostles (Lond. 1798); Goldhorn, De institutione apostolor. precepta recte agendi a Jesu scepenumero repetenda (Lips. 1817); Tittmann, De discrimine discipline Christi et apostolorum (Lips. 1805); Hergang, De apostolor. sensu psychojogico (Budissae, 1841); Milman, Character and Conduct of the Apostles (Bampton Lect. Oxf. 1827); Whately, Lect. on the character of the Apostles (2d ed. Lond. 1853); Messner, Lehre der Apostel (Lpz. 1856). Monographs on various points relating to the apostolate have also been written in Latin by Moebius (Lips. 1660), Dannhauer (Argent. 1664), Kahler (Rint. 1700), Cyprian (Lips. 1717), Fischer (ib. 1720), Fromm (Ged. 1720), Neubauer (Hal. 1729), Beck (Viteb. 1735), Roser (Argent. 1743), Michaelis (Hal. 1749), Kocher (Jen. 1751), Stosch (Guelf. 1751), Rathlef (Harmon. 1752), C. W. F. Walch (Jen. 1754), J. E. J. Walch (ib. 1753,1755), J. G. Walch (ib. 1774), Pries (Rost. 1757), Schulze (Freft. 1758), Taddel (Rost. 1760), Stemler (Lips. 1767), Crusius (ib. 1769), Widmann (Jen. 1775), Wilcke (ib. 1676), Wichmann (ib. 1779), Schlegel (Lips. 1782), Ran (Erlang. 1788), Miller (Gott. 1789), Pisanski (Regiom. 1790), Heumann (Dissert. 1:120-155), Gude (Nov. misc. Lips. 3, 563 sq.), Christiansen (Traj. 1803), Bohme (Hal. 1826), etc.; in German by Gabler (Theol. Journ. 13:94 sq.), Grulich (Ann. d. Theol.), Ruhmer (in Schuderoff's Jahrb. 3, 3, 257-283),Vogel (Aufsatze, 2:4), and many others, especially in contributions to theological journals. SEE APOSTOLIC AGE.

## Apostle Spoons[[@Headword:Apostle Spoons]]

             a series of twelve spoons, in precious metal, the handles of which are' adorned with representations of the apostles. Anciently they. were frequently given as baptismal presents by godparents of the upper classes to their godchildren. Several ancient examples of single spoons exist on which the Blessed Virgin or the patron saint of the child is also represented.

## Apostles[[@Headword:Apostles]]

             (Lat. Apostoli) is the title given, in prelatical churches, to certain letters dismissory in matters of appeal.

## Apostles Coats[[@Headword:Apostles Coats]]

             is a term frequently found in parish and church wardens accounts, indicating the garments worn by performers in the mediaval miracle or mystery plays.

## Apostles Creed[[@Headword:Apostles Creed]]

             SEE CREED.

## Apostles Festivals, Fasts, Etc[[@Headword:Apostles Festivals, Fasts, Etc]]

             I. Festivals.

1. In the Apostolical Constitutions we find abstinence from labor enjoined on certain "days of the apostles;" but what these days were does not appear, though the injunction betokens a great festival.

2. The first Sunday after Easter appears to have been sometimes called "The Sunday of the Apostles." This Sunday was one of the highest festivals in the AEthiopian calendar.

3. In the West the commemoration of all the apostles was anciently joined with that of the two great apostles, Peter and Paul.

4. The Festival of the Twelve Apostles is celebrated in the Orthodox Greek Church on the morrow of that festival, June 30.

5. In the Armenian calendar, the Saturday of the sixth week after Pentecost is dedicated to the Twelve Holy Apostles; and the Tuesday in the fifth week after the -Elevation of the Cross is dedicated to Ananias of Damascus, Matthias, .Bariabas,. Philip, Stephen, Silas, and Silvanums, and the Twelve Apostles.

6. On May. occurs the Festival ,of Sts. Philip and James and (some add) All Apostles.

7. July 15 is, in the Roman. calendar, the Feast of the "Division of the Apostles."

II. Fasts.

1. As early as the Apostolical Constitutions, we find the week following the octave of Pentecost marked as a fast.

2. There is a collect for a fast in the mass in the Leonine sacramentary.

III. Dedications.-A church dedicated to the Twelve Apostles, second in splendor only to that of St. Sophia, was.. built at Constantinople by Constantine the Great, who intended it for the place of his own sepulture. He also dedicated at Capuam in honor of the apostles, a church to which he gave the name of Constantinian. The ancient: church at Rome dedicated to the apostles is said to have been begun by pope Pelagius I (555-560), and completed by his successor, John III (560-573).

## Apostles In Christian Art[[@Headword:Apostles In Christian Art]]

             1. Eastern and Greek Churches.— Among these the only representations of the twelve apostles known are the following: In an early Syriac manuscript of the Gospels, written at Zagba, in Mesopotamia, in A.D. 585, now in the Library of the Medici at Florence, is a picture of the Ascension, in which twelve (not eleven only) apostles are represented, the Virgin Mary standing in the midst of them. Of about the same date are some mosaics in the Church of St. Sophia at Thessalonica. Separate representations of many of the apostles will be found among the illuminations of the Menol. Graec. of the emperor Basil.

2. Early Monuments in the West. — These are very numerous in Italy and in France, and of very various kinds-as, for example, in mosaics, frescos, marble sarcophagi, and even in vessels of glass or ornaments of bronze.

3. Costume and Insignia. — The dress is a long tunic reaching to the feet (with rare exceptions confined to some of the Roman. catacombs), and with a pallium as an outer garment. The insignia by which they are designated are generally a roll of a book, commonly in the left hand, indicative of their office as preachers of the divine Word; or a chaplet, also held in the hand, significant either of the martyr's crown, or the crown of victory, which the Lord bestows upon those faithful unto the end. The scroll is sometimes replaced by a book of the more modern form (usually, however, the distinctive mark of a bishop). SEE TIARA.

4. Mode of Representation.-In Western monuments of the first eight centuries, the twelve are almost invariably represented as standing, or as seated, on either side of our Lord, who is either figured in his human person or (much more rarely) symbolically designated. In many early monuments there has been an evident attempt at portraiture in the case of the two " chiefest apostles." Of the rest, some are represented as of youthful appearance and beardless, others as bearded and of more advanced years.

5. Symbolical Designation.— The most common is that of twelve sheep, usually represented six on either side of our Lord, who is generally seen standing upon a rock, whence flow four streams. The two groups, each of six sheep, are in most cases exhibited as issuing from two towers representing Bethlehem and Jerusalem. Another symbol is that of twelve doves. Paulinus, bishop of Nola, speaks of a mosaic picture on the roof of the apse of his church, on which was delineated, inter alia, a cross surrounded with a "corona" a circle of light, to use his own words-and round about this corona the figures of twelve doves, emblematic of the twelve apostles. Other symbols are palm-trees, vines, and other trees, to which a mystical reference was given.

6. Special Insignia.— Another mode of designating the apostles individually is found in a series of enamels in the Church of St. Peter at Chartres. The twelve are there :represented with the following. insignia: St. Peter with the keys; St. Paul with a sword; St. Andrew with: a cross, saltier-wise; St. John with a chalice; St. James the Less with a book and a club; St. James the Elder with a pilgrim's staff, a broad hat with scallop- shells, and a book; St. Thomas with an architect's square; St. Philip with' a' small cross, the staff of which is knotted like a reed; St. Matthew with a pike (or spear); St. Matthias with an axe; St. Bartholomew with a book and a knife; St. Simon with a saw.

## Apostles, Equal of[[@Headword:Apostles, Equal of]]

             is a term applied to

(1) bishops supposed to be consecrated by apostles, as Aberciiss of Hierapolis (Oct. 22);

(2) holy women who were companions of the apostles, as Mary Magdalene, Junia, and Thecla;

(3) princes who have aided the spread of the faith, as Constantine and Helena in the Orthodox Greek Church, and Vladimir in 'the Russian Church;

(4) the first preachers, or "apostles," of the faith in any country, as Nina, in the Georgian calendar.

## Apostoli, Pietro Francesco Deglt[[@Headword:Apostoli, Pietro Francesco Deglt]]

             an Italian theologian, was a native of Novara. He studied canonical law under Marco Antonio Ottelio of Padua. He afterwards. distinguished himself as a preacher at Palermo, Genoa, Rome, Malta, and elsewhere. He became successively chaplain of cardinal Orsini, counsellor of the Inquisition, and finally abbot of Grazie di Novara, where he collected a choice library. He died in 1650. He wrote, Delle Lodi di S. Car lo Borromeo Panegirico (Rome, 1617):-Plura ad quinque Libros Decretalium:-Ad Loca Selecta Sacrce Scripturce:-a De Immunitate Ecclesiastica, in Rosini, Lycei Lateranensis Illustrium Scriptorum Elogia, and in Cotta, Museo Novarese. See Hoefer, Nouv. Biog. Generale, s.v.

## Apostolic Age[[@Headword:Apostolic Age]]

             that period of church history which extends from the day of Pentecost to the death of the last surviving apostle (John).

With the rise of Rationalism in Germany the authenticity of several books of the New Testament, and consequently the history of the apostolical age, became a matter of doubt, and the subject of critical investigation. The first who undertook to reconstruct the history of the apostolical age was Semler, who, in a number of treatises, insisted on a distinction being made between that which is of permanent value in the primitive history of Christianity and that which is temporary and transitory, and pointed to the great influence which the opposition between Jewish Christianity and the Pauline school had upon the formation of the church. Under the treatment of Semler the early Christian Church was eviscerated of all life, and nothing left but a dry abstraction. The same may be said of the works of Professor Planck, of Gottingen (especially his Geschichte der christlichen Gesellschaftsverfassung), though they are in some respects valuable. From the degradation of the apostolic age by these and many other writers of similar views, it was rescued by the theologians of the new evangelical school, especially Neander (Geschichte der Pflanzung und Leitung der christlichen Kirche durch die Apostel, Hamburg, 1832, 4th edition, which reviews all the works that had been published since the appearance of the first edition), who shows throughout as deep piety as critical acumen. In the mean time, however, an entirely new view of the apostolic age was developed by Professor F. C. Baur and his disciples, the so-called Tiibingen School (q.v.), the first and most important manifesto of which was the Life of Jesus by Strauss, while the entire theory was most completely exhibited in Baur's Paulus der Apostel Jesu Christi (1845, 8vo), and in Schwegler, Nachapostolisches Zeitalter (Tiubingen, 1846, 2 vols.). This school rejected the authenticity of most of the books of the New Testament, and regarded them only as sources of information for the

“Post-apostolic Age.” The essential points of this new theory are:

(1) that, in the minds of Christ and the first apostles, the new religion was only a development or perfection of Judaism, and the same with what was later called Ebionism;

(2), that Paul, in opposition to the other apostles, founded Gentile Christianity, quite a distinct system;

(3), that Ebionism and Paulinism were reconciled in the 2d century by a number of men of both parties who then wrote Luke's Acts of the Apostles and several of the apostolical epistles; and on the basis of this reconciliation the Christian Church was built. (For an account of it, see Schaff, Apostolic Age, § 36; London Eclectic Review, June, 1853.) SEE TUBINGEN SCHOOL.

The subject called forth a very animated discussion and a numerous literature, and the theologians of Tubingen gradually became more moderate in their destructive criticism. The work of Ritschl on the Origin of the Old Catholic Church (Entstehung der altkatholischen Kirche, Bonn, 1850) deserves especial credit in this respect. Among the works on the orthodox side which were called forth by this discussion were those of Baumgarten (De Apostelgeschichte, Brunswick, 1852, 2vols.), Trautman (Die apostolische Kirche, 1848), and G. V. Lechler, Das apostolische und nachapostolische Zeitalter (Stuttgart, 1857, 2d ed.).

As the critics of the Tibingen school greatly differed in their views respecting the authenticity of the several books of the New Testament, the question arose what parts of the history of the apostolic age can be established with certainty by the books of the New Testament considered separately? The Tubingen school did not reject the authenticity of the Epistles to the Romans, Corinthians, and Galatians. Its opponents therefore showed that we find in these epistles the basis

(1) of the historical appearance and the divine-human nature of Christ, which is more fully developed in the Gospels;

(2) of a congregation which the Lord himself collected from Judaism, and the guidance of which was afterward transferred to the apostles, who were fitted out for their office through the Holy Spirit and the appearances of the risen Lord; (3) of the additional vocation of Paul to the apostolic office, and, more specially, to the office of apostle of the Gentiles;

(4) of the equal rights of the Gentiles in the Christian Church.

The Acts of the Apostles were regarded by the Tubingen school as an untrustworthy novel, invented for the purpose of reconciling the schools of Peter and Paul, and irreconcilable in many of its statements with the epistles of Paul. Those who combated this view showed that the essential points of the book are in the best harmony with the epistles. An important work proving the authenticity of the Acts is Wieseler's Chronologie des apostolischen Zeitalters (Gottingen, 1848). The Johannean (and, in general, apostolic) origin of the Revelation was even denied by men like Lucke and Neander, on the ground that the Revelation and the fourth Gospel could not have proceeded from the same author. Professor Baur and the Tubingen school rejected, on the same ground, the authenticity of the fourth Gospel, while they defended the Johannean origin of the Revelation. The Book of Revelation agrees with John's Gospel in recognizing the higher, divine nature of Christ.

The first three Gospels shed but little light on the different tendencies of the apostolical age, though it is generally agreed that the first is of a decidedly Jewish-Christian character, while the third clearly shows the Paulinism of its author. The other books of the New Testament are partly looked upon as leaning on the Pauline tendency (the Epistle to the Hebrews), partly on the Jewish Christians (Epistle of James), and partly on both (Epistles of Peter and Judas). From them, as well as from the earliest apostolical fathers (Barnabas, Clement of Rome, etc.), additional details on the difference of views in the apostolic age were derived.

The apostolic age begins with the time when the apostles themselves began to take an active part in the building of the Christian church; that is, in the outpouring of the Holy Spirit on Pentecost. It coincides, therefore, with the beginning of the Acts. It closes with the cessation of the authority and the immediate influence of the apostles. For the churches in different countries, the apostolic age therefore lasts as long as their immediate guidance through one of the apostles was possible.

The name of apostles is given, 1, to the original twelve, to whom, after the fall of Judas, another was added, to keep up the correspondence with the number of the tribes of Israel; 2, to Paul, and some of his companions. All these had a divine authorization to found congregations. and to establish doctrine and institutions. They possessed this authority because they were sent by the Lord himself, not because they were exclusively filled by the Lord with the Spirit, which, on the contrary, was to remain with the church forever.

Gentile and Jewish Christianity must be regarded as two forms of one spirit, which are in inner harmony with each other, and supply each other, and together represent a unity which was consummated in the minds of at least the chief apostles. The union was fully cemented at the apostolical council at Jerusalem, at which the apostles for the Jewish Christians and those for the Gentiles mutually recognized each other. The accounts of this council do not conflict, but supply each other.

The question has been frequently discussed to what extent the arrangements made by the apostles can be ascribed to the Savior himself. With regard to this point, it is safe to ascribe to him the principle, but not the details of execution. The Spirit whom the Savior left with his disciples organized the church in the name and the power of Jesus. The primitive church offices and the development of the church constitution are pre- eminently a product of the apostolic age. This subject is ably treated by Ritschl in his work on the Origin of the Old Catholic Church (Entstehung der altkatholischenl Kirche), with particular reference to the works of Rothe (A nfange der christlichen Kirche), Baur (Ueber den Ursprung des Episcopats), Bunsen (Ignatius von Antiochien), and Schwegler (Nac hapostolisches Zeit. alter).

The form of worship was undoubtedly very plain, leaving much to the free choice of individual persons and churches; yet its principal features, with regard to the celebration of the Sabbath, the church festivals, and the sacraments, were fixed, and the entire life of the Christian was surrounded with pious customs, partly of new origin and partly derived from Judaism.

In the doctrine of the apostolic age we already find several tendencies, which, however, do not appear as so many different systems, but as different evolutions of one system. Modern criticism distinguishes three phases of doctrine in this period, viz., the Jewish Christian, springing directly from the teaching of Christ and from the circle of his disciples; secondly, the Pauline, as given in his own Epistles, and, in a developed form, in the Epistle to the Hebrews; and thirdly, that of the Johanncan Gospel and Epistles. This subject is thoroughly discussed by Matthaei (Religionsglaube der Apostel Jesu), Usteri (Paulinischer Lehrbegriffz), Hilgenfeld (Johanneischer Lehrbegrisf), and others.

The chief opposing systems, in conflict with which the apostolic age developed both its doctrine and its life, were Ebionitism and Gnosticism, the one teaching a Pharisaic confidence in man's own works, and the other a spiritualistic contempt of all works.

The apostolical age is commonly divided into three periods, one extending from the outpouring of the Holy Spirit until the beginning of the public appearance of Paul (about the year A.D. 41), the second until the death of Paul (about 67), and the third, the Johannean age (until the end of the first century). It must, however, be understood that a tendency begun in a former period continued and was further developed in the subsequent one (Herzog, Real-Encykclop. 1, 444).

This very important period has received special attention in the more recent church history. The best books are: Neander, Planting and Training of the Christian Church by the Apostles (trans. by Ryland, Lond. 1851, 2 vols. 12mo); Schaff, History of the Apostolic Church (New York, 1853, 8vo); Stanley, Sermons on the Apostolic Age (Oxford, 1847, 8vo); Davidson, The Ecclesiastical Polity of the New Testament unfolded (2d edit. Lond. 1854); Stoughton, Ages of Christendom (Lond. 1857); Conybeare and Howson, Life and Epistles of St. Paul (2 vols. 2d edit. Lond. 1858); Baumgarten, Acts of the Apostles (transl. by Meyer, Edinb. 1854, 3 vols. 8vo); Hagenbach, Die Kirche der drei erst. .Jahrhunderte (Leipz. 1853, 8vo); Killen, The Ancient Church (New York, 1859, 8vo); Thiersch, Die Kirche des apostolischen Zeitalters (Frankfurt, 1852, 8vo; an English translation by Th. Carlyle, Lond. 1852, 8vo); Lange, Das apostolische Zeitalter (Braunschweig, 1854, 2 vols.); Lechler, Das apostolische und nachapostoli sche Zeitalter (Stuttgart, 2d edit. 1857, 8vo); Dollinger (Romans Cath.), Christenthum und Kirche in der Zeit der Grundlegung (Ratisbon, 1860). SEE ACTS (OF THE APOSTLES); SEE APOSTOLICAL CHURCH. On the constitution of the Apostolical Church, treatises

[besides the accounts contained in systematic ecclesiastical histories] have been written by Boehrner (in his Dissertt. Hal. 1729), Buddaeus (Jen. 1722), Greiling (Halberst. 1813), Knapp (Hal. 1762), Licke (Gott. 1813), Papst (Erlang. 1786); on the life and morals of the early Christians, by Borsing (L. B. 1825), Durr (Gottin. 1781), Froreisen (Argent. 1741), Fronto (in his Dissertt. Hamb. 1720), Papst (Erlang. 1790), Seelen (in his Miscell. p. 155 sq.), Stickel (Neap. 1826), Zorn (Kil. 1711); on the early church officers, by Brestovin (Lips. 1741), Danov (Jen. 1774), Forbiger (Lips. 1776), Gabler (Jen. 1805), Lechla (Lips. 1759), Loehn (in his Bibl. Stud.), Middelboe (Hafn. 1779), Mosheim (Helmst. 1732), Persigk (Lips. 1738), Stoer (Norimb. 1749), Thomasius (Altd. 1712), J. G. Walch (Jena, 1752), Weuner (Regiom. 1698); on the concord of the primitive Christians, by Carstens (in his Bibl. Lub.), Koeppe (Hal. 1828), Lorenz (Argent. 1751), Mosheim (in his Dissertt.), Schreiber (Regiom. 1710); on their dissensions, by Goldhorn (in Ilgen's Zeitschr. 1840), Gruner (Cob. 1749), Ittig (Lips. 1690, 1703), Kniewel (Gld. 1842), Rheinwald (Bon. 1834), Schenkel (Basle, 1838); on their doctrinal and literary views, by Harenberg (Brunser. 1746), Lobstein (Giess. 1775); on their connection with Judaism, by C. A. Crusius (Lips. 1770),Van Heyst (L. B. 1828), Kraft (Erl. 1772), J. C. Schmid (Erl. 1782); on their Scriptures, by Ess (Leipz. 1816), Hamerich (Hafn. 1702), Mosheim (Helmst. 1725), Surer (Salzb. 1784), C. W. F. Walch (Lpz. 1779), Woken (Lpz. 1732); on their charity, by Gude (Zittaw, 1727), Kotz (Regensb. 1839); on their persecutions, by M. Crusius (Hamb. 1721), Kortholt (Rost. 1689), Lazari (Romans 1749), Schmidt (Freft. 1797); on their meetings, by Hansen (Hafn. 1794), Leuthier (Neap. 1746); on their civil relations, by Gothofredus (in Zornii Bibl. Ant.), Holste (Helmst. 1676); on ancient representations concerning them, by Buchner (Viteb. 1687), Francke (Viteb. 1791), Hallbauer (Jen. 1738), Kortholt (Kil. 1674), Seidenstiicker (Helmst. 1790); on their hymns, by J. G. Walch (Jen. 1737); on the apostles' administration, by Hartmann (Berol. 1699), Semler (Hal. 1767), Zola (Ticin. 1780), Weller (Zwick. 1758). Organization and Government of the Apostolical Church (Presbyterian Board, Phil.); Bibliotheca Sacra, 8:378. SEE CHURCH, CONSTITUTION OF.

## Apostolic, Apostolical[[@Headword:Apostolic, Apostolical]]

             belonging or relating to the apostles, or traceable to the apostles. Thus we say, the apostolical age, apostolical character, apostolical doctrine, constitutions, traditions, etc. The title, as one of honor, and likely also to imply authority, has been falsely assumed in various ways. Thus the pretended succession of bishops in the prelatical churches has been called Apostolical Succession. SEE SUCCESSION. The Roman Church calls itself the Apostolical Church (q.v.), and the see of Rome the Apostolic See (sedes apostolica). The pope calls himself the Apostolical Bishop. At an early period of the church every bishop's see was called by courtesy an apostolic see, and the term implied, therefore, no pre-eminence. The first time the term apostolical is attributed to bishops is in a letter of Clovis to the council of Orleans, held in 511, though that king does not in it expressly denominate them apostolical, but apostolica sede dignissimi, highly worthy of the apostolical see. In 581 Guntram calls the bishops assembled at the council of Magon apostolical pontiffs. In progress of time, the bishop of Rome increasing in power above the rest, and the three patriarchates of Alexandria, Antioch, and Jerusalem having fallen into the hands of the Saracens, the title apostolical was restrained to the pope and his church alone. At length, some of the popes, and St. Gregory the Great, not content to hold the title by this tenure, began to insist that it belonged to them by another-and peculiar right as the successors of St. Peter. In 1049 the council of Rheims declared that the pope was the sole apostolical primate of the universal church. Hence a great number of apostolicals: apostolical see, apostolical nuncio, apostolical notary, apostolical chamber, apostolical brief, apostolical vicar, apostolical blessing, etc., in all of which phrases the name apostolical is identical with papal. — See Elliott, Delineation of Romanism, bk. 3, ch. 5; Bingham, Orig. Eccles. bk. 2, ch. 2 and 17; Hook, Ch. Dictionary, s.v.

## Apostolical[[@Headword:Apostolical]]

             See (1), an episcopal seat founded by an apostle; (2) a title given to the three sees of Antioch, Ephesus, and Rome.

## Apostolical Brethren[[@Headword:Apostolical Brethren]]

             SEE APOSTOLICI.

## Apostolical Briefs[[@Headword:Apostolical Briefs]]

             are letters despatched by the pope to princes and magistrates on public matters.

## Apostolical Canons[[@Headword:Apostolical Canons]]

             SEE CANON.

## Apostolical Catholic Church[[@Headword:Apostolical Catholic Church]]

             SEE CATHOLIC APOSTOLIC CHURCH.

## Apostolical Chamber[[@Headword:Apostolical Chamber]]

             is the council to which are intrusted all the pope's demesnes, from which the revenues of the Holy See are derived. It meets in the pope's palace twice a week, and consists, besides the cardinal's great- chamberlain, of the governor of the Rota (who is the vice-chamberlain), of the treasurergeneral, an auditor, a president (who is controller-general), an advocate-general, a solicitor-general, a commissary, and twelve clerks of the chamber. One of these clerks is praefect of the grain, a second praefect of provisions, a third praefect of prisons, a fourth praefect of streets, while the remaining eight are deputed to: take cognizance of various causes, each privately in his chamber. The members of the chamber meet in the apostolical palace on the eve of St. Peter to receive the tribute of the several feudatories of the Church.

## Apostolical Church[[@Headword:Apostolical Church]]

             properly, a church framed upon the principles of the apostles. Of these principles the essential one is the doctrine taught by the apostles; and the principle next in importance the order established by them, so far as it can be gathered from their writings. “The apostolicity of the church is an attribute which belongs to it as a Christian society; for no community can establish its claim to the title of church unless there be a substantial agreement between its doctrines and institutions and those of the inspired men whom Christ commissioned to establish his church upon earth” (Litton, On the Church, bk. 3, ch. 1). As to the necessary elements of this agreement with the apostles, the Christian churches differ with each other.

In the primitive Church, the term apostolical was naturally and properly used to designate those particular churches which had been founded by the personal ministry of any one of the apostles, viz., the churches of Jerusalem, Antioch, Alexandria, and Rome. Not unnaturally, too, it was supposed that these churches had superior culture and Christian knowledge, and it therefore became customary for churches in their neighborhood to refer disputed questions of discipline, etc., to them for advice. From these simple beginnings grew up claims to authority, for which the apostles themselves had laid no foundation, either in their writings or in their personal administration (Mosheim, Commentaries, §

21).

The Church of Rome claims to be exclusively the apostolical church. The Church of England and the Protestant Episcopal Church of the United States claim to be apostolical churches, but not exclusively such, as they admit the “apostolicity” of the Greek and Roman churches, while they deny the title to all non-prelatical churches. The ground of this arrogant assumption is the ecclesiastical theory known as the Apostolical Succession (q.v.). See Dens, Theologia, t. 2, § 78; Palmer, On the Church, pt. 1, ch. 8; and, for the refutation, Elliott, Delineation of Romanism, bk. 3, ch. 2, § 8; Litton, On the Church, pt. in. SEE APOSTOLIC; SEE APOSTOLIC AGE; SEE (CHURCH) APOSTOLIC; SEE ARCHAEOLOGY. On the constitution of the primitive Church, SEE CHURCH, CONSTITUTION OF.

## Apostolical Church Directory[[@Headword:Apostolical Church Directory]]

             (αἱ διαταγαὶ αἱ διὰ Κλήμεντος καὶ κανονες ἐκκλησιαστικοὶ τῶν ἁγίων Α᾿ποστόλων), a work which originated at the beginning of the 3d century, and is extant in several Ethiopic and Arabic manuscripts, and in one Greek. Although it agrees in many points with the seventh and eighth books of the Apostolical Constitutions, as well as with the Epistle of Barnabas, it is yet independent of both. It seems to have originated in a work connected with the Epistle of Barnabas, and which, at the same time. was probably made use of by the author of the seventh book of the Constitutions. The Church Directory is divided into 35 articles, and contains prescriptions of John, and ecclesiastical rescripts of the other apostles on bishops, elders, readers, deacons, and widows, the duties of laymen, and on the question whether women are to take part in conducting reliious services. It concludes with an exhortation of Peter to observe these prescriptions. Bickell (Geschichte des Kirchenrecits, Giessen, 1843, p. 87 sq.) has been the first to call again attention to this collection, which had almost wholly fallen into oblivion. He has also given (p. 107-132), from a Vienna manuscript, the Greek text with German translation, and added the various readings of the Latin translation of the Ethiopic text (from Hiob Ludolf's Commentarius in historiam AEthiopicam, p. 314 sq.), the only one which had heretofore been printed. There are important, although not decisive, reasons for the assumption that the “Διδαχα ί of the Apostles,” mentioned by Eusebius (Hist. Ecc 1:3, ch. 25), are identical with the Apostolical Church Directory (Bickell, p. 98). — Herzog, Real- Encylopadie, 1, 452.

## Apostolical Clerks[[@Headword:Apostolical Clerks]]

             the name of two monastic orders, most commonly called Jesuates and Theatines. See these articles.

## Apostolical Congregation[[@Headword:Apostolical Congregation]]

             SEE CONGREGATION.

## Apostolical Constitutions[[@Headword:Apostolical Constitutions]]

             SEE CONSTITUTIONS.

Apostolical Council is a title properly applied to the first convention or synod of the Christian Church authorities, an account of which is given in Acts 15, A.D. 47. The conversion of Cornelius having thrown open the church to Gentiles, many uncircumcised persons were soon gathered into the communion formed at Antioch under the labors of Paul and Barnabas; but, on the visit of certain Jewish Christians from Jerusalem, a dispute arose as to the admission of such Gentiles as had not even been proselytes to Judaism, but were brought in directly from paganism. To settle this question, the brotherhood at Antioch deputed Paul and Barnabas, with several others, to lay the matter before a general meeting of the apostles and elders at the mother church at Jerusalem, and obtain their formal and final decision on a point of so vital importance to the progress of the Gospel in all heathen lands. On their arrival and presentation of the subject, a similar opposition (and of a warm character, as we find from the notices in Galatians 2) was made by Christians formerly of the Pharisaic party at the metropolis; so that it was only when, after considerable dispute, Peter had rehearsed his experience with reference to Cornelius, and the signal results of the labors of Paul and Barnabas among the Gentiles had been recounted, that James, as president of the council, pronounced in favor of releasing those received into the church from Gentilism without requiring circumcision or the observance of the Mosaic ceremonial law. This conclusion was generally assented to, and promulgated in a regular ecclesiastical form, which was sent as an encyclical letter by Paul and Barnabas back to Antioch, to be thence circulated in all the churches in pagan countries. For an elucidation of the heathen practices forbidden in the same document, SEE DECREE. For a discussion of the chronological difficulties connected with the subject, SEE PAUL. — Neander, Panting and Training, 1, 133 sq.; Conybeare and Howson, St. Paul, 1, 212 sq.; Kitto, Daily Bible Illust. 8, 283 sq. SEE COUNCIL.

## Apostolical Decree[[@Headword:Apostolical Decree]]

             SEE DECREE.

## Apostolical Fathers[[@Headword:Apostolical Fathers]]

             a name used to designate those Christian writers (of whom any remains are now extant) who were contemporary with any of the apostles; that is to say, who lived and wrote before A.D. 120. Historically, these writers form a link of connection between the apostles and the Apologists (q.v.) of the second century. There are five names usually given as those of the Apostolical Fathers, i.e. there are five men who lived during the age of the apostles, and who did converse, or might have conversed with them, to whom writings still extant have been ascribed, viz. Barnabas, Clement of Rome, Ignatius, Polycarp, Hermas. The following works are generally counted to these writers:

1. The epistle of Barnabas SEE BARNABAS

2. Two epistles of Clement, bishop of Rome, to the Corinthians SEE CLEMENT of Rome

3. Several epistles of Ignatius, bishop of Antioch SEE IGNATIUS:

4. An epistle of Polycarp, bishop of Smyrna, to the Philippians SEE POLYCARP;

5. The epistle (of an unknown author) to Diognetus SEE DIOGNETUS;

6. The book entitled Pastor Hermas SEE HERMAS. Certain fragments of Papias are also commonly included among the Apostolical Fathers.

Of the writings attributed to these fathers, some at least are of doubtful genuineness (on this point, see the individual titles referred to).

There can be no question of the value of these writings to church history, and even to our knowledge of Scripture, not so much for the facts they contain, for these are of slight importance, or for their critical or doctrinal contents, but on account of the illustrations they afford of the practical religious life of the period, and also on account of the quotations they contain from the N.T. Scriptures. “It has often been remarked that there is no period of the Christian church in regard to which we have so little information as that of above thirty years, reaching from the death of Peter and Paul to that of John. There is no good reason to believe that any of the writings of the apostolical fathers now extant were published during that interval. Those of them that are genuine do not convey to us much information concerning the condition of the church, and add but little to our knowledge upon any subject and what may be gleaned from later writers concerning this period is very defective, and not much to be depended upon. It is enough that God has given us in His Word every thing necessary to the formation of our opinions and the regulation of our conduct; and we cannot doubt that He has in mercy and wisdom withheld from us what there is too much reason to think would have been greatly abused. As matters stand, we have these two important points established: first, that we have no certain information nothing on which, as a mere question of evidence, we can place any firm reliance-as to what the inspired apostles taught and ordained but what is contained in or deduced from the canonical Scriptures; and, secondly, that there are no men, except the authors of the books of Scripture, to whom there is any thing like a plausible pretense for calling upon us to look up to as guides or oracles” (Cunningham, Historical Theology, vol. 1, ch. 4).

It is obvious that the writings of men so near to the time of the writers of the N.T. must be of great importance for the criticism of the N.T., and for the settlement of the canon. Lardner, after giving lists of the citations and allusions to be found in the Apostolical Fathers severally, sums up as follows: “In these writings there is all the notice taken of the books of the New Testament that could be expected. Barnabas, though so early a writer, appears to have been acquainted with the Gospel of St. Matthew. Clement, writing in the name of the Church of Rome to the Church of Corinth on occasion of some discussion there, desires them to ‘take into their hands the epistle of the blessed apostle Paul,' written to them, and refers them particularly to a part of that epistle in which he admonished them against strife and contention. He has likewise, in his epistle, divers clear and undeniable allusions to St. Paul's epistle written to the church over which he presided, and in whose name he wrote, not to mention at present other things. 5. Quotations there could not be, as we have often observed, in the book of Hermas; but allusions there are to the books of the New Testament such as were suitable to his design. 6. Ignatius, writing to the Church of Ephesus, takes notice of the epistle of Paul written to them, in which he ‘makes mention of them in Christ Jesus.' 7. Lastly, Polycarp, writing to the Philippians, refers them to the epistle of the ‘blessed and renowned Paul,' written to them, if not also, as I imagine, to the epistles sent to the Thessalonians, Christians of the same province, not to mention now his express quotations of other books of the New Testament, or his numerous and manifest allusions to them. 8. From these particulars here mentioned, it is apparent that they have not omitted to take notice of any book of the New Testament which, as far as we are able to judge, their design led them to mention. Their silence, therefore, about any other books can be no prejudice to their genuineness, if we shall hereafter meet with credible testimonies to them. And we may have good reason to believe that these apostolical fathers were some of those persons from whom succeeding writers received that full and satisfactory evidence which they appear to have had concerning the several books of the New Testament” (Lardner, Works, 2, 11. sq.).

The importance of the subject justifies the insertion here of the following elaborate examination of all the citations from the N.T. made by the apostolic fathers, prepared for this work by the Rev. Wolcott Calkins, of Philadelphia. The second epistle of Clement and the larger recension of Ignatius, being regarded as spurious, are not cited. The text used is Hefele's. The abridgments used are Clem., for First Epistle of Clement to the Corinthians; Bar., Cath. Epistle of Barnabas; Ign. Eph., for Epistle of Ignatius to the Ephesians; Ign. Magn., Ignatius to the Magnesians; Ign. Tral., Ignatius to the Trallians; Ign. Rom., Ignatius to the Romans; Ign. Phil., Ignatius to the Philadelphians; Ign. Smyrn., Ignatius to the Smyrnaeans; Ign. Pol., Ignatius to Polycarp; Pol., for Epistle of Poly. carp to the Philippians; Her. Vis., the Visions of Hermas; Her. Man., the Commands of Hermas; Her Sim., the Similitudes of Hermas.

I. These fathers bear direct testimony to three of St. Paul's Epistles. —

(1.) Clem. 47: “Take in your hands the epistle of Saint Paul the apostle. What did he write to you when the Gospel first began to be preached? (ἐν ἀρχῇ τοῦ εὐαγγελίου. Comp. Hefele's Latin version). Truly he was moved of the Spirit to write you concerning himself and Cephas and Apollos, because even then you had begun to form factions. But this faction did not lead you into the worst sins, because you yielded to apostles so illustrious, and to a man approved by them.” Here the reference to 1Co 1:12, is unmistakable. Paul's inspiration is also claimed. —

(2.) Ign. Eph. 12: “Ye are partakers of the sacred mysteries with Paul, . . . . who also, throughout his whole epistle (ἐν πάσῃ ἐπιστολῇ, not ‘every ep.' Credner, Einleit. 1, 395, has no ground to claim that this passage has been interpolated from the larger [spurious] recension), makes mention of you in Christ Jesus.” Here the reference to Eph 1:9; Eph 3:3, is very striking. —

(3.) Pol. 3: “Neither I, nor any other like me, can attain unto the wisdom of the sainted and illustrious Paul, who, when he was with you in the presence of men then living, taught most fully and forcibly the word of truth; and, when absent from you, wrote a letter (ἐτιστολὰς, πλυρ. φορ σινγ.; compare De Wette, Einl. 1, .d. N.T. p. 7, 3d ed. § 150), by which “you may be built up in the faith, if you study it attentively.” Compare Php 1:27. — Pol. 11: “But I have neither perceived nor heard any thing of the kind among you, with whom St. Paul labored, who are [praised] in the beginning of his epistle.” (Hefele endorses the conjecture that "laudanti" has been lost from the text, with the loss of the Greek in chapters 10, 11, and 12.) Comp. Php 1:5.

II. A few passages of the N.T. are distinctly quoted, either as the language of the Lord, the apostles, or of "Scripture." — Baruch 4 : “Let us beware, therefore, lest we be found, as it is written, Many are called, few are chosen” (Mat 20:16; Mat 22:14. The signs of quotation in this and the next instance, scriptum est, inquit, are constantly employed by Barnabas in citing from O.T.). — Bar. 7: “So they, inquit, who desire to see me and be received into my kingdom, must reach me through afflictions and sufferings” (Mat 16:24. Compare Hefele, Sendschreiben des Ap. Barn. p. 66+). — Clem. 34: “For, he says, eye hath not seen, nor ear heard, nor have entered into the heart of man, what things he hath prepared for them that wait for him” (1Co 2:9, almost exactly; while both Paul and Clement differ in synonymes, arrangement, and every thing but sentiment, from the Sept. of Isa 64:3-4, whence Paul quotes). — Clem. 46: “Remember the words of the Lord Jesus; for he said, Woe to that man; it had been good for that man if he had not been born (Mat 26:24); rather than offend one of my elect (Mat 18:6), it were better for him that a millstone were hanged about him, and that he were drowned in the sea, than that he should offend one of these little ones” (Mar 9:42; Luk 17:2). Similar examples of citing from various gospels under the general designation of λόγοι τοῦ κυρίου may be found in Clem. Alex. Straim. 3, 18; also frequently in Irenaeus and Justin Martyr. — Pol. 2: “Mindful of what our Lord said when he taught, ‘Judge not, that ye be not judged (Mat 7:1, lit.); forgive, and ye shall be forgiven (Luk 6:37); be merciful, that ye may obtain mercy (Luk 6:36); in what measure ye mete, it shall be measured to you again (Mat 7:2); and blessed are the poor, and those who suffer persecution, for theirs is the kingdom of God”' (Mat 5:3; Luk 6:20). — Pol. 7: “The Lord said, ‘The spirit truly is ready, but the flesh is weak'” (Mar 14:38, lit.). — Pol. 11: “‘Do we not know that the saints shall judge the world, as St. Paul teaches?” (1Co 6:2, apparently literal, but the Greek is lost. Credner's ground for suspecting the last clause is singular enough — because Polycarp never gives the name of an author cited! Einl. 1, d. N.T. p. 445). — Pol. 12: “As is said in these Scriptures, Be ye angry, and sin not (Psa 4:5, quoted by Paul without acknowledgment); and, let not the sun go down upon your wrath” (Eph 4:26; O. and N.T. blended as “scriptures”). These are believed to be the only examples of explicit citations with marks of quotation, except such as may have been taken from the Sept. or the N.T. Alleged misquotations will be discussed in the sequel.

III. Many passages are cited with substantial accuracy, but without indications of quotation. — Bar. 19: “Give to every one that asketh thee” (Luk 6:30, lit., if, with MSS. B K L, 131-57, δέ be omitted, and τῷ) with B; Mat 5:42, nearly). — Ign. Romans 3 : “For the things which are seen are temporal, but the things which are not seen are eternal” (2Co 4:18, lit. But the passage is doubtful; not found in anc. Lat. vers., Syrian fragm., nor Syrus). — Clem. 2: “Ready for every good work” (Tit 3:1, εἰς φορ πρός). — Clem. 36: “Who being the brightness of his majesty (μεγαλωσύνης φορ δόξης), is so much better than the angels, as he has obtained a more excellent name” (Heb 1:3-4). — Ign. Romans 6 : “For what is a man profited if he shall gain the whole world and lose his own soul?” (Mat 16:26, slight change in arrangement). — Pol. 1: “In whom, not having seen, ye believe; and believing, ye rejoice with joy unspeakable” (1Pe 1:8, with slight omission). — Pol. 2: “Believing on him that raised our Lord Jesus Christ from the dead, and gave him glory” (1Pe 1:21, slight change in arrangement). Her. Sim. 8: “They denied the name by which they were called” (Jam 2:7, far more exact than appears in Eng. versions; quod super eos erat invocatum ῟                        τὸ ἐπικληθὲν ἐφ ὐμᾶς [ἀυτούς] ). — Her. Man 1:12; Man 1:5 : “If ye resist him, he will flee from you with confusion” (Jam 4:7). — Pol. 5: “Lust warreth against the spirit (1Pe 2:11); and neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God” (1Co 6:9-10 : the passage is remarkable, because, while many words in Paul are omitted, μαλακοί and ἀρσενοκοῖται, which had acquired a scandalously technical signification, are retained. Comp. the long list of sins in Clem. 35 and Rom 1:29-32. The resemblance is remarkable).Pol. 4: “The love of money is a beginning of all evil. Knowing, therefore, that we brought nothifig into this world, but neither can we carry any thing out, let us,” etc. (1Ti 6:7, the order of clauses transposed. Compare Pol. 8; 1Pe 2:22; 1Pe 2:24). — Pol. 2: “Not rendering evil for evil, nor railing for railing” (1Pe 3:9, lit.). — Pol. 7: “For whoever confesseth not that Jesus Christ is come in the flesh is Antichrist” (1Jn 4:3). The following list embraces accurate quotations and very striking resemblances.

IV. Many extended passages in the Ap. Fathers are close imitations of similar passages in N.T. — Clem. 912: The examples of the ancient worthies is adduced on the model of Hebrews 11. The list not only corresponds — Enoch, Noah, Abraham, Lot, Rahab — but many expressions agree. And the magnificent close of the chapter in Hebrews is reproduced with little change in Clem. 45. He then begins ch. 46, like Hebrews 12, with a reference to these examples for our encouragement. Heb 12:1, is, however, reproduced still more accurately in ch. 19.

— Clem. 36 is a close imitation of the beginning of Hebrews 1. — Her. Sim. 9:21: A paraphrase of the parable of the sower, Mat 13:5-23. (Comp. Herm. Vis. 3, 6. Also, Sim. 9:20, and Mat 13:7; Mat 19:23. Also, Vis. 4:3, and 1Pe 1:6-7.) Pol. 5: The advice to deacons is a remarkable imitation of Paul's charge to Timothy (ch. 3). — Clem. 49: The praise of charity, closely imitating 1 Corinthians 13; following also Col 3:14; 1Pe 4:8; Jam 5:20; Gal 1:4; Joh 3:16; 1Jn 4:9-10. There is not a thought in the whole chapter which is not to be found in N.T.

V. Besides the above, there are many expressions apparently taken from the N.T.; also allusions and references too inexact to be called quotations, which singly might appear insignificant, but occurring on every page are weigthy arguments. Westcott (Canon N.T. p. 30, 40, 47) gives many examples of coincidence in language of the PP. App. with the N.T.

(1) Peculiar to Clement and St. Peter: ἀγαθοποιϊvα, ἀδελφότνς, ποίμνιον.

(2) Peculiar to Clement, St. Peter, and St. Paul: ἀγαθὴ συνείδησις, ἁγιοσμός, εἰλικρινής, εὐσέβεια, εὐπρόσδεκτος, ταπεινοφροσύνη, ὑπακοή, ὑποφέρειν, φιλαδελία, φιλοξενία, φιλόξενος.

(3) Peculiar to Clement and St. Paul: ἁμεταμέλητος, ἐγκρατεύεσθαι, λειτουργός, λειτουργία. λειτουργεῖν, μακαρισμός, οἰκτιρμοί, πολιτεία, πολιτεύειν (Polyc.), σεμνός, σεμνότης, χρηστεύοναι. (4) Peculiar to Ignatius and St. Paul, very numerous, e.g.: ἀδόκιμος, ἀναψύχειν, Ι᾿υδαÞσμός, φυσιοῦν, etc.

(5) Peculiar to Ignatius and St. John: ἀγάπη, ἀγαπᾶν and ὁ οὐραμός

instead of οἱ οὐρανοί (St. Paul and Clement).

(6) Peculiar to Polycarp and St. Paul: ἀποπλανᾶν, ἀρραβών, ἀφιλάργυρος, τὸ καλόν, μεταιολογία, προνεῖν.

Of the allusions and references no enumerations need be given, as they will be found indicated in the foot-notes of every page of Hefele's edition, and massed together in his index.

VI. In a few instances these fathers appear to make misquotations; 1, e. they cite as “words of the Lord,” or of “Scripture,” what is nowhere to be found in the N.T. — So Baruch 4 : “The Son of God says let us resist all iniquity, and hold it in hatred.” This is not to be found in the N.T., nor, as far as is known, in any apocryphal gospel.

It must have been taken from some tradition, or the mere sentiment may have been cited from Jam 4:7, or 2Ti 2:19 — ἀποτήτω ἀπὸ ἀδικίας; and Psa 119:163 -ἀδικιὰν ἐμίσησα. — Baruch 6 : “Behold, saith the Lord, I will make the last things like the first.” This may be a loose quotation of Mat 20:16. Comp. Eze 36:11. — Clem. 23: “Far from us be this scripture which saith, Wretched are they who are double minded and doubtful; saying, we have heard these things even from the time of our fathers, and, behold, we have grown old, and none of these things have happened to us.” This is supposed by some to be taken from some apocryphal source (Coteler, who, however, fails to indicate the precise source). Others regard it as a careless citation of Jam 1:8, and 2Pe 3:4. Both explanations are unsatisfactory. It may be a mere blunder of Clement. — Ign. Smyr. 3: “And when he came to those who were with Peter, he said unto them, Take, handle me, and see that I am not a disembodied spirit.” Probably this passage would never have been suspected as it has been but for the remark of Eusebins (Hist. Ec. 116, 26) that he did not know whence Ignat. cited, and the conjecture of Jerome (De Vir. Ill. Ign. n. 16) that it was from the Gospel of the Nazarenes. Pearson suspects an oral tradition. (Comp. Credner, Beitrge, 1, 407.) But the imitation of Luk 24:39, is quite as close as many unchallenged quotations. But the most remarkable fact about these false citations is yet to be mentioned: they are not confined to the N.T. Thus, Bar. 9: “The Scriptures relate that Abraham circumscribed three hundred and eighteen men of his own household.” A loose combination of Gen 17:26-27; Gen 14:14. — Clem. 8: Many sentences not to be found are inserted in quotations from the O.T. — Clem. 46: “For it is written, join yourselves with the saints, because all who adhere to them will be sanctified.” (Unscriptural, perhaps; certainly not in Scripture.) And again in another place, “With an innocent man thou shalt be innocent, with the elect thou shalt be elect, and with the froward thou shalt be froward” (Psa 18:26; very loosely). — Bar. 7: Ceremonies are quoted from “the prophet” which are only to be found in tradition. (Comp. Justin. Dial. c. Tryph. n. 40; Tertul. adv. Jud. c. 14; adv. Marc. 3, 7.) Our conclusions from these facts are: 1st. It is wholly incredible that these citations have been made from any apocryphal books of the N T. now in existence. Very few of them have been traced with any plausibility to such sources, and these have quite as much resemblance to the genuine as. to the apocryphal books. 2d. And yet there is no sufficient evidence that these fathers copied from the MSS. of the N.T. The citations absolutely literal are very few and brief, and of the nature of proverbs or maxims, which could not be readily forgotten or varied. (E. g., 1Co 2:9; Q. Clem. 34: Mat 7:1; Qu. Pol. 2: Mar 14:38; Qu. Pol. 7: 1Pe 3:9; Qu. Pol. 2.) Citations are expressly made only from Matt., Luke, 1 Corinthians, and Ephesians; and only sixty out of some one hundred apparent references are close imitations. 3d. But the O.T. is quoted quite as carelessly, in many instances, as the New. Very few books of the O.T. are expressly named. The few literal quotations from the O.T. are also of the nature of proverbs. (E.g., Pro 5:5; Qu. Clem. 30: Pro 10:12; Qu. Clem. 49.) More false citations from the O.T. are made than from the New; and all these were, of course, mere blunders, while there must have been “words of the Lord” well known in these times not recorded in the Gospels, as we learn from Joh 21:25. St. Paul himself quotes from these in one instance (Act 20:35). In fact, the citations of the fathers from the O.T. are not more inexact than those of the N.T. writers. Our Lord himself often varies, both in synonyms, arrangement, and construction, from the Sept., giving only the sentiment. 4th. In a few instances the O.T. is unquestionably quoted through the medium of the New. Passages wholly differing both from the Heb. and the Sept. are reproduced with surprising accuracy. Important additions to texts are made from the N.T., and the whole designated as “Scripture.” This argument is unanswerable. Such citations must have been made from the N.T. 5th. Therefore the conjecture that the books of the N.T. were not known to these fathers, and perhaps not in existence in their time, cannot be entertained by any candid mind. With the possible exception of 2 Peter, Jud 1:2 and 3 John, to which few, if any allusions are made, and no certain references, all the books of the present canon are quoted or referred to repeatedly, and often very accurately. The direct testimony to the epistles of Paul are all the more valuable because they are given incidentally, and for a wholly different purpose. A few years later, about A.D. 150, when the authority of the apostolic writings began to be called in question, a list of them, nearly complete, is given in the Muratorian Fragment. They could not have been challenged nor rivaled by apocryphas in the age of the apostolic fathers. These writers must have possessed the books of our present canon, or nearly all of them; but they seldom, if ever, turned to them at the moment of writing. They could cite from the N.T., as they unquestionably did from the Old, with sufficient accuracy for their purpose, merely from recollection. The unrolling of immense parchments, even if they carried them, was a useless trouble in hurried writing, amid the pressure of missionary journeys. If Strauss had made a candid examination of these facts, it is doubtful whether he would have found it to his purpose to make the following admission: “It would undoubtedly be an argument of decisive weight in favor of the credibility of the biblical history could it be shown that it was “written by eye-witnesses, or even by persons nearly contemporaneous with the events narrated.” (Leben Jesu, 1, § 13.)

The Christian Remembrancer (44, 407) undertakes to show that many of the citations in the ap. fathers, apparently from Scripture, are from the oldest Liturgies. On the use to be made of the apostolical fathers in, the history of Christian doctrine, see Dorner, Doctrine of the Person of Christ, period 1, ch. 1; on their value for the history of the church, see Schaff, History of the Christian Church, § 117; Pressonse, Hist. d. trois Prem. Siecles, vol. 1; Mosheim, Commentaries, 1, 200 sq.; Elliott, Delineation of Romanism, bk. 1, ch. 3; Hase, Church History, 7th ed. § 39. See also Hagenbach, History of Doctrines, § 26; Reuss, Histoire du Canon, ch. 2; Conybeare, Bampton Lecture, 1839; Hilgenfeld, Die app. VV., Untersuchungen, etc. (Halle, 1853); Clarke, Succession of Sacred Literature, vol. 1; Lechler, Apostol. und nachapostol. Zeitalter, Stuttgart, 1857; Bunsen, Christianity and Mankind, vols. 5 and 6; Freppel, Les Peres Apostoliques (Paris, 1859); Don. aldson, Crit. Hist. of Christ. Life and Doctrine from the Death of the Apostles to the Nicene Council (vol. 1. Lond. 1865); Illgen, Zeitschr. f. d. hist. Theol. (1866, Heft. 1); and the prolegomena to the editions named below. The best editions are:

1. By Cotelerius, SS. Patrium, qui temporibus apostolicis foruerunt, Opera (Paris, 1672, 2 vols. fol.; a new edition by Clericus, Amsterdam, 1724, 2 vols. fol.). Cotelerius added to his edition the Pseudo-Clementines and the Vindiciae Ignatianae by Pearson.

2. By the Oratorian Gallandius, in his Bibliotheca Veterum Patrum;

3. By Russell (Lond. 1746).

4. By Jacobson (2 vols. Oxf. 1838, 2d ed. 1840, 8vo). This edition does not contain the epistle of Barnabas, the epistle to Diognetus, and the Pastor Hermas.

5. Reithmayr (R. C.) Patrum Apostol. Epistole (Monach. 1844, 8vo).

6. Hefele (R. C.), Patrum Apostol. Opera (Tubing. 1839, 4th ed. 1855, 8vo).

7. Dressel, Patrum Apostol. Opera (Leipz. 1863, 2d ed. 8vo); it includes the Greek Pastor Hermas, and the Epistle of Barnabas from Tischendorf's Sinaitic Codex. There is also an English version of the Ap. Fathers (not according to the latest texts) by Wake (latest ed. Oxf. 1841, 12mo). SEE FATHERS.

## Apostolical King or Apostolical Majesty[[@Headword:Apostolical King or Apostolical Majesty]]

             a title of the kings of Hungary conferred by Pope Sylvester II in 1000 upon Duke Stephen I on account of his zeal for the propagation of the Christian faith. It was renewed in 1756 by Clement XIII for Maria Theresa and her successors on the throne of Austria; abolished in 1848, but reassumed (in the form of “Apostolical Majesty”) in 1852.

## Apostolical Men[[@Headword:Apostolical Men]]

             a name often given to the assistants and disciples of the apostles. Those among them who left writings received the name Apostolical Fathers (q.v.).

## Apostolical Succession[[@Headword:Apostolical Succession]]

             SEE SUCCESSION.

## Apostolical Visitation, Congregation of the[[@Headword:Apostolical Visitation, Congregation of the]]

             SEE CONGREGATION.

## Apostolici, or Apostolic Brothers[[@Headword:Apostolici, or Apostolic Brothers]]

             1. a sect of heretics mentioned by “St. Augustine (De Haeres. 40), who says that they arrogated to themselves the title of apostolici, because they refused to admit to their communion all persons using marriage, or having property of their own; not that they were heretical he says, for abstaining from these things, but because they held that those persons had no hope of salvation who did not do so. They were similar to the Encratites, and were also called Apotactite.

2. A sect with this name arose in the twelfth century, who condemned marriage and infant baptism, also purgatory, prayer for the dead, the invocation of saints, the power of the pope, etc. Many of them were put to death at Cologne (Mosheim, Ch. Hist. cent. 12, pt. 2, ch. 5, § 15).

3. Another apostolic brotherhood was founded by Gerhard Segarelli, of Parma, about A.D. 1260. This brotherhood Pope Nicolas IV endeavored to suppress by various decrees of 1286 and 1290. No heresy of doctrine was proved against the founder; and his only profession was a desire to restore apostolic simplicity in religion. He was imprisoned and banished, but nevertheless his adherents spread through Italy, Germany, France, and Spain. They went about accompanied by women singing, and preaching especially against the corruptions of the clergy. In 1294 two brothers and two sisters were burnt alive at Parma. Segarelli abjured his heresy, but was burnt in 1300 for having relapsed. From, this time Dolcino of Milan became the head of this party, who predicted the sudden downfall of the Romish Church. Dolcino, in 1304, fortified, with 1400 followers, a mountain in the diocese of Novara, and plundered, for his support, the adjacent country. In 1306 he fortified the mountain Zebello, in the diocese of Vercelli, and fought against the troops of the bishop until he was compelled by famine to surrender in 1307. Dolcino and his companion, Margaretha of Trent, were burnt, with many of their followers. SEE DULCINISTS. These Apostolici rejected the authority of the pope, oaths, capital punishments, etc. Some Apostolic Brothers are mentioned, A.D. 1311, near Spoleto, and A.D. 1320, in the south of France. The Synod of Lavaur, 1368, mentions them for the last time. The sect continued in Germany down to the time of Boniface IX. Mosheim published an account of them in three books (Helinstadt, 1746, 4to). — Murd. Mosheim, Church Hist. cent. 13, ch. 5; Landon. Eccl. Dict. 1, 455; Hase, Ch. Hist. §294.

## Apostolicity[[@Headword:Apostolicity]]

             a so-called “note of the church.” SEE APOSTOLICAL CHURCH; SEE CHURCH.

## Apostolicum[[@Headword:Apostolicum]]

             SEE APOSTOLUS.

## Apostolicus[[@Headword:Apostolicus]]

             is a title once common to all bishops (the earliest instance is from. Venantius Fortunatus, in the 6th century, addressing Gregory of Tours; yet the word is not used here absolutely and by itself, but rather as an epithet), but from about the 9th century restricted to the pope, and used of him in the course of time as a technical name of office. It is so used, e.g.. by Rupertus Tuitiensis, in the 12th century; but had been formally assigned to the pope still earlier, in the: Council of Rheims, A.D. 1049 because only the pontiff-of the Roman see is primate of the universal Church and apostolicus;" and an archbishop of Compostella was excommunicated at the same council for assuming to himself the acme of the, apostolic name (so that, in the Middle Ages, apostolicus, or, in Norman French, l'apostole or l'apostoile, which =apostolicus, not apostolus, became the current name for the pope of the time being). Claudius Taurinensis, in the 9th century, recognises the name as then appropriated to the pope by: ridiculing his being called "not apostolus, but apostolicus," as if the latter term meant apostoli custos, for which Claudius's Irish opponent, Dunlgal, takes him to task.

## Apostolidis, Michael[[@Headword:Apostolidis, Michael]]

             a theologian and prelate of the Greek church, born toward the close of the 18th century on the island of Crete, died at Athens on Aug. 2, 1862. He studied theology, plilosophy, and languages at the German Universities, and became soon after professor at a Greek school at Trieste. When Prince Otho of Bavaria was designated as king of Greece, Apostolidis was called to Munich to instruct him in Greek. Having arrived with King Otho in Greece, he became lecturer on church history and ethics at an ecclesiastical school at Athens, and, in 1837, professor of theology at the University of Athens. When the independence of the Church of Greece had been declared, Apostolidis was sent to Petersburg to establish a closer connection between the Church of Russia and that of Greece. On his return he was appointed archbishop of Patras. Subsequently he became archbishop of Athens and president of the Synod, which position he retained until his death. Apostolidis wrote, besides several contributions to the Greek periodical Λόγιος ῾Ερμῆς, of Vienna, a manual of Christian ethics, entitled Τῆς κατὰ Χριστὸν ἠθικῆς πραγματεία (Athens, 1847), first in the ancient Greek, but subsequently also in modern Greek. — Unsere Zeit, 7, 398, 399.

## Apostolini, or Apostles[[@Headword:Apostolini, or Apostles]]

             an order of monks, who most probably took their origin in the 15th century at Genoa, where the convent of St. Roche belonged to them. It seems that there were many hermits who congregated at Genoa about that time, who, on account of the apostolical life which they professed to lead, and their having assumed St. Barnabas, the apostle, as their patron, took the designation of Apostolini, or “Fathers of St. Barnabas.” At first the members of the order were laymen, and bound by no vow; but Pope Alexander VI obliged them to the vow, and to live under the rule of St. Augustine, in 1496. Their dress consisted of a gown and scapulary, over which they wore a cloak of gray cloth, with a little hood. They afterward united with the monks of St. Ambrose ad Nemus, then dissolved the connection, then were reunited by Sixtus V, and finally both were suppressed by Innocent X in 1650. — Helyot, Ord. Monast. t.. 4; Landon, Eccles. Dictionary, 1, 455.

## Apostolis, Petrus AB (or Pietro Degli Apostoli)[[@Headword:Apostolis, Petrus AB (or Pietro Degli Apostoli)]]

             an Italian theologian, lived near the middle of the 16th century. He wrote, Vita d'Andrea Corsini, bishop of Fiesole (Florence, 1603):--Kalendarium Perpetuum Ordinis Carmelitarum (Venice, 1588):-Ceremoniale Ordinis Cartnelitarum (Rome, 1616) without the name of the author. See Hoefer, Nouv. Biog. Generale, s.v.

## Apostolium[[@Headword:Apostolium]]

             is a church.' dedicated in the name of one or more of the apostles. Thus Sozomen speaks of the basilica of St. Peter at Rome as the apostolium of Peter; and the same writer, speaking of the church which Rufinus built at the Oak (a suburb of Chalcedon) in honor of Sts. Peter and Paul, says that he called it apostolium from them.

## Apostolius, Michael[[@Headword:Apostolius, Michael]]

             a learned Greek of the 15th century. He delivered the funeral oration over the body of the Emperor Constantine Paleologus, who was killed in the storming of the city of Constantinople by the Turks. When the city was taken by the Turks in 1453 he escaped to Italy, where, to please Cardinal Bessarion, he wrote against Theodore of Gaza. But his abuse of Aristotle displeased the cardinal, and Apostolius retired into Crete, where he gained a hard livelihood by copying MSS. and teaching children. He died about 1480 at Venice, leaving many manuscripts, which are still extant in European collections. — Fabricius, Bibliotheca Groeca, t. 11; Hoefer, Nouv. Biog. Generale, 2, 914.

## Apostolus[[@Headword:Apostolus]]

             is

(1) the formal missive of the judge of a lower court, whereby a cause was transferred to a higher court to which appeal had been made from him. SEE APPEAL.

(2.) Apostolus (or Apostolicum) is one of the Church books in use among the Greeks, which contains the Epistles. Thus Gregory Thaumaturgus says (Serm. ii, "'De Annun. B. Virg.," p. 19), " When the gospel is read, or the apostolicum, do not attend to the book or to the reader, by to God speaking to thee from heaven."

## Apostool, Samuel[[@Headword:Apostool, Samuel]]

             a Mennonite, was born in 1638, and was minister of a church of the Waterlanders (a branch of the Dutch Baptists) at Amsterdam. In 1662 he distinguished himself by his opposition to Hans Galenus, who taught that Christianity is not so much a body of opinions as a practical life. Apostool, on the contrary, insisted on the necessity of doctrine, and also of the especial views of the Mennonites. Galenus was charged with Socinianism and acquitted, and Apostool and his friends had to form a separate church. His followers were called Apostoolians. He lived up to nearly the end of the century. — Schyn, Hist. Mennon. p. 327; Hoefer, Biog. Gienrale, 2, 914; Mosheim, Ch. Hist. cent. 17, ch. 5, § 7. SEE GALENITES; SEE MENNONITES.

## Apostoolians[[@Headword:Apostoolians]]

             a Mennonite sect, followers of Samuel Apostool (q.v.).

## Apotactici or Apotactitae[[@Headword:Apotactici or Apotactitae]]

             (from ἀποτάσσομαι, to renounce), an ancient sect, who, affecting to follow the evangelical counsels of poverty and the example of the primitive Christians, renounced all their possessions. They seem to have been the same as the Apostolici or the Tatianites. During the persecution of Diocletian they had many martyrs; and subsequently adopted the errors of the Encratites, who deemed marriage and unchastity to be the same thing. The sixth law in the Theodosian Code joins the Apotactitae with the Eunomians and Arians. — Mosheim, Comm. 1, 482; Bingham, Orig. Ecc. bk. 22, ch. 1, § 6.

## Apotaphos (or Ataphos)[[@Headword:Apotaphos (or Ataphos)]]

             among the Greeks, was that one who was buried outside of the family burial-place, or the unfortunate one whose bones were riot buried.

## Apotaxamenos[[@Headword:Apotaxamenos]]

             (ἀποταξάμενος), a Greek name for one who has renounced the world; a monk.

## Apotelesmata[[@Headword:Apotelesmata]]

             (ἀποτελέσματα) were little figures and images of wax made by magical art among the ancients to receive the influence of the stars, and used as helps in divination. Hence judicial astrology was sometimes called the apotelesmatical art. All divination of this kind was looked upon by the early Christians as idolatry, and for this practice Eusebius Emissenus was  condemned as engaging in an art unworthy the character of a Christian bishop.

## Apothecary[[@Headword:Apothecary]]

             (רֹקֵח, rooke 'ch, seasoning, i.e. with aromatics; Sept. μυρεψός, Exo 30:25; Exo 37:29; Ecc 10:1), correctly rendered in the margin “perfumer;” so also in Sir 38:8; Ecc 49:1; the word means also any thing spiced (1Ch 9:30); hence, ointment, confection (Exo 30:35). The holy oils and ointments were probably prepared by one of the priests who had properly qualified himself in Egypt, where unguents were in great use. SEE ANOINTING. Roberts (Oriental Illustrations, p. 80) states that in Hindoo temples there is a man called Thile-Karan, whose chief business it is to distil sweet waters from flowers, and to extract oils from wood, flowers, and other substances. From our version having rendered the word “apothecary,” it would seem to indicate that the business of a perfumer was not distinguished from that of an apothecary in the time of the translators. Thus Shakspeare, a contemporary writer, says,

“An ounce of civet,

good apothecary,

To sweeten mine imagination.”

Indeed perfumery is almost inseparable from a druggist's stock in trade. Sacred oil appears to have been as copiously used by the heathen nations as it was in:the Jewish tabernacle and temple, and during the patriarchal economy; the Sanscrit writers prove its retention in the present religious services of India, and that it was adopted in the more ancient we have the authority of Strabo (lib. 15), where he refers to a ceremony which calls to mind the words of the psalmist, that it ran down upon Aaron's beard, that went down to the skirts of his garments (Psa 133:2). Sir William Ouseley, also (Trav. in Persia, 1, 391), mentions the statue of a man at Shapur, which, according to the Nozhat al-Colzb, princes went on pilgrimages to visit and anoint with oil. SEE PERFUME.

## Apotheosis[[@Headword:Apotheosis]]

             (ἀπό, from, and. θεός, a god), the deification or the ceremony by which the ancient pagans converted kings, heroes, and other distinguished men into gods. In Rome a decree of the Senate was sufficient to secure to any man divine honors; but in Greece the honor could be conferred only in obedience to the oracle of some god. The following account by Herodian of the apotheosis of the emperor Severus will serve as an illustration of the process: "After the body of the deceased emperor had been- burned with the usual solemnities, they placed an image of wax exactly resembling him on an ivory couch, covered with cloth of gold, at the entrance to the palace. The Senate, in mourning, sat during a great part of the day on the left side of the bed ; the ladies of the highest quality, dressed in white robes, being ranged on the right- side. This lasted seven days; after which the young senators and Roman knights bore the bed of state through the Via Sacra to the Forum, where they set it down between two amphitheaters filled with the young men and maidens of the first families in Rome, singing hymns in praise of the deceased. Afterwards the bed was carried out of the city to the Campus Martius, in the middle of which was erected a kind of square pavilion, filled with combustible matter, and hung round with cloth of gold. Over this edifice were several others, each diminishing and growing smaller towards the top. On the second of these was placed the bed of state, amid a great quantity of aromatics, perfumes, and odoriferous fruits and herbs; after which the knights went in procession round the pile; several chariots also ran around it, their drivers being richly dressed and bearing images of the greatest Roman emperors and generals. This ceremony being ended, the new emperor approached the pile with a torch in his hand, and set fire to it, the spices and other combustibles kindling at once. At the same time they let fly from the top of the building an eagle, which, mounting into the air with a firebrand, was supposed to convey the soul of the deceased emperor to heaven; ,and from that time forward he was ranked among the gods.".

## Appaim[[@Headword:Appaim]]

             (Heb. Appaywim, אִפִּיַם, the nostrils; Sept. Α᾿φφαϊvμ v. r. Α᾿πφαίν), the second named of the two sons of Nadab, and the father of Ishi, of the tribe of Judah (1Ch 2:30-31). B.C. ante 1658.

## Apparebit Repentina[[@Headword:Apparebit Repentina]]

             (Sudden will appear) is the. beginning of an anonymous Latin poem based on Mat 25:31-46. Like the Lamentations .of Jeremiah, it is  alphabetic. "This rugged but grand Judgment hymn," as Neale' styles it,, is certainly as old as, if not a good deal. older than, the 7th century; for Bede, who belongs to the end of this and the beginning of the 8th, refers to it in his work De Metris.: 'It was then almost or altogether lost sight of, but Cassander published it in his Hymnni Ecclesiastici. Although, according to Trench, "wanting the high, lyrical passion" of the Dies Iree, yet it is of a very noble simplicity, Daniel well saying of it, "Juvat carmen fere totum e Scriptura Sacra depromptum comparare cum celebratissimo illo extremi judicii praeconio, Dies irce, dies illa, quo majestate et terroribus, non sancta simplicitate et fide, superatur." We subjoin the first lines in the original:

Apparebit Repentina

dies magna Domini, Fur obscuras velnt nocte improvisos occupans. Brevis totus tunc parebit prisci luxns saeculi, Totnm simul culn clarebit prseterisse saecnlum. Clangor tubse per quaternas terree plagaLs concinens Vivos una mortnosque Christo ciet obviam. These run, in Neale's translation, That great day of wrath and terror, That last day of woe and doom, Like a thief that cones at midnight, On the sons of men shall come; When the pride and pomp of ages All shall utterly have passed, And they stand in anguish owning That the end is here at last; And the trumpet's pealing clangor Through the earth's four quarters spread, Waxing loud and ever louder, Shall convoke the quick and dead." For the original, see Rambach, Anthol. christl. Gesange, p. 126; Daniel, Thesaurus Hymnol. i, 194; Trench, Sacred Latin Poetry, p. 290 sq. In English, it is given by Neale, Mediceval Hymns, p. 9 sq.; Benedict, Mediaeval Hymns, p. 35 sq.; Schaff, Christ in Song, p. 369. German translations are given by Rambach, Bassler, Simrock, and Konigsfeld, in their collections of Latin hymns. (B. P.)

## Apparel[[@Headword:Apparel]]

             (usually designated in Heb. by בֶּגֶד, be'-ged, “dress,” or some form of לְבוּשׁ, lebush', “clothing,” ἐσθής, ἱματισμός, etc.), ORIENTAL, especially Hebrew. SEE GARMENT; SEE CLOTHING; SEE RAIMENT, etc. This was usually, as the eastern climate necessitated, wide and flowing (comp. Olear, Reisen. p. 307), but concerning its precise cut we find nothing indicated in the O.T. books, except with regard to that of the priesthood. SEE PRIEST. But as customs change but little among Orientals, we may probably get a pretty exact idea of the ancient Hebrew fashion from a comparison with modern Eastern, especially Arabic costume (see especially Arvicux, Trav. 3, 241 sq.; Niebuhr, Beschr. p. 62 sq.). See DRESS. The delineations of dress upon the Oriental monuments (such as the ruins of Babylon, Persepolis, Nineveh, and, to some extent, Egypt) are useful for this purpose, especially for the later period (namely, during the exile, when the Jews wore Chaldean garments, Dan 2:21). For the earlier period see the Gemara (Shabbath. 16:4). Male and female apparel then, as now, did not essentially differ; but a lady was easily recognized for the most part by single pieces of female attire, and especially by ornaments, and moreover the costliness of material in the head-dresses made a distinction between the sexes sufficient to meet the demands of the law (Deu 22:5) forbidding men to wear women's garments and the reverse. (See, however, Josephus, War, 4:9, 10. The reason usually assigned for this statute is the prevention of confusion, and especially licentiousness, see Mill, Dissert. p. 203 sq.; Michaelis, Mos. Recht. 4:349 sq. Others, as Le Clere after Maimonides, regard the prohibition as a preventive of certain forms of idolatry which required men to sacrifice in female apparel, and the reverse, see Macrob. Saturn. 2:8, p. 22, ed. Bip.; Philochori Fragm. ed. Siebelis, p. 19 sq.; comp. Jul. Firmic. De errore profan. rel. c. 4; also Creuzer, Symbol. 2:34 sq.; and generally Pezold, De promiscua vestium utriusque sexus usurpatione, Lips. 1702, and in Ugolini Thesaur. 29. This interpretation is sustained by a statement of Maimonides, More Nevochim, 3, 27; comp. Movers, Phonic. 1, 445 sq. Many Jews, however, understand the textual expression כְּלַיאּגֶבֶר, literally “utensils of a man,” to signify male weapons, so Onkelos in loc.; a view which is adopted by Josephus, Ant. 4, 8, 43.) The subject of female apparel has been especially treated by Schroder (De vestitu mulier. Heb. Lugd. B. 1745) and Hartmann (Hebraerin am Putztische, Amst. 1849). The manufacture of garments was in all ages the business of the women, especially the females of the family, and even distinguished ladies did not excuse themselves from the employment (1Sa 2:19; Pro 31:22 sq.). SEE WIFE. The only legal enactment on the subject was that wool and linen should not be used in the same article of apparel (Lev 19:19; Deu 22:11), a prescription probably not designed (as thought by Josephus, Ant. 4, 8, 11) to forbid the priests any intermixture of materials, but to be explained after the analogy of the foregoing prohibition of heterogeneousness (see Michaelis, Alos. R. 4, 319 sq.). SEE DIVERSE.

The articles of clothing common to men and women, then, were:

1. The under garment, כְּתֹנֶת, ketho'neth, χιτών, or tunic, SEE COAT, which was held together by the girdle (q.v.), and besides which a linen shirt, סָדַין, sadin', is sometimes mentioned (Isa 3:23; Jdg 14:12; Pro 31:24). In common language of the ancients, a person who had only this under garment on was called “naked” (1Sa 19:24; Job 24:10; Isa 20:2; comp. Virg. Geo. 1, 229), a term that is sometimes applied also to one poorly clad (Job 22:6; Isa 58:7; 2Sa 6:20; see Gesenius, Thesaur. p. 1071). Those in high station or travelers (comp. Joseph. Ant. 22, 5, 7) sometimes wore two under garments, like a double shirt, the outer (which was always longer than the inner) one being then called מְעַיל, meil', a robe or “upper garment” (1Sa 15:27; 1Sa 18:4; 1Sa 24:5; Job 1:20). The Greeks and Romans likewise, as perhaps also the Persians, were acquainted with this habit (comp. Herod. 1:195; Ovid, Fasti, 2:319; Salmas. ad Tertull. pall. p. 71); but the custom appears to have been always regarded by the Jews as luxurious (Mat 10:10; Luk 3:11; Luk 9:3; comp. Lightfoot, p. 330; and Groebel, in the Miscell. Lips. 12:137 sq.). A Chaldee costume was the פִּטַּישׁ, pattish', or mantle (Dan 2:3; Dan 2:21), probably a flowing under- dress (see Gesenius, Thesaur. p. 1101).

2. An over garment, SEE ROBE, which was thrown around the person, called שׂמְלָה, simlah', and שִׂמְלָה, samlah', or mantle, also בֶּגֶד, be ged, a piece of clothing generally, ἱμάτιον, especially with females the מַטְפִּחִת, mitpach'ath, or cloak, palla, otherwise מִעֲטָפָה, madtaphah', or mantilla (Rth 3:15; Isa 3:22); also אדִּרֶת, adde'reth, or wide mantle, vallium (Jos 7:21 : 1Ki 19:13; 2Ki 2:13), the last designating a particular kind of very loose and flowing robe, sometimes (Gen 25:26; Zec 13:4) lined with fur, such as the Orientals (Turks) even wear in summer (see Thevenot, Voyages, 1:234; Russel, Aleppo, 1:127; Harmer, Observ. 3, 4 sq.). Poor people and travelers also used the outer garment as night clothes. SEE COUCH. Both sexes made, out of the superabundant folds in front, a pocket or lap, חֵיק, cheyk, or “bosom,” sinus (Rth 3:15; Psa 79:12; Pro 17:23; 2Ki 4:39; Hag 2:12; Luk 6:38; comp. Liv. 21:18; Horace, Serm. 2, 3, 171 sq.; Senec. Ep. 19; Joseph. War, 5, 7, 4; 6:3, 3; see Wetstein, 1:696; Kype, Observ. 1, 238), into which the hand was thrust by the indolent (Psa 74:11). Variegated (on the μαλακά or fine purple and byssus garments of Mat 11:8, see Biel, in the Symbol. Duisb. 1, 79 sq.) and embroidered raiments were, reserved for occasions of ceremony (Jos 7:21; Jdg 5:30; 2Sa 1:24; 2Sa 13:18; Pro 31:22; Est 8:15; Eze 16:10; see Harmer, 3, 182 sq.; Rosenmüller Morgenl. 3, 140), although even children (Gen 37:3; comp. Rauwolf, Reisen, p. 89) were habited in them (for so the כְּתֹנֶת פִּסַּים, ketho'neth passim', Gen 37:23; Gen 37:32; 2Sa 13:18-19, is probably to be understood, with the Sept., Onkelos, Saadias, and others, rather than a dress with a train or reaching to the ankles, as Josephus explains, Ant. 7:8, 1; but see Gesenius, Thes. Heb. p. 1117; on the פְּתַיגַיל, pethigil', or broidered festive garment of Isa 3:24, see Gesenius, Thes. p. 1137), and were sometimes part of the prey taken from enemies (Zep 1:8). — SEE MERCHANT; SEE WEAVING. White

(byssus and linen), however, SEE PRIEST, was naturally in most esteem for garments (comp. Ecc 9:8; Ecclesiastes 3 Ezr 1:2; Ezr 7:9; 2Ma 11:8; Luk 23:11; Josephus, War, 2, 1, 1; Dougtai Analect. 2, 57; Schmid, De usu vestium albar. in Ugolini Thesaur. 29). SEE LINEN; SEE FULLER. Generals especially wore red (scarlet) robes (Jdg 8:26; Nah 2:4; Isa 63:1; see below). Luxurious apparel was no doubt increasing in fashion under the later kings (Jer 4:30; Eze 16:10 sq.; Zep 1:8; Lam 4:5), and prevailed among the Jews down to the apostles' times (1Ti 2:9; 1Pe 3:3; see Dougtaei Analect. 2, 23 sq.). A form of delicate raiment in use by pious (sanctimonious) persons is mentioned (Luk 20:46; comp. Mat 23:5). SEE SEAM. On rending the garments, SEE GRIEF; on spreading them along the way, SEE COURTESY. Shaking the garments in the presence of any one (Act 18:6) was a symbolical declaration that the party would have nothing more to do with him (see Heumann, Parerga, p. 213 sq.).

3. Priests alone wore drawers, SEE BREECHES, but they are now in almost universal use in the East by men and women (Niebuhr, Beschr. p. 62, 65; Reisen, 1, 158; so also among the ancient Medes and Persians long trowsers were worn, Herod. v. 49; Xen. Cyrop. 8, 3, 13; Strabo, 2:52; and so many understand the סִרְבָּלַין, sarbalin, “coats,” of Dan 3:21; Dan 3:27, see Lengerke in loc., while others understand mantles, as being altogether more agreeable to Babylonian usage, see Gesenius, Thesaur. p. 969 sq.).

4. Both sexes covered the head with a turban. SEE HEAD-DRESS. Women likewise wore net-caps (reticulated hoods), frontlets (forehead bands), and. probably veils. SEE CAUL; SEE BONNET; SEE FRONTLET; SEE VEIL.

5. On the covering of the feet, SEE SANDAL; SEE SHOE. Gloves ( קִסְיָה or כִ) were not unknown, yet they appear not to have been used as a part of the attire, but by workmen as a protection of the hands from injury and soiling (comp. Mishna, Chelim, 16:6; 24:15; 26:3; see an essay on the gloves of the Heb., in the Wiener Zeitsch. f. Kunst und Literatur, 1827, No. 71 sq.; a man's glove, נִרְתֵּק, nartek, is mentioned in the Targum on Rth 4:7).

The Orientals are still very fond of changes (q.v.) of raiment, especially of robes of state on holidays or festive occasions (Niebuhr, Reisen, 1, 182; Burckhardt, Arab. p. 272; Harmer, 2:112; 3:447), hence rich Hebrews had their change-suits of apparel ( חֲלַיפוֹתchaliphoth', like the Greek εἵματα ἐξημοιβά, Odyss. 8, 249; χιτῶνες ἐπημοιβοί, 14, 514), and to a superior residence there always appertained a goodly wardrobe (מֶלְתָּחָה, meltachah', clothes-press, 2Ki 10:22; see Pro 31:21; Job 27:16; Luk 15:22; comp. Bochart, Hieroz. 3, 517; Rosenmüller, Morgenl. 3, 349; Jacob, ad Lucian Toxar. p. 150). Especially did kings and nobles possess a stock of state and ceremonial dresses

(מִחְלָצוֹת, machlatsoth', costly or festive garments, for special occasions, Isa 3:22; Zec 3:4) for presents (Gen 45:22; Est 4:4; Est 6:8; Est 6:11; 1Sa 18:4; 2Ki 5:5; 2Ki 10:22; comp. also Jdg 14:12; Jdg 14:19; see Tavernier, 1:207, 272; Harmer, 2:112; 3, 447; among the Persians head-dresses appear to have been likewise royal presents, Est 6:8; comp. Heeren, Ideen, I, 1:216); hence among the court officers is mentioned a custodian of the wardrobe (שֹׁמֵר הִבְּגָדַים, shomer 'hab-begadim', keeper of the clothes, 2Ch 34:22). SEE GIFT. Persons changed their clothes for religious reasons, when they had become ceremonially unclean (Lev 7:11; Lev 27:11; Lev 27:25; Lev 15:13, etc.; comp. Gen 35:2). Those in eminent stations and females anointed and perfumed their garments (Psa 45:9; Son 4:11). SEE UNGUENT. Mourning apparel (שִׂקַּים, sakkim', weeds, i.. e. sackcloth) were of coarse stuff (as still in the East), narrow and without sleeves. SEE MOURNING; SEE SACKCLOTH. Prophets and ascetics also used this kind of habiliments (Isa 20:2; Zachariah 13:4; Mat 3:4; see Gesenius, Comment. ib. Jesa. 1, 644). Court officers (1Ki 10:5; Isa 22:21) wore a distinctive dress. SEE KING; SEE PRIEST. (Comp. generally J. H. Soprani, De re vestiana liebr. in his Comment. de Davide, Lugd. 1643). SEE ATTIRE.

The malignant leprosy (צָרִעִת מִמְאֶרֶת, tsaraath' mame'reth, fretting scab), which attacked not only clothing, but also skins and leather, consisted of green and reddish spots; but its true character has not yet been explained. It was probably some form of mould engendered by dampness or confinement. Michaelis (Mos. R. 4, 265 sq.) supposed it to be the so- called wool-rot (i.e. wool from diseased sheep; see Hebenstreit, Curve sanitatis ap. vet. exempla, Lips. 1783, p. 24); others explain it of small insects, not cognizable by the eye, that appear green or red, and corrode the wool (Jahn, I, 2:163). That also linen stuff (Isa 22:48, פַּשְׁתַּים) might be similarly affected, is improbable (comp. Michaelis, in Bertholdt's Journ. 4, 365 sq.); and to understand cotton material to be meant is very arbitrary. SEE LINEN. This subject can only be cleared up by closer investigation in the East itself.

Among Greek and Roman articles of apparel mentioned in the Bible are the χλαμύς, or cloak, a wide overcoat or mantle, which hunters (Lucian, Dial. deor. 11:3), soldiers, especially horsemen (Bockh, Staatshaush. 1:115), and their officers wore (2Ma 12:35); the φαιλόνης or φαινόλης, paenula (Talm. פלניא), travelling or rain-cloak (2Ti 4:13), which was worn by the Romans over the tunica (Suet. Ner. 48), and was furnished with a hood for the protection of the head (Cic. Mil. 20; Juven. v. 78; Senec. Ep. 87, p. 329, ed. Bip.; Horace, Ep. 1, 11, 18; comp. Wetstein; 2:366; Stosch, De pallio Pauli, Lugd. 1709), according to others a portmanteau or book-satchel (see the commentators in loc.); and the military χλαμὺς κοκκίνη (chlamyspurpurea, Donat.), or purple robe (Mat 27:28), a woollen scarlet mantle, bordered with purple, which Roman generals and officers (Liv. 1:26; Tac. 12:56; Hirt, Bell. Afr. 51) wore (Lat. paludamentum) at first (Eutrop. 9:26).

## Apparel Of Ministers[[@Headword:Apparel Of Ministers]]

             SEE CLERGY, DRESS OF.

## Apparition[[@Headword:Apparition]]

             (ἐπιφανεία, 2Ma 5:4; ἴνδαλμα,

Wis 17:3; φάντασμα, Wis 17:15 [14]), the sudden appearance of a "ghost" or the spirit of a departed person (comp. Luk 24:37), or some other preternatural object. SEE SPECTRE. The belief in such occurrences has always been prevalent in the East; and among the modern Mohammedans the existence and manifestation of efreets is held an undoubted reality (Lane's Mod. Eg. 1, 344). SEE SUPERSTITION. Such a belief, however, has no sanction in the canonical Scriptures beyond the doubtful case of Saul (1Sa 28:14). SEE WITCHCRAFT. The visits of Christ to his disciples after his resurrection come under altogether a different category. SEE APPEARANCE.

## Apparitor[[@Headword:Apparitor]]

             an officer who summons others to appear. Among the Romans this was a general term to comprehend all attendants of judges and magistrates appointed to receive and issue their orders (Smith's Dict. of Class. Antiq. s.v.). Similar is the duty of an ecclesiastical apparitor, who serves the process of a spiritual court: summons the clergy to attend visitations, calls over their names on such occasions, and assists the bishop or archdeacon in the business belonging to their respective courts. They seem to have originated in England from the synod of London, 1237. By Song of Solomon 8 of the Council of London, 1342, under Archbishop Stratford, it was ordered that each bishop should have only one riding apparitor, and each archdeacon one foot apparitor only.

## Appeal[[@Headword:Appeal]]

             (appellatio, in Greek ἐπικαλέομαι, Act 25:11-12; Act 25:21; Act 25:25), the act by which a party who thinks that he has cause to complain of the judgment passed by an inferior judge demands that his case may be re-examined by a superior court. The right of appeal to superior tribunals has generally been considered an essential concomitant of inferior judicatories.

I. Jewish. — In the patriarchal times, as among the Bedouins, the patriarch or head of the tribe — that is to say, the sheik — administered justice; and as there was no superior power, there could be no appeal from his decisions. The only case of procedure against a criminal which occurs during the patriarchal period is that in which Judah commanded the supposed adulterous Tamar to be brought forth and burnt (Gen 38:24). But here the woman was his daughter-in-law, and the power which Judah exercised was that which a man possessed over the females of his own immediate family. If the case had been between man and man, Judah could have given no decision, and the matter would, without doubt, have been referred to Jacob.

In the desert Moses at first judged all causes himself; and when, finding his time and strength unequal to this duty, he, at the suggestion of Jethro, established a series of judicatories in a numerically ascending scale (Exo 18:13-26), he arranged that cases of difficulty should be referred from the inferior to the superior tribunals, and in the last instance to himself. Although not distinctly stated, it appears from various circumstances that the clients had a right of appeal, similar to that which the courts had of reference. When the prospective distribution into towns of the population, which had hitherto remained in one compact body, made other arrangements necessary, it was directed that there should be a similar reference of difficult cases to the metropolitan court or chief magistrate (“the judge that shall be in those days”) for the time being (Deu 16:18; Deu 17:8-12). Some, indeed, infer from Josephus

(Ant. 4, 8, 14, ἀναπεμπέτωσαν, sc. οἱ δικασταί) that this was not a proper court of appeal, the local judges and not the litigants being, according to the above language, the appellants; but these words, taken in connection with a former passage in the same chapter (εἴ τις . . . τινὰ αἰτίαν προφέροι), may be regarded simply in the light of a general direction. According to the above regulation, the appeal lay in the time of the Judges to the judge (1 Jdg 4:5), and under the monarchy to the king, who appears to have deputed certain persons to inquire into the facts of the case, and record his decision thereon (2Sa 15:3). Jehoshaphat delegated his judicial authority to a court permanently established for the purpose (2Ch 19:8). These courts were re- established by Ezra (Ezr 7:25). That there was a concurrent right of appeal appears from the use Absalom made of the delay of justice, which arose from the great number of cases that came before the king his father (2Sa 15:2-4). These were doubtless appeal cases, according to the above direction; and M. Salvador (Institutions de Moise, 2, 53) is scarcely warranted in deducing from this instance that the clients had the power of bringing their cases directly to the supreme tribunal.

Of the later practice, before and after the time of Christ, we have some clearer knowledge from Josephus and the Talmudists. After the institution of the Sanhedrim the final appeal lay to them, and the various stages through which a case might pass are thus described by the Talmudists — from the local consistory before which the cause was first tried to the consistory that sat in the neighboring town; thence to the courts at Jerusalem, commencing in the court of the 23 that sat in the gate of Shushan, proceeding to the court that sat in the gate of Nicanor, and concluding with the great council of the Sanhedrim that sat in the room Gazith (Carpzov, Appar. p. 571). The Jews themselves trace the origin of these later usages up to the time of Moses: they were, at all events, based on early principles, and therefore reflect back some light upon the intimations respecting the right of appeal which we find in the sacred books (Mishna, De Synedr. 10; Talm. Hieros. 18; Talm. Bab. 3, 10; Maimon. De Synedr. 10; Selden, De Synedr. 3, 10; Lewis, Origines Hebraeae, 1:6; Pastoret, Legislation des Hebreux, 10). See TRIAL.

2. Roman. — The most remarkable case of appeal in the New Testament is that of the Apostle Paul from the tribunal of the Roman procurator Festus to that of the emperor, in consequence of which he was sent as a prisoner to Rome (Act 25:10-11). Such an appeal having been once lodged, the governor had nothing more to do with the case: he could not even dismiss it, although he might be satisfied that the matter was frivolous, and not worth forwarding to Rome. Accordingly, when Paul was again heard by Festus and King Agrippa (merely to obtain materials for a report to the emperor), it was admitted that the apostle might have been liberated if he had not appealed to Caesar (Act 26:32). Paul might therefore seem to have taken a false step in the matter, did we not consider the important consequences which resulted from his visit to Rome (see Conybeare and Howson, 2, 162). But, as no decision had been given, there could be no appeal, properly speaking, in his case: the language used (Act 25:9) implies the right on the part of the accused of electing either to be tried by the provincial magistrate or by the emperor. Since the procedure in the Jewish courts at that period was of a mixed and undefined character, the Roman and the Jewish authorities coexisting and carrying on the course of justice between them, Paul availed himself of his undoubted privilege to be tried by the pure Roman law. It may easily be seen that a right of appeal which, like this, involved a long and expensive journey, was by no means frequently resorted to. In lodging his appeal Paul exercised one of the high privileges of Roman citizenship which belonged to him by birth (Act 22:28). SEE CITIZENSHIP.

The right of appeal connected with that privilege originated in the Valerian, Porcian, and Sempronian laws, by which it was enacted that if any magistrate should order flagellation or death to be inflicted upon a Roman citizen, the accused person might appeal to the judgment of the people, and that meanwhile he should suffer nothing at the hands of the magistrate until the people had judged his cause. But what was originally the prerogative of the people had in Paul's time become that of the emperor, and appeal therefore was made to him (see Smith's Dict. of Class. Antiq. s.v. Apellatio, Roman). Hence Pliny (Ep. 10:97) mentions that he had sent to Rome some Christians, who were Roman citizens, and had appealed unto Caesar. This privilege could not be disallowed by any magistrate to any person whom the law entitled to it. Indeed very heavy penalties were attached to any refusal to grant it, or to furnish the party with facilities for going to Rome. See, generally, Krebs, De provocatione Pauli ad Caesarem (Lips. 1783); Santoroccii Diss. de-Pauli ad Caesarem appellatione (Marburg, 1721).

3. Ecclesiastical. — In the early Church all ecclesiastical matters were originally determined by the bishop with his court, from whose decision an appeal lay to the provincial synod (see council of Africa, 418). The case of Apiarius, priest of Sicca, in Mauritania, is supposed to have been about the first instance of an appeal to Rome, on which occasion the African Church resolutely resisted this papal encroachment on her independence. In the Middle Ages it often occurred that those whose doctrines had been censured by the pope appealed from his decision to an oecumenical council. Such, e.g., was the case with Wycliffe. Pius II forbade such appeals, under the penalty of excommunication, in 1459; but a numerous school of Roman Catholic theologians and canonists, who maintain the superiority of an oecumenical council over the pope, have never ceased to advocate them. In England there were no appeals to Rome before the time of King Stephen, when the practice was for the first time introduced by Henry de Blois, bishop of Winchester and papal legate (see Johnson, Eccl. Canons, sub ann. 1143). But by art. 8 of the Constitutions of Clarendon it was declared that, “If appeals arise, they ought to proceed from the archdeacon to the bishop, from the bishop to the archbishop, and, lastly, to the king (if the archbishop fail in doing justice), so that the controversy be ended in the archbishop's court by a precept from the king, and so that it go no further without the king's consent.” These appeals were from time to time further prohibited, but they continued to be practiced until the time of the final rupture with Rome in the reign of Henry VIII, when they were entirely abolished (24 Hen. VIII, cap. 12, and 28 Hen. VIII, cap. 19). The Council of Antioch, A.D. 341, can. 12, and that of Chalcedon, declare that no royal or imperial decree can have any force in ecclesiastical matters — against the canons. Such indeed has ever been the discipline of the whole Church.

During the appeal the sentence of the inferior court is suspended; and it is usual for the superior court, at the instance of the appellant, to grant an inhibition to stay the execution of the sentence of the inferior court until the appeal shall be determined (Bingham, Orig. Eccl. bk. 2, ch. 16, § 16).

In the Methodist Episcopal Church, the right of appeal from lower to higher courts, both for ministers and laymen, is carefully guarded by a constitutional provision (Discipline, pt. 1, § 4).

In Presbyterian churches there are formal modes of appeal from a lower to a higher court, or from a session to a presbytery, from it to a synod, and from the synod to the general assembly.

## Appearance[[@Headword:Appearance]]

             (ἐφάνη, Mar 16:9; ἐφανερώθη Mar 16:12; Mar 16:14; ὤφθη, Luk 24:34; 1Co 15:5; ἐφανέρωσεν ἑαντόν, Joh 21:1; παρέστνσεν ἑαυτόν), a term usually applied to the interviews afforded by Christ to his disciples after his resurrection (q.v.).

The circumstances of these instances indicate that his body, although not yet glorified, had already undergone such a change as to give it extraordinary powers of locomotion, even through closed doors, and of becoming visible or invisible at pleasure, while it yet retained the palpable characteristics of matter, and was even capable of taking food in the ordinary way; traits that ally it strongly to the “spiritual body” of the angels (q.v.). Monographs on these occurrences and their peculiarities have been written by Fecht (Rost. 1699), Langsdorff (Viteb. 1710), Alberti (Lips. 1693), Arnoldt (Regiom. 1741-1743), Becker (Rost. 1773), Buddaeis (Jen. 1711), Buttstedt (Cobl. 1751), Carpov (Jen. 1755, 1765), Chladenius (Erlang. 1750, 1753), Eichler (Lips. 1737), Feuerlin (Gott. 1750), Gerike (Helmst. 1745), Gfrtler (Franeq. 1712), Horn (Lubec. 1706), K6ppen (Gr- ph. 1701), Krehl (Lips. 1845), Mayer (Gryph. 1702), Munck (Lond. 1774), Pries (Rost. 1780), Quandt (Regiom. 1715), Zeibich (Ger. 1785). SEE JESUS.

APPEARANCE TO MARY MAGDALEN. There is a difficulty connected with the first of these appearances. The gospel narratives (Mat 28:1-15; Mar 16:2-11; Luk 24:1-12; Joh 20:1-18), when carefully adjusted in their several incidents to each other, distinctly indicate that Mary the Magdalene was not among the Galilaean women at the time they were favored with the first sight of their risen Master, she having just then left them to call Peter and John; and that Christ afterward revealed himself to her separately. Mark, however, uses one expression that seems directly to contradict this arrangement: “Jesus . . . appeared FIRST (πρῶτον) to Mary Magdalene” (Mar 16:9). Several methods of reconciling this discordance have been devised, but they are all untenable, and the best of them (that of Dr. Robinson [after Hengstenberg], in the Bibliotheca Sacra, Feb. 1845, p. 178) is not at all satisfactory (see Davidson, Introd. to the N.T., 1, 169), which consists in considering the “first” as put by Mark relatively (q. d. πρότερον), to denote the first of the three appearances related by him simply, the “after that” of Mar 16:12 introducing a second appearance, and the “afterward” of Mar 16:14 serving to mark the last of Mark's series. Any reader, taking the words in their natural construction, would certainly understand Mark as meaning to say absolutely, that Christ's first public appearance was made to Mary, and two of his subsequent ones to other: persons. Moreover, the question still remains, why does Mark single out this appearance to Mary, rather than the previous one to several women? — A closer inspection of the facts will assist to clear up the difficulty. Independently of this "'first" of Mark, the incidents may naturally be arranged as in the following scheme (see Strong's Harm. of the Gospels, § 138-141). By this it is seen that Christ's appearance to the other women could not well have preceded that to Mary by more than twenty minutes; and if the time for the other women's return be so lengthened as to make the appearance to Mary precede that to them, the interval in this direction cannot be made to exceed fifteen minutes, as any one may see by making the corresponding changes in the above table. Mark, in speaking in this general way of Christ's visits, would not be likely to distinguish between two appearances so nearly coincident; the very parties who witnessed them, or heard them reported, would not themselves have noticed so slight a priority without instituting some such calculation as the above, which they were in no condition of mind at the time to make, nor likely to concern themselves about afterward. In the verse under consideration, therefore, Mark designs to refer to both these appearances as one, and he mentions Mary's name particularly because of her prominence in the whole matter, just as he places her first in the list in verse I (comp. Mat 27:56; Mat 27:61; Mat 28:1; and see on Joh 20:17). This identification is confirmed by the fact that none of the evangelists mention both of these appearances, Matthew and Luke narrating the events just as if Mary had been with the other women at the time of their meeting with Christ, while Mark and John speak of the appearance to her only; yet they all obviously embrace in their accounts the twofold appearance. Luke also explicitly includes Mary among the women who brought the tidings to the apostles (Joh 20:10), evidently not distinguishing her subsequent report from that of the others with whom she at first went out. This idea is, in fact, the key to the whole plan of the gospel accounts of this matter, the design of the writers being, not to furnish each a complete narrative of all the incidents in their exact order, but to show that these Galilaean women were, as a company, the first witnesses of Christ's resurrection. According to the astronomical formula, the duration of distinct twilight at that time of the year in the latitude of Jerusalem (supposing there were no unusual refracting influences in the atmosphere) is 1 hour 40 minutes, which would make extreme daybreak occur about four o'clock, as it was near the time of the vernal equinox. The light of the full moon would enable the women to see their way even before dawn. Mark says “early” (πρωϊv, Joh 16:9), and in the visit of the women he says “very early” (λίαν πρωϊv, Joh 16:2); but the descent of the angel must have occurred first, because the women found the stone rolled away on their arrival. The guard had probably just before been relieved (i.e. at the "dawn-watch," which began at this time of the year about three o'clock A.M., and corresponds in its Greek title to the term here used by Mark), so that they had time to recover from their fright sufficiently to report their disaster without being surprised in their plight by the arrival of a relay. SEE GUARD. The distance the women had to go was not great. SEE MARY MAGDALENE.

## Appearances Of Our Lord[[@Headword:Appearances Of Our Lord]]

             to his Disciples after the Resurrection. Professor Gardiner has given a "synopsis of the events, so far as the points of difficulty extend," that relate to Mary Magdalene and the other women, with a view to accommodating the statement in Mar 16:9 (that he appeared first to her); and his scheme, if practicable, would be a desirable solution, It is as follows (Harmony of the Gospels in Greek, page 253):

"The resurrection itself occurred at or before the earliest dawn of the first day of the week. The women, coming to the sepulchre, find the stone rolled away and the body gone. They are amazed and perplexed. Mary Magdalene alone runs to tell Peter and John. The other women remain, enter the tomb, see the angels, are charged by them to announce the resurrection to the disciples, and depart on their errand. Meantime Peter and John run very rapidly to the sepulchre. They enter the tomb and are astonished at the orderly arrangement of the grave-clothes, and then return to the city. Mary  follows to the tomb, unable quite to keep pace with them, and so falling behind. She remains standing at the entrance after they have gone, and, looking in, sees the angels. Then, turning about, she sees Jesus himself, and receives his charge for the disciples. This was our Lord's first appearance after his resurrection (Mar 16:9).

"To return to the women who were on their way from the sepulchre to the disciples. They went in haste, yet more slowly than Peter and John. There were many of them, and, being in a state of great agitation and alarm, they appear to have become separated and to have entered the city by different gates. One party of them, in, their astonishment and fear, say nothing to any one; the others run to the disciples and announce all that they had seen, viz. the vision of the angels.

"At this time, before any report had come in of the appearance of our Lord himself, the two disciples set out for Emmaus.

"Soon after, Mary Magdalene comes in, announcing that she had actually seen the risen Lord. "While these things are happening, the first-mentioned party of the women are stopped on the way by the appearance of the Lord himself, and they also receive a charge to his disciples." The proper test of this scheme is to tabulate it, allowing a reasonable interval for each incident. It must be borne in mind that all the parties were more or less in haste; and as the entire breadth of the city is but little more than a mile, and the sepulchre was very near the city, fifteen or twenty minutes is sufficient time for any person, under the circumstances, to have passed from any probable point within the city to the sepulchre. Reckoning, therefore, from any fixed point, say four o'clock, the record, on that theory, would stand about as follows:

A.M. Resurrection ......……………………………………..................... 4:00

The women set out together................………………………….... 4:10

They arrive at the sepulchre..................…………………………... 4:30

Mary sets out to return.…………................……………………... 4:35

The other women set out to return.......…………………………... 4:45

Peter and John set out for the sepulchre, on the return of Mary...... 4:50

They reach the sepulchre.. ...........………………………………….5:00

Some of the other women reach the city, and report ...................... 5:00

Peter and John leave after inspecting the tomb……………………..5:10

Mary arrives the second time...............……………………………..5:15

She sees Jesus..........................……………………………………..5:20

The other party of women see Jesus, but do not report... .................5:30

Mary arrives and announces her news........………………………..5:40

If we can believe that it took any of the women three quarters of an hour to go part of the way back to the city, when it is especially said that "they fled in haste," "departed quickly," under an urgent message, which "they ran" to deliver, we may accept the above scheme, but not otherwise. It should, moreover, be observed that the supposition of a division of their company, and a delay in consequence, are unwarranted by the sacred narratives, which invariably speak of them all together, except Mary. The statement in Mar 16:8, that "they said nothing to any man," evidently means "no person whom they met on the way." We are not at liberty to refer the report alluded to by the disciples on the way to Emmaus (Luk 24:22-24) to a single division of the women, for the same evangelist (Luk 24:10), distinctly includes Mary among those who made it.

The true solution of this problem lies not in any forced harmony of the events, but in a just apprehension of the language of the several evangelists. Matthew mentions in general terms the appearance to the women, including Mary; Mark speaks only of the appearance to Mary as the representative of the whole company of women; Luke (as Paul in 1Co 15:4-8) does not recognize any appearance to the women at all; John gives the details of the appearance to Mary, but makes no allusion to the other women.

## Appelbe, William Parker, LL.D[[@Headword:Appelbe, William Parker, LL.D]]

             an Irish Wesleyan minister, was born at Bandon, November 19, 1807. He was educated at Trinity College, Dublin, with a view to the established Episcopal ministry, but on the completion of, his course decided to enter the Methodist itinerancy. He was received by the Conference in 1834, and appointed to the Londonderry Circuit. He labored on the most important circuits in the Conference, and was chosen to nearly all the principal offices in the connection, having been twice elected president of the Conference. During the last nine years of his life, in addition to his circuit work. he filled the important office of theological tutor in the college at Belfast, a position for which his learning, culture, and sympathies eminently qualified him. He  died at Belfast, June 22, 1882. See Minutes of the British Conference, 1882, page 39.

## Appellant[[@Headword:Appellant]]

             1. a legal term, denoting one who requests the removal of a cause from an inferior to a superior court, when he thinks himself aggrieved by the sentence of the inferior judge. SEE APPEAL.

2. The word appellant is particularly applied to those among the French clergy who appealed from the bull Unigenitus, issued by Pope Clement in 1713, either to the pope “better informed,” or to a general council. The whole body of the French clergy and the several monasteries were divided into Appellants and Non-Appellants; a signal instance of the unity of the Romish Church! SEE UNIGENITUS; SEE BULL.

## Appendini, Francesco Maria[[@Headword:Appendini, Francesco Maria]]

             an Italian priest, historian, and philologist, was born at Poirino, near Turin, Nov. 4, 1768. He was educated at Rome, took orders in the Roman Catholic Church, and was sent to Ragusa, where he became professor of rhetoric. When the French seized Ragusa, Napoleon placed him at the head of the academy in that city. After the Austrian occupation, he was appointed principal of the Normal Institute at Zara, where he died in 1837. See Encyclop. Brit. (9th ed.), s.v.

## Apphia[[@Headword:Apphia]]

             (pron. Af'fia, Α᾿πφία, prob. for Α᾿ππία, the Greek form of the Lat. name Appia), the name of a female affectionately saluted by Paul (A.D. 57) as a Christian at Colossee (Phm 1:2); supposed by Chrysostom and Theodoret to have been the wife of Philemon, with whom, according to tradition, she suffered martyrdom. SEE PHILEMON.

## Apphia (Or Appia), St[[@Headword:Apphia (Or Appia), St]]

             the supposed wife of Philemon, the disciple of Paul, is said to have been martyred with her husband at Colosse, Nov. 22, during. the reign of Nero. See Baillet, Nov. 22.

## Apphus[[@Headword:Apphus]]

             (pron. Af'fus, Α᾿πφοῦς [and so Josephus, Ant. 12, 6,1] v. r. Σαφφοῦς or Σαπφοῦς), the surname (1Ma 2:5) of Jonathan Maccabseus (see Ewald, Gesch. Isr. 3, 2:353), apparently (Frankel, Vorstud. zur LXX, p. 96) from the Syro-Chald. חִפּוּשׂ, chappus', crafty (Grimm, Handb. in loc.).

## Appian (or Apphian)[[@Headword:Appian (or Apphian)]]

             SEE AMPHIAN.

## Appiano, Paolo Antonio[[@Headword:Appiano, Paolo Antonio]]

             an Italian Jesuit preacher and historian, was born at Ascoli in 1639. Having become a member of the Arcadian Society, he allied himself with the learned Magliabecchi and the poet John Baptist Saginoli. He was appointed recorder of the Inquisition; but he was especially noted as a preacher and an historian. He died at Rome in 1709. He wrote, among other works, Vita di San Enmidio, Primo Vescovo d'A'scoli, con una Descrizione della suddetta Citta (Rome, 1702, 1704) mentioned in the Journal of Trevoux:- Vita di Cecco d'Ascoli, a poet and philosopher of the 14th century burned as a heretic:-II Frumento che Produce le Paime: Orazione in Rendimento di Grazie a Dio per le Vittorie ottenute, l'Anno 1687, dall' Ami Cristiane nell Ungheria, nella Grecia, e nella Dalmazia (Venice, 1688):-and Athenceum Picenumn, a biography of the native authors of Picenum (the March of Ancona), his native country, which, however, was never published. See Hoefer, Nouv. Biog. Generale, s.v.

## Appianus, St[[@Headword:Appianus, St]]

             SEE AMPHIAN.

## Appii-forum[[@Headword:Appii-forum]]

             (Α᾿ππίου φόρον, for the Lat. Appij Forum, “market-place of Appius”), a market-town I (with a so-called mansio) in Italy, 43 Roman miles from Rome (Itiner. Anton. p. 107, ed. Wessel; Itin. Hieros. p. 611), on the great road (via Appia) from I Rome to Brundusium, constructed by Appius Claudius (Suet. Tib. 2), and leading from Rome (by the Porta I Capena) through the Potine marshes (Hor. Sat. 1, 5, 3; Cic. Att. 2, 10; Plin. 3, 9; 14:8). The remains of an ancient town, supposed to be Appii-Forum, are still preserved at a place called Casarillo di Santa Maria, on the border of the Pontine marshes (comp. Strabo, 5:233), and the 43d milestone is still extant (Chaupy, Maison d'Horace, 3, 387-452; Pratilli, Via Appia, p. 99, 100). Its vicinity to the marshes accounts for the badness of the water, as mentioned by Horace (Sat. 1, 5, 7), who describes it as full of taverns and boatmen. This arose from the circumstance that it was at the northern end of a canal which ran parallel with the road through a considerable part of the Pontine marshes. When Paul was taken to Italy, some of the Christians of Rome, being apprised of his approach, journeyed to meet him as far as ‘“Appii-Forum and the Three Taverns” (Act 28:15). The “Three Taverns” were eight or ten miles nearer to Rome than Appii-Forum (Antonin. Itin.). The probability is that some of the Christians remained at the “Three Taverns,” where it was known the advancing party would rest, while some others went oh as far as Appii-Forum to meet Paul on the road (Conybeare and Howson, 2:359). The journey was undoubtedly along the Appian Way, remains of which are still extant. The “Three Taverns” (q.v.) was certainly a place for rest and refreshment (Cic. Attic. 2, 11, 13), perhaps on account of the bad water at Appii-Forum. It must be understood that Tres Tabernie was, in fact, the name of a town (comp. Theol. Annal. 1818, p. 88d sq.); for in the time of Constantine, Felix, bishop of Tres Tabernae, was one of the nineteen bishops who were appointed to decide the controversy between Donatus and Caecilianus (Optat. de Schism. Donat. 1, 26). As to the tabernae themselves, from which the place took its name, it is probable that they were shops (“tabernae deversoria,” Plaut. Trucul. 3, 2, 29) for the sale of all kinds of refreshments, rather than inns or places of entertainment for travelers. See generally Schwarz, Deforo Appii et trib. tabernis (Altdorf, 1746). SEE PAUL.

## Apple[[@Headword:Apple]]

             is the translation in the Auth. Vers. of the Heb. תִּפּוּחִ(tappu'ach, so called from its fragrance), which is mentioned chiefly in the Son 2:3, “as the apple-tree among the trees of the wood;” Son 2:5, “Comfort me with apples, for I am sick of love;” Son 2:8, “The smell of thy nose like apples;" so in Son 8:5. Again, in Pro 25:11, “A word fitly spoken is like apples of gold in baskets of silver.” In Joe 1:12, it is enumerated with the vine, the fig-tree, the palm, and pomegranate, as among the most valuable trees of Palestine. Tappuah (q.v.) also occurs as the name of two places (Jos 12:13; Jos 15:34; Jos 16:8), probably from the abundance of the fruit in the vicinity.

It is a difficult matter to say with any degree of certainty what is the specific tree denoted by the Hebrew word tappuach. The Sept. and Vulg. afford no clew, as the terms μῆλον, malum, have a wide signification, being used by the Greeks and Romans to represent almost any kind of tree-fruit; at any rate, the use of the word is certainly generic. Many interpreters (after Celsus, Hierobot. 1, 255) have supposed the citron (citrus medica), some the ordinary orange-tree (Credner, Joel, p. 136), to be meant, as each of these were celebrated favorites among the ancients, and have many qualities agreeing with the Scriptural notices. The citron was the “Median apple” of the ancients, the citromela of the Romans (Theophr. Hist. 4), and was cultivated even in Europe (Bauhin, Pinax). That it was well known to the Hebrews appears from the fact mentioned by Josephus, that at the Festival of Tabernacles Alexander Jannaeus was pelted with citrons, which the Jews had in their hands; for, as he says, “the law required that at that feast every one should have branches of the palm-tree and citron-tree” (Ant. 13, 13, 5). It is still found in Palestine (Kitto, Phys. Hist. p. 213). As, however, the Sept. and Vulg. both seem to understand the apple (μῆλον, malum), and the Arabs still call this fruit by the same name (teffach), which, according to the Talmud (Mishna, Kel. 1:4; Maaser. 1:4) and Josephus (Ant. 17, 7), was anciently cultivated in Palestine, as it still is to some extent (Robinson, 1:355; 2:356, 716; 3, 295), and was celebrated in antiquity for its agreeable smell (Ovid, Met. 8, 675), it seems more likely to be the tree designated rather than the citron, which is a small, comparatively rare tree, with a hard, inedible fruit (Thomson, Land and Book, 2, 328, 329). SEE CITRON.

On the other hand, Celsius (Hierob. 1:255) asserts that the quince-tree (Pyrus cydonia) was very often called by the Greek and Roman writers malus, as being, from the esteem in which it was held (“primaria malorum species”), the malus, or μῆλον κατ᾿ ἐξοχήν. Some, therefore (Rosenmüller, Alterth. IV, 1:308; Ray, Hist. of Plants, II, 3, 1453), have endeavored to show that the tappuach denotes the quince; and certainly this opinion has some plausible arguments in its favor. The fragrance of the quince was held in high esteem by the ancients; and the fruit “was placed on the heads of those images in the sleeping apartments which were reckoned among the household gods” (Rosenmüller, Botany of Bible, in the Bibl. Cab. p. 314; Voss, On Virgil, Eclog. 2, 51). The Arabians make especial allusion to the restorative properties of this fruit; and Celsius (p. 261) quotes Abu'l Fadli in illustration of Son 2:5. “Its scent,” says the Arabic author, “cheers my soul, renews my strength, and restores my breath.” Phylarchus (Histor. lib. 6), Rabbi Salomon (in Son 2:3), Pliny (H. N. 15, 11), who uses the words odoris praestantissimi, bear similar testimony to the delicious fragrance of the quince. It is well known that among the ancients the quince was sacred to the goddess of love, whence statues of Venus sometimes represent her with the fruit of this tree in her hand, the quince being the ill-fated “apple of discord” which Paris appropriately enough presented to that defty. Hence the act expressed by the term μηλοβολε'ιν (Schol. ad Aristoph. Nub. p. 180; Theocr. Id. 3, 10, 5, 88, etc.; Virg. Eel. 3, 64) was a token of love. For numerous testimonies, see Celsius, Hierob. 1, 265. See BOTANY.

Although it is so usual to speak of the forbidden fruit of paradise as an “apple,” we need hardly say that there is nothing in Scripture to indicate what kind of tree was “the tree of the knowledge of good and evil.” But in the fabled “apples of discord,” and in the golden apple which Paris gave to the goddess of love, thereby kindling the Trojan war, it is possible that the primeval tradition reappears of SEE TREE.

“The fruit

Of that forbidden tree, whose mortal taste

Brought death into the world, and all our woe.”

The Heb. for the "apple" of the eye is אִישׁוֹן (ishon', mannikin, pupil, Deu 32:10; Pro 7:2), otherwise בָּבָה (babah', hole, gate, Zec 2:12), or בִּת (bath, daughter, i.e. by an idiomatic use, the pupil, Psa 17:8). The same figure occurs. in the Apocrypha (κὸρη, Sir 17:22 [17]). It is curious to observe how common the image (“ pupil of the eye”) is in the languages of different nations. Gesenius (Thes. p. 86) quotes from the Arabic, the Syriac, the Ethiopic, the Coptic, the Persian, in all of which tongues an expression similar to the English “pupil of the eye” is found. SEE EYE.

APPLES OF SODOM is a phrase associated with the Dead Sea, as the name of a species of fruit extremely beautiful to the eye, but bitter to the taste and full of dust. Tacitus (Hist. 5, 7) alludes to this singular fact, but in language so brief and ambiguous that no light can be derived from his description: “Black and empty, they vanish as it were in ashes.” Josephus also, speaking of the conflagration of the plain, and the yet remaining tokens of the divine fire, remarks, “There are still to be seen ashes reproduced in the fruits, which indeed resemble edible fruits in color, but on being plucked with the hands are dissolved into smoke and ashes” (War, 4, 8,4). The supposed fruit has furnished many moralists with allusions; and also Milton, in whose infernal regions

“A grove sprung up — laden with fair fruit — greedily they plucked

The fruitage, fair to sight, like that which grew

Near that bituminous lake where Sodom flamed.

This, more delusive, not the touch, but taste

Deceived. They, fondly thinking to allay

Their appetite with gust, instead of fruit

Chewed bitter ashes, which the offended taste

With spattering noise rejected.”

Some travelers, unable to discover this singular production, have considered it merely as a figure of speech, depicting the deceitful nature of all vicious enjoyments; but Kitto (Phys. Hist. of Palest. p. 290 sq.) adduces the definite testimony of many modern travelers to show that these allusions are based upon truth, especially the statements of Seetzen (in Zach's Monatl. Corresp. 18, 442) and Burckhardt (Syria, p. 392), whose accounts of the fruit of the Osheir (prob. Asclepias gigantea) remarkably coincide with the ancient descriptions. This plant is figured and described by Prosper Alpinus under the name Beid elOssar (Hist. Nat. iEgypte, Lugd. Bat. 1735, pt. 1:43). See also Irby and Mangles (Travels, ch. viii). Hasselquist, however, finds the “apples of Sodom” in the Solanum Sodomeum, which he identifies with the Solanum melongena, or mad- apple, growing in great abundance in the plain of the Jordan (Riese, p. 151). But Dr. Robinson thinks the other the most probable plant. His description of it is as follows: “We saw here [on the shore of the Dead Sea] several trees of the kind, the trunks of which were 6 or 8 inches in diameter, and the whole height from 10 to 15 feet. It has a grayish, cork- like bark, with long oval leaves, and in its general appearance and character it might be taken for a gigantic perennial species of the milk-weed or silkweed found in the northern parts of the American states. Its leaves and flowers are very similar to those of the latter plant, and when broken off it in like manner discharges copiously a milky fluid. The fruit greatly resembles externally a large smooth apple or orange, hanging in clusters of three or four together, and when ripe is of a yellow color. It was now fair and delicious to the eye, and soft to the touch; but on being pressed or struck it explodes with a puff, like, a bladder or puff-ball, leaving in the hand only the shreds of the thin rind and a few fibres. It is, indeed, filled chiefly with air like a bladder, which gives it the round form; while in the center a small slender pod runs through it from the stem, and is connected by thin filaments with the rind. The pod contains a small quantity of fine silk with seeds, precisely like the pod of the silk-weed, though very much smaller, being indeed scarcely the tenth part as large.

The Arabs collect the silk and twist it into matches for their guns, preferring it to the common match, because it requires no sulphur to render it combustible. In the accounts of Tacitus and Josephus, after a due allowance for the marvelous in all popular reports, I find nothing which does not apply almost literally to the fruit of the Osher, as we saw it. It must be plucked and handled with great care in order to preserve it from bursting. We attempted to carry some of the boughs and fruit with us to Jerusalem, but without success. Hasselquist's apples of Sodom (the fruit of the Solanum melongena) are much smaller than those of the Osher, and when ripe are full of small black grains. There is here, however, nothing like explosion, nothing like ‘smoke and ashes,' except occasionally, as the same naturalist remarks, ‘when the fruit is punctured by an insect (Tenthredo), which converts the whole of the inside into dust, leaving nothing but the rind entire, without any loss of color.' We saw the Solanum and the Osher growing side by side; the former presenting nothing remarkable in its appearance, and being found in other parts of the country, while the latter immediately arrested our attention by its singular accordance with the ancient story, and is, moreover, peculiar in Palestine to the shores of the Dead Sea” (Bib. Researches, 2, 236 sq.; comp. Wilson, Bible Lands, 1, 8 sq.). SEE SODOM.

It should be observed that the Bible speaks only of the “VINE of Sodom,” and that metaphorically (Deu 32:32), as a synonym of a poisonous berry. SEE HEMLOCK.

## Appleby, David[[@Headword:Appleby, David]]

             an English Congregational minister, was born at Abberton, near Colchester, Feb. 2,1819. At fourteen years he was converted through the labors of the Wesleyan Methodists and joined their Society. 'He became a fisherman at the age of seventeen, and thus continued till his twenty-first year. He was noted for his zeal in conducting services in the Bethels, and thus became a local preacher among the Methodists. Shortly after, he began to preach with great acceptance at Brightlingsea and other places. In 1844 he severed his connection with the Wesleyans, and joined the Congregational Church at Brightlingsea, of which he eventually became  pastor. His career of great usefulness was cut short by sudden death, Sept. 7, 1854. " He was a good man and full of faith." ''See (Lond.) Cong. Year- book, 1855, p.202.

## Appleby, William[[@Headword:Appleby, William]]

             an English Wesleyan minister, was born at Tunstall, Oct. 5, 1811. He was converted when sixteen; received- into the ministry in 1832; spent fourteen years in Cornwall, where he witnessed extensive revivals of religion; became a supernumerary in 1859, and died Nov. 12, 1860. He evinced deep sympathy with the people of his charge; his ministry was earnest and evangelical, and sometimes accompanied by overwhelming power from on high. See Minutes of British Conference, 1861, p. 11.

## Appleford, William Philip[[@Headword:Appleford, William Philip]]

             an English Congregational minister, was born in London Sept. 19,1815. He was admitted to church fellowship Sept. 2, 1831, at Fetter Lane, and entered Homerton College as a student April 23, 1835. Upon the completion of his course he became pastor of the Church at Toxteth Park, Liverpool, in August, 1840, where he remained performing his work with great acceptance and usefulness till his sudden death, March 31, 1854. See (Lond.) Cong. Yearbook, 1855, p. 202-203.

## Applegarth, Robert[[@Headword:Applegarth, Robert]]

             originally a Quaker, became a member of the Church of England in the latter part of the last century, and wrote Apology for the Two Ordinances f Jesus Christ, by the Holy Communion and Baptism, recommended to the Quakers (London, 1789). He also published some other works in theology and political economy. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Applegate, Thomas[[@Headword:Applegate, Thomas]]

             a clergyman of the Protestant Episcopal Church, was born in England in 1813, of Baptist parents. He was educated at Stepney College; became a Baptist missionary, and was sent by the London Missionary Society to the- Bahamas; returned in failing health, and was a Baptist preacher in England and afterwards in America until 1848, when he joined the Protestant Episcopal communion, and was duly ordained deacon and priest; officiated at Fairfield, Sherburne, Hamilton, and Warsaw, in N. Y. Subsequently he went to Memphis, Tenn., and in 1861 was at Granada, Miss.; returned to  Western New York and for two years officiated in Grace Church, Cortland, closing his course in the spring of 1865. He died at Binghamton, N. Y., March 9, 1867. See Amer. Quar. Church Rev. July, 1867, p. 335.

## Appleton, Jesse[[@Headword:Appleton, Jesse]]

             D.D., president of Bowdoin College, was born at New Ipswich, New Hampshire, Nov. 17, 1772, and was graduated at Dartmouth College in 1792. Having spent two years in teaching at Dover and Amherst, he studied theology under Dr. Lathrop, of West Springfield, and in February, 1797, was ordained pastor at Hampton, New Hampshire. His religious sentiments at this period were Arminian. By his faithful, affectionate services he was very much endeared to his people. At his suggestion the Piscataqua Evangelical Magazine was published, to which he contributed valuable essays, with the signature of Leighton. In 1807 he was chosen president of Bowdoin College, in which office he served faithfully until his death, Nov. 12, 1819. In health he was sometimes anxious, in a high degree, in regard to the college; but in his sickness he said, in cheerful confidence, “God has taken care of the college, and God will take care of it." Among his last expressions were heard the words, “Glory to God in the highest! the whole earth shall be filled with his glory.” In 1820 a volume of his addresses was published, with a sketch of his character, by Rev. Dr. Nichols, of Portland. In 1822 his lectures and occasional sermons were published, with a memoir, by Rev. B. Tappan. These and other writings are collected in "'The Works of Jesse Appleton, D.D.," with memoir (Andover, 1836, 2 vols. 8vo). — Bibl. Repository, Jan. 1836, p. 19; Sprague, Annals, 2, 382.

## Appleton, Nathaniel[[@Headword:Appleton, Nathaniel]]

             D.D., an eminent Congregational minister, was born at Ipswich, Mass., Dec. 9, 1693, graduated at Harvard in 1712, ordained at Cambridge in 1717, in which year he was also elected a fellow of Harvard, which 54 years afterward conferred upon him the second degree it had ever granted of Doctor of Divinity, Increase Mather, 80 years before, being the first admitted to that honor. He took a colleague in 1783, and died in 1784. He published a number of occasional sermons. — Sprague, Annals, 1, 301.

## Appleton, Samuel G[[@Headword:Appleton, Samuel G]]

             a Protestant Episcopal clergyman of the diocese of New York, was rector of the Church in Delhi, N. Y., in 1853, and remained. there several years. In 1857 he was-assistant minister in Waterbury, Conn.; the following year he removed to Morrisania, N. Y., as rector of Si;. Paul's, and remained in this pastorate until 1868. After a short residence in New York city,: he officiated in Saltersville, N.J., and in 1871 officiated in Bayonne, N. J. The following year lie removed to Morrisania, without charge. He died Nov. 29, 1873. See Prof. Episc. Almanac, 1874, p. 139.

## Appleton, William[[@Headword:Appleton, William]]

             an English Wesleyan minister, was born May 17,1779. He was converted while young, and began his itinerant labors in 1810 at Brighton, continuing them at Sheffield and Rochester. He died June 21, 1817, from injuries received while riding. Mr. Appleton was an exemplary Christian and devoted minister. See West. Meth. Mag. 181, p. 721, 801; Smith, Hist. of Methodism, iii , 16,17.

## Appleyard, John[[@Headword:Appleyard, John]]

             an English Wesleyan minister, was born at Selby, Yorkshire, June 12,'1788. He was brought up in the Church of England; joined the Methodist body in 1808; began to itinerate in 1809; preached on, the Shepton-Mallet, Banwell, Taunton (1812), Stroud, Redruth, St. Austell, Sherborne, Weymouth, and Frome circuits. He died of pulmonary consumption at the last- mentioned. place, June. 26, 1826. Mr. Appleyard was an indefatigable student and an excellent and successful preacher. See Wesl. Meth. Mg. 1828, p. 73.

## Apponius[[@Headword:Apponius]]

             who probably lived about the middle of the 7th century, is the, author of. a commentary on the Song of Songs, which the Venerable Bede cites (Cant. Son 4:5, ed. Migne, PP. Lat. xci, 1162). His exposition may be called the mystico-prophetic. He takes the Song of Solomon to be a continuous picture of the history of revelation from the creation to the final judgment.  In 8:1-13, Apponius finds an indication of the ultimate conversion of the Jews after much suffering. The Expositio was first printed at Freiburg in 1538, then again at Lyons in 1677, in vol. xiv ,of the Bibliotheca Putrum. See Ceillier, Histoire des Auteurs Sacres (Paris, 1862), 11:807 sq.; Peters, in Wetzer und Welte's Kirchen-Lexikon (2d ed.), s.v. (B. P.)

## Apprice, John[[@Headword:Apprice, John]]

             a Christian martyr, because of his unbelief in the Romish Church, suffered death by burning at Stratford-le-Bow, May 15, 1556. See Fox, Acts and Monuments, 8:140.

## Approbation of Books[[@Headword:Approbation of Books]]

             the act by which books were recommended or declared harmless by persons authorized to judge of them. The Council of Trent (sess. 4) forbids, on penalty of excommunication, the publication of books without the approbation of the bishop of the diocese. In England the right of approbation formerly belonged to those who were appointed to grant licenses and imprimaturs. By an act of Charles II, long since expired, books were subjected to a licenser in England, and the practice itself ceased with the introduction of the principles of the Revolution of 1688. See INDEX.

## Approbation, Episcopal, for Confession[[@Headword:Approbation, Episcopal, for Confession]]

             In the Church of Rome, no priest, regular or secular, can lawfully or validly administer the sacrament of penance without having first obtained permission of the bishop, who has it in his power to limit the permission in any way he likes, and to revoke it when he pleases. This regulation is founded on the pretence of the power to forgive sins having been principally given by our Lord to the apostles themselves, and their successors the bishops, as well as upon the constant practice of the Romish Church.

## Appronianus[[@Headword:Appronianus]]

             a martyr at Rome, commemorated Feb. 2.

## Appropriation[[@Headword:Appropriation]]

             in the canon law, is the setting apart of an ecclesiastical benefice to the peculiar and permanent use of some religious body. Appropriations sprung originally from the monastic orders, who purchased all the advowsons within their reach, and then appropriated the larger proportion of the proceeds of such benefices to the use of their own corporations, which they contended were not only institutions for pious purposes, but religious bodies; leaving the small remainder for the support of the incumbent. The appropriations now annexed to bishoprics, prebends, etc., in England, had all of them the above origin, if traced to their source; and at one period similar appropriations were made to religious houses, nunneries, and certain military orders, which were regarded as spiritual corporations. — Blackstone, vol. 1.

## Appuhn, August Wilhelm[[@Headword:Appuhn, August Wilhelm]]

             a Lutheran theologian of Germany, was born October 4, 1804. In 1834 he was appointed pastor at Attenhausen, and in 1852 cathedral-preacher and member of consistory at Magdeburg. He retired from the ministry in 1871, and died at Wernigerode, June 6, 1882. He published, Mose, der Knecht Gottes (Magdeburg, 1845): — Festpredigten (ibid. 1857): — Entwurfe zu Predigten an den Festen und Festzeiten (ibid. 1876). See Zuchold, Bibl. Theol. 1:37. (B.P.)

## Apries[[@Headword:Apries]]

             SEE HOPHRA.

## Aprigius[[@Headword:Aprigius]]

             bishop of Beja (Ecclesice Pacensis), in Portugal, not Spcnain, as Cave and Moreri have it, was a man of great eloquence and learning. who lived about 540, and wrote An Explication -of the Apocalypse, of which Isidore of Seville speaks highly. It is now lost; but Loaysa, in his Notes to the Catalogue of Isidore, says that he once saw in Spain a voluminous MS. on the Apocalypse, formed out of the works of Victorinus, Isidore, and Aprigius. See Cave, Historia Literaria, i, 520.

## Apringius[[@Headword:Apringius]]

             bishop of Chalcis, in Syria Prima, was a leading member of the Eastern party at the Council of Ephesus, A.D. 431, who supported John of Antioch in the deposition of Cyril, etc., and was deputed as one of the  commissioners to the emperor at Constantinople as; proxy for the metropolitan Alexander of Apamea. He shared in the ultimate reconciliation between Cyril and the East (Labbe, Concil. iii, 1127, 1183; Baluze, Coll. Nov. Concil. p. 497, 507, 577, 719, 720).

## Apro[[@Headword:Apro]]

             the name of an ancient Egyptian funeral ceremony called the " Opening of the Mouth."

## Apron[[@Headword:Apron]]

             stands in one passage of the Auth. Vers. for the Heb. חֲגוֹרָה (chagorah', a girdle, as usually), the fig-leaf bands which our first parents made to hide their shame (Gen 3:7); also for the Greek σιμικίνθιον (Act 19:12), a term borrowed from the Lat. semicinctium, i.e. half-girdle or belt covering half the person, an article of apparel worn by artisans and servants. SEE ATTIRE. SEE NAPKIN.

Apse or Apsis

(ἀψίς, Lat. absis, prob. for ἃψις, a juncture or vaulted arch), is a term used by ecclesiastical writers to designate

1. that part of the interior of ancient churches where the bishop and clergy had their seats. The form of the apsis was hemispherical, and it consisted of two parts: one, the choir or presbytery; the other, the sanctuary. The choir always terminated toward the east in a semicircle, round which were the seats of the clergy, having in the middle the throne of the bishop or superior, which was raised above the others. The term came into use in the 8th century to denote the deepest recess behind the altar in the Eastern Churches.

2. It was also commonly used for the bishop's throne, called apsis gradata, being raised by means of steps.

3. The word at other times denotes the case in which the relics of saints were kept, which was round or arched at the top, and commonly placed on the altar: it was usually of wood, sometimes also of gold and silver, and occasionally beautifully sculptured.

4. In later church architecture, it is used to denote any semicircular or polygonal termination of the choir, or other portion of a church. — Bingham, Orig. Eccl. bk. 8, ch. 3; Lenoir, Architect. Monast. (Paris, 1852).

## Aprosio, Luigi[[@Headword:Aprosio, Luigi]]

             (afterwards ANGELICO), a vicar. general of the Congregation of our Lady of Consolation atn Genoa, was born at Vintimiglia, in the republic of Genoa, Oct. 29, 1607, and entered the Order of the Augustines at the age of fifteen. . He taught philosophy five years; after which he travelled in Italy and settled at Venice in 1639, in the Convent of St. Stephen. He collected the library of the Augustines at Vintimiglia, which made him famous for learning. He died Feb. 23,1681. His principal work is Bibliotheca Aprosiana (Bologna, 1673). See Chalmers, Biog. Dict s., v.; Biog. Universelle, . v.

## Apsaras[[@Headword:Apsaras]]

             in Hindu mythology, are the heavenly virgins, 600,000,000 in all, whose office it is to solace the gods and the souls of departed men.

## Apsund and Sund[[@Headword:Apsund and Sund]]

             in Hindu mythology, were two brothers, who formerly were good spirits; but, tempted by the desire for, the earthly, they fell from God, and were therefore banished by him to the Pastals, the hell of the Hindus. All wars which Indra and his Divs or Dejolas must carry on have their cause in these two evil daemons, who always stand in' the front of his enemies.

## Aptera[[@Headword:Aptera]]

             (guide of the road) was a name of the god Anubis, as conductor of the souls on the road to the lower world, and under which title he was worshipped in Thebes.

## Apthorp, East[[@Headword:Apthorp, East]]

             D.D., a minister of the Church of England, was born at Boston in 1733, died in England, April 16, 1816. Having been educated at Cambridge, he was settled as missionary at Cambridge, Mass. in 1761. Four years after he returned to England, and was appointed to the vicarage of Croydon, afterward receiving high dignities in the Church, and even an offer of the bishopric of Kildare. About 1793 he retired to Cambridge, where he spent the remaining years of his life. Dr. Apthorp published a Letter on the Prevalence of Christianity before its civil Establishment, with Observations on a late History of the Decline of the Roman Empire (Lond. 1778); Discourses on Prophecy (2 vols. 1786); and several other writings, chiefly sermons, which show him to have been a man of vigorous intellect and sound scholarship. — Sprague, Annals, 5, 174; Gentleman's Magazine, 1816.

## Aqua-Veteri, John De[[@Headword:Aqua-Veteri, John De]]

             was a Carmelite monk of Mechlin, who died in 1507, at the age of seventy- four. He wrote, Fasciculus Tenzporum su i Ordinis, lib. iii.. In the first part, he pretends that Elijah and the prophets were the founders of his order; in the second, he gives the number of saints of the order; in the third, a chronological account of the generals. His other works are, Manuale:-Dialogus inter Carmelitam et Cartusianum: Epistole Familiaies, etc.

## Aquae[[@Headword:Aquae]]

             Bajulus, the bearer of holy water; the priest's clerk or assistant, who lived on the alms of the people, certain fees on Sundays and festivals, and certain sheaves of corn in harvest; the medieval parish-clerk.

## Aquamanile[[@Headword:Aquamanile]]

             Is the basin used for the washing of the hands of the celebrant in the liturgy. The aquamanile with the urceus are the basin and ewer of the sacred ceremony. In the work called the Canons of the Fourth Council of Carthage, it is laid down that a subdeacon should receive at his ordination, from the hands of the archdeacon, an aquamanile- (corruptly written aqua et mantile) as one of the emblems of his office. These direction's are repeated verbatim in' the office for the ordination of a subdeacon in the Gregorian sacramentary. In the Greek office, the word used in the same connection perhaps includes both urceus and aquamanile. In the Ordo Romanus, the acolytes are directed to carry an aquamanus (among other things) after the pope in the. great procession of Easter-day. Aquamanilia of great splendor are frequently mentioned in ancient records. Desiderius of Auxerre is said to have given to his Church one "weighing two pounds and ten ounces, having in the centre a wreath of lilies," etc. Brunhilda, queen of the Franks, offered, through the same Desiderius, to the Church of St. Germanus one " weighing three pounds and nine ounces, having in the centre Neptune with his trident." SEE URCEUS.

## Aquaminarium[[@Headword:Aquaminarium]]

             (or Amula) is a vase of holy water, placed by the heathens at the entrance of their temples, that the worshippers might sprinkle themselves. Two of these vessels-the one of gold, the other of silver-were given by Crcesus to the Temple of Apollo at Delphi; and the' custom of sprinkling themselves was so necessary a part of their religious offices that their method of excommunication was to prohibit to offenders the approach and use of the holy-water pot. It is admitted by Roman Catholics that "hence was derived the custom of holy Church to provide purifying or holy water at the entrance of the churches." This vessel was called by the Greeks perirrhanterion (q.v.). in mythological astronomy (Gr. ῾Υδρόχοος), is the constellation in which Ganymedes is thought to be seen, because it comes directly under the Eagle, the bird of Jupiter, that conveyed Ganymedes to  this god, and also because he carries a vessel for water. According to others, he is Deucalion or Cecrops: the first, because of the flood which took place in his. time; the second, because in his day no wine, but water only, was used. The Waterman is represented as kneeling, upsetting an urn, from which flows a stream of water. He borders on the east on Capricorn, and on the west on the Fishes, and is made up, according to Flamsteed, of 108 stars.

## Aquarii[[@Headword:Aquarii]]

             a sect of the third century, so called because they refused to offer any thing but water at the Eucharist, and pretended to consecrate with water only. Also in Africa the name was given to some who, during times of persecution, forbore to use wine at the Eucharist in the morning, lest the smell should discover them. Epiphanius calls them Encratites, and Theodoret (Defab. haer. 1, 20) Tatianites. — Epiphanius, Haereses, 46; Bingham, Orig. Eccl. bk. 15, ch. 2, § 7.

## Aquaro, Mattia D[[@Headword:Aquaro, Mattia D]]

             an Italian ecclesiastic, was born in' the kingdom of Naples. He entered, while young, the Order of St. Dominic, and taught philosophy and theology at Turin and Venice. In 1572 he taught at Naples; and in 1584 he was definitor of his province and professor of theology at Rome. He died at Naples professor at Naples in 1595. He wrote some additions to his Commentaries of Capreolus on the Sentences, and published an improved and-valuable edition of these commentaries at Venice in 1589. He also wrote a number of works upon the philosophy of Aristotle and the scholastic philosophy, among which are, Oratio de Excellentia Sacrce Theologice (Turin, 1559; Naples, 1572) :-Lectionum in Primar. Philosophiawn ut dici solet Principiunm (ibid. 1571; Rome, 1575):- Dilucidate in XII Libros Prisme Philosophime Aristotelis (ibid. 1584) :- Formalitates juxta Doctrinam D. Thomx (Naples, 1605, 1623), a work commenced by Alfonso di Marcho of Aversa. See Hoefer, Nouv. Biog. Generale, s.v.

## Aquatics[[@Headword:Aquatics]]

             a name for certain heretics who believed water to be a principle coeternal with God. SEE AQUET.

## Aquaviva[[@Headword:Aquaviva]]

             (or rather Acquaviva), a name common to several cardinals, viz.:

1. FRANCESCO, of Naples, was born in 1665. Under Innocent XI he was appointed vice-legate of Ferrara, and Alexander VIII appointed him inquisitor of Malta. Under Innocent XII he went as nuncio to Spain, when Charles II and Philip V occupied the throne. Clement XI made him cardinal of San Bartolomeo, and Philip V appointed him the representative and protector of Spain at the Roman see. He died in 1725 as bishop of Sabina.'

2. GIOVANNI VINCENTE, in 1537 was bishop of Melfi and Rapolla, and in 1542 cardinal-priest. He died in 1556:

3. GIULIO was born at Naples in 1546. Under pope Pius V he represented the interests of his Church in Spain during the reign of Philip II. To reward. him, the same pope, made him cardinal-deacon of San Callisto. He died in 1574.

4. OTTAVIO (the older) was born in 1560 at Naples. Under Sixtus V and Gregory XIV he occupied many high ecclesiastical positions, and in. 1591 was made .cardinal. Under Clement VIII he represented his Church at Avignon, where he had to encounter many difficulties with the Huguenots. At last he succeeded in bringing over Henry IV to the Catholic Church. In 1605 Leo XI made him archbishop of Naples, where he died in 1612.

5. OTTAVIO (the younger) was born at Naples in 1608. In 1654 Innocent X invested him with the purple. He died in 1674.

6. TROJA:IO was born in 1694 at Naples.. He was very intimate with Benedict XIII, and under Clement XII was made cardinal of Santa Cecilia in 1732. Philip V of Spain and Charles III of Naples appointed him their representative at the Roman see. At the wish of Philip, he was made archbishop of Toledo. His influence was of great importance at the election of Benedict XIV.. He died in 1747.

Besides, there are mentioned a cardinal PAPINIA. NO, who flourished in 772 under Adrian I; cardinal STEFANO, who lived under Boniface V; and PASQUALI of Aragon, who was born in 1719 at Naples, and died under Clement XIV in 1788. (B. P.)

## Aquaviva, Claudio[[@Headword:Aquaviva, Claudio]]

             the fourth general of the Jesuits, was born Sept. 14, 1543, joined the Jesuits in 1568, and was elected, in 1581, their general. The order considerably gained, under his administration, in influence and extension. He wrote Epistole XVI, and Industrice ad curandos animce morbos (Ven. 1606). He also superintended the compilation of the "ratio studiorum" and the "directorium exercitorum St. Ignatii," which have ever since been regarded as standard works of the order. He died Jan. 31, 1615. SEE JESUITS.

## Aquei[[@Headword:Aquei]]

             (from aqua, water), a Christian sect which arose in the 2d century, who allege that water was not created, but was coeternal with God. They are thought to have derived this notion from Hermogenes, a celebrated painter at Carthage. The same notion was promulgated by Thales, the founder of the Ionic school of Greek philosophy, who flourished B.C. 640, and whose fundamental tenet was that water was the primary principle of the world. SEE HERMOGENES; SEE HYLE; SEE THALES.

## Aquila[[@Headword:Aquila]]

             (Α᾿κύλας, for Lat. aquila, an eagle, see Simon. Onomast. O.T. p. 588 sq.), a Jew with whom Paul met on his first visit to Corinth; a native of Pontus, and by occupation a tent-maker (Acts 18). Wolf, Curae, on Act 18:2, shows the name not to have any Hebrew origin, and to have been adopted as a Latin name, like Paulus by Saul. He is there described as a Pontian by birth (Ποντικὸς τῷ γένει), from the connection of which description with the fact that we find more than one Pontius Aquila in the Pontian gens at Rome in the days of the Republic (see Cic. ad Fam. 10:33; Suet. Cces. 78), it has been imagined that he may have been a freedman of a Pontius Aquila, and that his being a Pontian by birth may have been merely an inference from his name. But besides that this is a point on which Luke could hardly be ignorant; Aquila, the translator of the O.T. into Greek, was also a native of Pontus. At the time when Paul found Aquila at Corinth, he had fled, with his wife Priscilla, from Rome, in consequence of an order of Claudius commanding all Jews to leave Rome (Suet. Claud. 25-”Judaeos impulsore Chresto assidue tumultuantes Roma expulit:” SEE CLAUDIUS).

He became acquainted with Paul, and they abode together, and wrought at their common trade of making the Cilician tent or hair-cloth. — See PAUL. This decree was made, not by the senate, but the emperor (A.D. 50 or 51), and lasted only during his life, if even so long. Comp. Neander, Planting and Training, 1, 231; Lardner, Testimonies of Heathen Authors, ch. 8. Whether Aquila and Priscilla were at that time converts to the Christian faith cannot be positively determined; Luke's expression, “came unto them” (προσῆλθεν οὐτοῖς), Act 18:2, rather implies that Paul sought their society on grounds of friendship than for the purpose of persuading them to embrace Christianity. On the other hand, if we suppose that they were already Christians, Paul's “joining himself to them” is highly probable; while, if they were still adherents to Judaism, they would have been less disposed than even unconverted Gentiles to form an intimacy with the apostle. But if Aquila had been converted before his first meeting with Paul, the word μαθητής, “disciple,” would hardly have been omitted. At all events, they had embraced Christianity before Paul left Corinth; for on his departure from Corinth, a year and six months after, Priscilla and Aquila accompanied him to Ephesus on his way to Syria. There they remained; and when Apollos came to Ephesus, who “knew only the baptism of John,” they “instructed him in the way of God more perfectly” (Act 18:25-26). From that time they appear to have been zealous promoters of the Christian cause in that city (1Co 16:19). Paul styles them his “helpers in Christ Jesus,” and intimates that they had exposed themselves to imminent danger on his account (“ who have for my life laid down their own necks,” Rom 16:3-4), though of the time. and place of this transaction we have no information. At the time of writing 1 Corinithians, Aquila and his wife were still in Ephesus (1Co 16:19); but in Rom 16:3 sq., we find them again at Rome, and their house a place of assembly for the Christians. Some years after they appear to have returned to Ephesus, for Paul sends salutations to them during his second imprisonment at Rome (2Ti 4:19), as being with Timothy. Their occupation as tent-makers probably rendered it necessary for them to keep a number of workmen constantly resident in their family, and to these (to such of them, at least, as had embraced the Christian faith) may refer the remarkable expression, "the church that is in their house, τὴν κατ᾿ οϊvκον αὐτῶν ἐκκλησίαν (see Biscoe, quoted in Lardner's Credibility, 2, 11).

Origen's explanation of these words is very similar (In Ep. ad Romans Comment. 10; Opera, 7:431, Berol. 1837). Neander suggests that, as Aquila would require extensive premises for his manufactory, he perhaps set apart one room for the use of a section of the Church in whatever place he fixed his residence, and that, as his superior Christian knowledge and piety qualified him for the office of a “teacher” (διδάσκαλος), he gave religious instruction to this small assembly. The salutations to individuals which follow the expression in Rom 16:5, show that they were not referred to in it, and are quite inconsistent with the supposition that the whole Church met in Aquila's house. Nor is it probable that the collective body of Christians in Rome or elsewhere would alter their place of meeting on Aquila's return (see Neander, Gesch. d. Chr. Rel. u. Kirche, I, 2, 402, 503; comp. Justini Martyris Opera, Append. 2, p. 586, Par. 1742). Tradition reports that he and his wife were beheaded. The Greek Church call Aquila bishop and apostle, and honor him on July 12 (Menalog. Graec. 2, 185). The festival of Aquila and Priscilla is placed in the Roman Calendar, where he is denoted bishop of Heraclea, on July 8 (Martyrol. Roman.). SEE PRISCILLA.

## Aquila (2)[[@Headword:Aquila (2)]]

             author of a Greek version of the O.T., was originally a heathen, born at Sinope, a city of Pontus. Having seen the professors of the Christian religion work many miracles, he became a convert to it, probably on the same ground with Simon Magus. Refusing to quit the practice of magic and judicial astrology, he was excommunicated by the Christians, on which he went over to the Jewish religion, became a proselyte, and was circumcised. Being admitted into the school of Rabbi Akiba, he made such great proficiency in Jewish learning that he was deemed well qualified to make a new translation of the Hebrew Scriptures into Greek, to take the place of the Septuagint. This version he made so strictly literal that Jerome said it was a good dictionary to give the genuine meaning of the Hebrew words. He finished and published his work in the twelfth year of the reign of Adrian, A.D. 128. He afterward revised and published another edition of it. It appears from Irenaeus, 3, 24, that the Ebionites used the translation of Aquila in order to support their Judaizing tenets. The remains of this translation have been edited by Montfaucon and others in the “Hexapla” of Origen. Clarke, Succession of Sac. Lit. 1, 44; Cave, Hist. Lit. ann. 128; Smith, Dict. of Biog. s.v. SEE VERSIONS.

## Aquila (3)[[@Headword:Aquila (3)]]

             is the name of several Christian saints:

(1.) Wife of Severianus, martyr, commemorated Jan. 23.

(2.) Husband of Priscilla, July 8; July 14. (3.) Martyr in Arabia, Aug. 1.

## Aquila (or Adler), Caspar[[@Headword:Aquila (or Adler), Caspar]]

             one of the Reformers, was born at Augsburg, Aug. 7, 1488. After the ordinary training of the gymnasium of his native city, he spent his early manhood in travel and study, chiefly in Italy and Switzerland. After a brief stay as pastor in Berne, and in 1514 in Leipzic, in 1515 he became chaplain to Franz von Sickingen. In 1516 he became pastor at Jenga, near Augsburg, and soon after married, and openly professed Lutheranism. Arrested by order of the bishop of Augsburg (Stadion), he was condemned to death, but during his imprisonment (at Dillingen, 1519-20) the queen of Hungary interceded for him, and he was released, but banished. He went at once to Wittenberg, and became A.M. of the University in 1521. For two years he was tutor to Sickingen's children. In 1524 he became tutor in Hebrew at Wittenberg, and was employed by Luther to aid in the translation of the Bible. In 1527 he became pastor at Saalfeldt. In 1547 he wrote violently against the Interimn (q.v.), and a price was set upon his head by Charles V. He died Nov. 12,1560. His life was written by Avenarius, Leiensbeschreib. Aquila's (Meiningen, 1719, 8vo); Schlege, Leben Aquila's (Leipz. 1773, 4to); and by Gensler, Vita Aquilce (Jena, 1816), who enumerates twenty writings of his. — Herzog, Real- Encyclopadie, s.v.; Hoefer, Nouv. Biog. Generale, 1, 942. Aquileia, a town in Italy 15 miles northeast of Venice, formerly so important in ecclesiastical matters as to be called a second Rome.

I. The bishops of Aquileia assumed the patriarchal dignity from the 5th century, and the title was granted by Pope Honorius I simply to save the appearance of supremacy. Serenas, patriarch of Aquileia in the time of Pope Gregory II, renounced the schism; upon which that pope, while he refused to give him the title of patriarch, permitted him (A.D. 729) to act as metropolitan over the empire of the Lombards; but the patriarchs of Aquileia continued to hold that title, which was soon recognized by the court of Rome. The patriarchs of Aquileia had metropolitan authority over the states of Venice, Istria, and the neighboring provinces; and their diocese was of large extent, including besides a great part of Friuli, Carniola, Goritz, and part of Carinthia and Styria. As a great part of the diocese was in the states of Austria, the queen of Hungary claimed the right of nominating alternately with Venice; and such disputes arose from the circumstance that in 1751 the patriarchate was suppressed, and the two archbishoprics of Udine and Goritz erected in its stead. The church, which was the cathedral, is dedicated in the name of the Assumption. See De Rubeis, Monumenta Ecclesiae Aquilejensis (1740, fol.).

II. Several COUNCILS or synods were held at Aquileia: in 381, against Palladius and Secundianus, the Arian bishops (Labbe, 2:978); in 556, against the 5th (Ecumenical council; in 698, on the “Three Chapter” question (q.v.);' at the same time the schism from Rome was ended (Labbe, vi); in 791, by Paulinus the metropolitan, fourteen canons were published; in 1184, against incendiaries and sacrilegious persons (Labbe, 10); in 1409, by the antipope Gregory XII, who here excommunicated his rivals Benedict and Alexander V (Labbe, 2, 2012). — Landon, Manual of Councils; Smith, Tables of Church Hist.

## Aquila, Bernardino D[[@Headword:Aquila, Bernardino D]]

             an Italian Franciscan of Fossa (or of Aquila), was made proctor of his order at the court of Rome. He was a man of extreme piety; and Peter Rudolphus does not hesitate to state that he had the gift of miracles. He died, aged eighty-three, in 1503. He wrote, Historia Brevis de Ccnobiis et Illustribus Viris Provincice S. Bernardini: -Quodlibet Scholasticum: - Quadragesimale : -Peregrinus, on the Discourse of Jesus Christ to the Disciples on the Way to: Emmaus: — Centuria in Memor. Passionis Jesu Christi:-Vita S. Bernardini Senensis: — Vita B. Philippi Aquilani, etc.

## Aquila, Francesco Faraone[[@Headword:Aquila, Francesco Faraone]]

             an eminent Italian designer and engraver, was born at Palermo in 1676. and settled at Rome about 1700. The following are a few of his principal works: The Repose in Egypt, with. St. Joseph at Work in the background:- The Last Supper, after Albano:-The Dead Christ in the Lap of the Virgin Mary, with Mary Magdalene and St. Francis, after Caracci:-Our Saviour with a Glory, the Virgin Mary, St. Ambrose, and St. Charles Borromeo, after Carlo Maratti: - The Mark of St. Peter, after Lanfranco.

## Aquila, Pietro (2)[[@Headword:Aquila, Pietro (2)]]

             an Italian painter and engraver, the younger brother of Francesco, was born at Palermo, and settled at Rome-in 1700. While young he prepared himself for the priesthood and became a monk. His principal works are as follows: Subjects after Caracci: The Holy Family:-The Adoration of the Magi: --The Flight into Egypt:-Lions Fighting. After P. da Cortona: The Sacrifice of Polyxezna:-The Triumph of Bacchus :-The Rape of the Sabines. After Ciro Ferri: Moses and the Daughters of Jethro:-Moses Striking he Rock:--The Virgin Mary Appearing To St. Alesio. After Carlo Maratti: The Virgin Mary with Five Saints :-The Triumph of Religion After Gio. Marandi: The Death of the Virgin.

## Aquila, Pietro D (1)[[@Headword:Aquila, Pietro D (1)]]

             (surnamed Scotus Minor and Doctor Sufficiens), was a Franciscan of the province of St. Bernardino and bishop of St. Angelo. He flourished  between 1320 and 1352, and left a small but learned Commentary on the Four Books of the, Sentenges (Speyer, 1480; Venice, 1584, 4to; Panis, 158. '8vo; and Venice, 1600, 4to). See Saint-Antoine, Bibl. Univ. Francisc.

## Aquila, Pompeo Dell[[@Headword:Aquila, Pompeo Dell]]

             an Italian painter, was born at Aquila, and lived about 1570. He executed a fine painting in the Church of Santo Spirito at. Rome, representing the descent from the cross, of which there is a print by Horatius de Sanctis,: 1572.

## Aquiliciana[[@Headword:Aquiliciana]]

             (Lat. ab aqua elicienda, from bringing forth water) were heathen festivals celebrated at Rome, during a great drought, with the view of obtaining rain from the gods.

## Aquilino, Raphael[[@Headword:Aquilino, Raphael]]

             a convert from Judaism who flourished in Italy about 1571, is the author of a treatise on the "truth of the faith," entitled Trattato Pio, nel quale si contengono cinque Articoli pertinenti alia Fede Cristiana contra l'Ebraica Ostinazione, estratti delle Sacrosante Antiche Scritture (Pesaro, 1571, 1581). "According to Wolf's testimony, who gives a full description of this work, it is full of mysticism; everywhere he sought for and found Old-Test. types of the cross. He also wrote, Della Hebraica Medaglia, detta Maghen ;David et Abrahamn (ibid. 1621), ed. by A. G. Anguisciola.  See Fiirst, Bibl. Jud. i, 47; Wolf, Bibl. Hebr. iii, 992 sq.; Schudt, Jid. Merkwurdigeiten, ii, 75; Kalkar, Israel u. d. Kirche, p. 77. (B. P.)

## Aquilinus[[@Headword:Aquilinus]]

             is the name of several Christian saints, besides the one below:

(1.) Martyr in Africa, Jan. 4.

(2.) Commemorated Feb. 4.

(3.) Of Isauria, commemorated May 16.

(4.) Presbyter, May 27. (5.) .Saint, July 16; July 17.

## Aquilinus, St[[@Headword:Aquilinus, St]]

             was born at Bayeux about 620. He' served in the army under Clovis II; and, although married, observed continence with his wife. About 653 he was made bishop of Evreux; after which he entirely devoted himself to the good of his people, and lived in a cell close to his cathedral church, practicing the greatest austerities. In 688 he attended the Council of Rouen, under St. Ansbertus. Towards the close of his life he labored under loss of sight, an affliction which he is said to have demanded in prayer. He died in 695, having ruled his Church forty-two years. His festival is marked on Oct. 19 in the Roman martyrology; but the Church of Evreux commemorates him on Feb. 15. See Baillet, Oct. 19.

## Aquinas (St.), Thomas, Hymns of[[@Headword:Aquinas (St.), Thomas, Hymns of]]

             Thomas wrote not only in prose, but also in poetry,. and the produce of his muse he dedicated, above all things, to the glorification of the Virgin Mary and the eucharist. He composed a Psalterium Maria, and a poem (Omni die die Marice laude,: mea anima) known :under the title of Soliloquium S uoliloquiorum S. Thomce. When: pope Urban IV, in 1261, brought about the general observance of the Feast of Corpus Christi, Aquinas, at the instance of that pope, prepared the officiun, or order of worship, for that feast, into which the following hymns, still in use in the Romish Church, were introduced by Aquinas:

1. "Adoro te devote latens veritas;"

2. "Lauda.Sion Salvatorem;"

3. "Pauge lingua glot'iosi corporis;"

4. "'Sacris solehmniis juncta sint gaudia;" “Verbum superuntul prodiens."

These hymns are not only translated into English, but also into German. The first, by Caswall, in Hymns and Poems (Loud. 1873), p. 161, commences thus:

"O.Godhead hid, devoutly I adore thee,

Who truly art within the forms before me;

To, thee my heart I bow with bended knee,

 As failing quite in contemplating thee."

Dr. Neale, who renders the same lines thus- "Humbly I adore thee, hidden Deity, Which beneath these figures art conceal'd from me; Wholly in submission thee my spirit hails; Fir in contemplating thee it wholly fails," remarks on this hymn, "It is worthy of notice how the' Angelic Doctor, as if afraid to employ any pomp of words 'on approaching so tremendous a mystery, has used the very simplest expression throughout." No. 2 is also translated by Caswall, loc. cit.:

"Sion, lift thy voice, and sing;"

and in another rendering is found in Lyra Eucharistica, p. 125:'

"Laud, O Sion, thy Salvation;"

and a third in Hymns for Christian Worship, No. 394; .

"Sing, my tongue, the Saviour's glory."

For No. 3 SEE PANGE LINGUA; and for No. 4A the art. SEE SACRIS SOLEMNIS. No. 5 is given by Caswall, loc. cit., p. 65:

"The Word, descending from above;"

and in Hymns Ancient and Modern:

"The heavenly word proceeding forth." It is remarkable that Dr. Trench, in his Sacred Latin Poetry, does not mention any of Aquinas's hymns. (B. P.)

## Aquinas, St.Thomas[[@Headword:Aquinas, St.Thomas]]

             called the Angelical Doctor, the most conspicuous of the theological philosophers of the Middle Age, was born at Aquino, in the kingdom of Naples, in 1224 or 1226, of a noble family. (In Roman Catholic writers, and generally on the continent of Europe, his name appears as St. Thomas; but as the name Aquinas is more commonly used by English writers, we place this article under that title.) His parents sent him, when only five years old, to be educated in the monastery of Monte Cassino. In 1241 he took the habit of the Dominicans in the monastery of the order at Naples without the knowledge of his parents. “His mother, distressed by this act, set ,out in search of him, seized him on the road, and had him closely confined in the castle of Rocca-sicca. Here he entirely devoted himself to the study of Holy Scripture, and neither tears, nor entreaties, nor threats could persuade him to renounce the step he had taken. In this state of confinement he was kept for two years, when he escaped through a window and fled to Naples, and thence to Rome. In 1244 he went to Cologne, and placed himself under Albert the Great, whom he followed to Paris, and finished his studies under him. In 1248 he taught philosophy, the Holy Scriptures, and the Master of the Sentences at Cologne; in 1252 he taught at Paris, and in 1255 was made Doctor of Theology in that university, on the same day with Bonaventura.” He subsequently taught in most of the Italian universities, and at last took up his abode at Naples, where he received a pension from King Charles, and spent the remainder of his life in teaching; entirely indifferent about worldly cares and honors, he declined many ecclesiastical dignities, and, among others, the archbishopric of Naples, which was offered to him by Clement IV. “As rector of the university, during a very active life, and often travelling, he wrote in twenty years the greater part of his works, which treat of a vast variety of subjects. It is said of him that he could dictate compositions on different subjects at the same time. It characterizes his theological speculations that he read daily some edifying books, for, as he expressed it, we should take care that nothing one-sided arise in our speculations. He used to begin his lectures and writings with prayer; and when in any inquiry he could find no solution, he would fall on his knees and pray for illumination. While the originality and deep philosophy of his lectures brought a great multitude of hearers to him at Paris and Naples, his sermons were so simple that the most uneducated could understand them. King Louis IX of France used to ask his advice in affairs of state. On one occasion he invited him against his will to dinner, when he was occupied with a very difficult inquiry. During the meal he became quite abstracted, and all at once cried out, ‘Now at last I have found it!' His prior reminded him that he was seated at the king's table; but the king immediately allowed a secretary to come and write down his thoughts. Aquinas was distinguished among the schoolmen for clearness of development, and the harmony between his thoughts and their expression” (Neander, Hist. of Dogmas, 2, 543). “In the year 1274 Pope Gregory X called him to attend the Council of Lyons, in order that he might read to the assembly the book which he had composed, at the command of Pope Urban, against the claims of the Greek Church; but he was taken ill and died on the way, near Terracina, March 7, 1274. He was canonized in 1323 by John XXII, and the rank of fifth DOCTOR OF THE CHURCH was assigned to him. His writings at once assumed, and have continued to maintain, an immense authority; the popes have repeatedly declared his works to be perfect, without any error (Landon, Eccl. Dict. 1:475).

Of his theological writings, the most famous is his "Summa Theologiae" (best ed. Antwerp, 1675, 3 vols. 4to), which is still a favorite authority in the Catholic Church. The Summa Theologie is one of the grandest attempts at a complete science of theology ever planned by a human intellect; and, as such, it deserves here a brief analysis, which we give from Hardwick (Ch. Hist. of the Middle Age, 1853, 8vo). The Summa is divided into three great parts: (1) the Natural, (2) the Moral, (3) the Sacramental. In the first of these the writer ascertains the nature and the limits of theology, which he esteems a proper science, based upon a supernatural revelation, the contents of which, though far transcending all the powers of human thought, are, when communicated, subjects for devout inquiry, and admit of argumentative defense. Accordingly, the writer next discusses the existence and the attributes of God, endeavoring to elucidate the nature of his will, his providence, the ground of his predestination, and the constitution of the blessed Trinity in unity — a doctrine which, although he deems it incapable of a priori demonstration, finds an echo and a counterpart in man. Descending from the cause to the effects, he analyzes the constituent parts of the creation, angels, the material world, and men, enlarging more especially upon the functions of the human soul, its close relation to the body, and the state of both before the fall. The second part is subdivided into the Prima Secundae and the Secunda Secundve. The former carries on the general subject, viewing men'no longer from the heavenly, but the earthly side, as moral and responsible agents gifted with a vast complexity of passions, sentiments, and faculties. The way in which these powers would naturally operate, if acting by themselves, is first considered, and the author then proceeds to show how they are modified by supernatural agencies or coexistent gifts of grace. This leads him to compare the state or position of mankind in reference to the systems (or economies) in grace and nature, and, as the immediate consequence, to treat of our original righteousness, free-will, original sin, justification, and the original rules of life. In the Secunda Secundae, the several virtues are discussed in turn, as they exist under the operation of divine grace, or that of nature only. They are seven in number. Three of them are “theological,” or supernaturally infused and nourished — viz., faith, hope, and love — while the remainder are the four cardinal virtues of justice, prudence, fortitude, and temperance, and are “ethical,” or purely human. The discussion of these virtues forms an admirable work on Christian morals. The third part of the Summa is devoted to an exposition of the mysteries of the Incarnation, and the efficacy of the sacraments — a class of topics which, according to the principles of all the mediaeval writers, are essentially akin. Aquinas traces every supernatural influence to the Person of the Word made flesh, who, by the union of our nature with the Godhead, has become the Reconstructor of humanity and the Dispenser of new life. This life, together with the aliment by which it is sustained, descends to man through certain outward media, or the sacramental ordinances of the church; their number being seven, viz., Baptism, Confirmation, the Eucharist, Penitence, Orders, Matrimony, and Extreme Unction. In the last division of the work, which develops “the complex philosophy of expiation, under the representations of it contained in the doctrines and ritual of the Church of Rome,” and in which the Aristotelian philosophy is made to justify all the traditional teachings of that church, we find the grounds of the mighty influence of Aquinas in determining the scientific form of certain doctrines which afterward threatened to obtain complete ascendency in all the Western churches. But with all the learning, the piety, and the dialectic skill of Aquinas, he did not avoid the puerilities of the so-called scholastic spirit. Some of the questions treated in the Summa are trifling, others scandalous; e.g. Quare Christus non assumpsit fmineum sexum, and others even worse.

The following summary of the doctrines of Aquinas is chiefly condensed from Neander, History of Dogmas, vol. 2.

1 As to the necessity of revelation, Aquinas inferred it from the super- terrestrial destiny of man, which goes beyond the limits of human reason. He denied any contradiction between philosophical and theological truth; the truths of natural reason cannot be at variance with those given by revelation, since God is also the author of reason. What opposes reason cannot proceed from God. If we admit such a contradiction, it would follow that something false might be the object of faith, which would be an absurdity. In his inquiries respecting the relation of faith to knowledge, he says: A faith of authority resting on human opinion is the weakest of all things; but it is otherwise with divine revelation. Yet theology makes use of human reason, not, indeed, to prove the truths of revelation, but to deduce other truths from it. As other sciences obtain their principles from other sources, and then draw inferences from them, so theology proceeds from those which are made known by a higher light. But since grace does not nullify nature, but perfects it, and as the natural inclinations of the will serve the divine principle of the Christian life, so also will reason serve the truths of faith.

2 As to the knowledge of God, he asserts that it is, in a certain confused manner, implanted in all men (sub quadam confusione est nobis naturaliter insertum). Since man is so created that he finds in God his highest good, so, in striving after happiness, striving after God is at the foundation; but all men do not attain to this consciousness. The fool can say in his heart that there is no God.

3 In anthropology, Aquinas held that man was created with pure natural powers, which, from their very destiny, turned toward God, and thus man acquired the grace of justitia originalis. This is the Romish doctrine of superadded grace, as necessary to the original perfection of human nature. As to original sin, he combated the view of the Traducians, according to which sin was transferred by propagation, for this would not explain the participation in guilt. Mankind must be regarded as an ethical person, and so far Adam's sin was the sin of all men. In original sin Aquinas recognized two elements, one privative, the other positive. The first was the loss of the harmony of original righteousness; the second consisted in an inordinata dispositio, a discordance which took place between reason and sensuousness, and in a languor naturae. He maintained, in opposition to the doctrine of the Immaculate Conception, that the Virgin Mary was not without original sin, inasmuch as she, as well as other mortals, needed redemption and salvation through Christ (Summa, p. 111, q. 27, art. 1).

4 As to redemption, he could see proof of its relative, but not of its absolute necessity. Since redemption proceeded from the free will of God, it suffices to prove that this method was not impossible, and that it was suitable. Supposing that man had been redeemed by an angel, his perfect restoration could not have been effected, for man would have remained dependent on a creature. The visible appearance of God was necessary, in order that man might be led from the visible to the knowledge and love of the invisible. Setting out from the contemplation of the divine Omnipotence, other possible modes of redemption might be imagined, but this method must have ever been the most suitable. On the other hand, it regard be had to man's stand-point, no other method was possible than that which was chosen by God, since man by himself alone could render no satisfaction. If the relations to God and man are combined, it must be allowed that another method of redemption was possible, but none so suitable as this. The union of God with man must give man the strongest assurance of attaining the highest happiness, which consists in immediate union with God. But, since redemption has been effected, men have acquired a new consciousness of the dignity of their nature. — In these ends Aquinas found the importance of the work of redemption. As he here joins his own ideas with those of Anselm, he agrees also with him in the opinion that the satisfaction rendered by Christ furnished what was .requisite from its intrinsic worth. Like Anselm, he proceeds on the principle that for an injury something must be given which the injured party would value as high as, or higher than what had been lost by the injury. Christ's satisfaction is not only sufficiens, but superabundans. Aquinas was perhaps the first to raise the question “afterward so earnestly discussed in the Calvinistic and Arminian controversies of the 17th century — the question, namely, whether Christ did not earn for the believer a title to eternal life, as of freedom from condemnation to eternal death. Aquinas answers this question in the affirmative, and makes the technical distinction between the satisfaction which Christ made by his sufferings to justice, and the merit of his obedience to the law, by virtue of which the redeemed are entitled to the rewards of eternity. In other words, we find in the theory of Aquinas an anticipation of the later distinction between the ‘active' and ‘passive' righteousness of Christ” (Shedd, History of Doctrines, 2, 310). If we find elsewhere the various instrumentalities of grace scattered, such as the offices of Lawgiver, Priest, and King, all these are united in Christ, the fountain of all grace. He is the Mediator between God and men, as far as he communicates what is divine to them, intercedes for them, and makes satisfaction for their sins. Christ is the mystical head of the members which belong to him, inasmuch as what he has done is for their benefit (unio mystica).

5 As to justification, the Schoolmen, after Augustin, conceived of it not as objective, but a subjective sanctification, of which faith is the instrument, and which is realized in love. Aquinas thought the infusio gratiae justificantis (infusion of justifying grace) necessary for the forgiveness of sins on the part of God, and allowed successive steps in justification: first of all the communication of grace, then the tendency of the free will to God then that by which it departs from sin, and upon this the forgiveness of sins. He thus confounds, to a certain extent, justification with sanctification, as all the later Romanists do. In the act of faith is contained the admission that man is made righteous by the redemption of Christ. As to the relation of faith to justification, he admitted it, but vitiated it by adopting the scholastic distinction between condgnum and congruum, or merit from desert and merit from fitness. This distinction is thus defined by Aquinas, with his usual .acuteness and clearness: “A meritorious work of man may be considered in two aspects; first, as proceeding from the free will of man, and, secondly, as proceeding from the grace of the Holy Spirit. If it be considered from the first point of view, there can be in it no merit of condignity or absolute desert, because of the inequality between man and God, whereby it is impossible for the creature to bring the Creator under absolute obligation. But if it be considered from the second point of view as proceeding from the influence of the Holy Spirit, the work of man may have the merit of congruity or fitness, because it is fitting that God should reward his own grace as a thing excellent in itself” (Shedd, History of Doctrines, 2, 330).

6 As to the sacraments, he taught that they are the necessary media of the application of Christ's merits to men. He endeavors to prove the necessity of the seven sacraments on the principle that the whole life should be consecrated to God's grace; its gradual development from birth to death was surrounded by the sacraments.

i The birth of the spiritual life takes place in baptism;

ii the growth to maturity is through confirmation;

iii the nourishment of the spiritual life is through the Lord's Supper. If man were bodily and spiritually sound throughout, he needs nothing more; but for the healing of his sickly state he requires

iv penance;

v the promotion of his recovery by certain means is signified by extreme unction.

7 As to the future state of man, he goes into details on the resurrection body. According to quest. 81 (Summa, pt. 3), those who are raised from the dead will be in the cetas juvenilis, quae inter decrementum et incrementurm instituitur. The difference of sexes will continue to exist, but without sensual appetites. All the organs of sense will still be active, with the exception of the sense of taste. It is however possible that even the latter may be rendered more perfect, and fitted for adequate functions and enjoyments. Hair and nails are one of the ornaments of man, and are therefore quite as necessary as blood and other fluids. The resurrection bodies will be exceedingly fine, and be delivered from the heavy weight which is now so burdensome to them; nevertheless they will be tangible, as the body of Christ could be touched after his resurrection. But this is true only in reference to the bodies of the blessed. The bodies of the damned are ugly and deformed; they are incorruptible, but capable of suffering, which is not the case with the bodies of the saints” (Hagenbach, History, of Doctrines, § 204).

The scholastic philosophy reached its culmination in Aquinas. He rendered real service to the Aristotelian philosophy by the pains he took to effect a translation of the works in which it was contained, and by his commentaries on them. He was a Realist, inasmuch as he maintained that the ideas of things after the pattern of which the world was made pre- existed eternally in the Divine mind (although not independent of God), and regarded them as the proper objects of knowledge, and as the forms which determine the nature and properties of all things. This system he endeavored to place on a firmer basis by extending the theory of thought propounded by Aristotle, to which he superadded some ideas of the system of Plato and of the Alexandrians. With this is connected his explanation of the conceptions of matter and form, as elements of compound substances, as also his explanation of the principle of individuation. The rational soul, the nature of which he discusses after Aristotle's system, is the substantial form of man, immaterial and indestructible. The aim of Aquinas, as a Christian philosopher, was to prove the reasonableness of Christianity, which he attempted to accomplish by showing, 1st, that it contains a portion of truth; 2d, that it falls under the cognizance of reason; and, 3d, that it contains nothing contradictory to reason. In connection with the latter argument he starts from the assumption that the truths of reason are essentially one with Divine truth, because reason is derived from God. Philosophy consists, according to him, in science searching for truth with the instrument of human reason; but he maintains that it was necessary for the salvation of man that Divine revelation should disclose to him certain things transcending the grasp of human reason. He regarded theology, therefore, as the offspring of the union of philosophy and religion (Tennemann, Hist. of Philosophy).

The Dominican monks, especially, naturally proud of their greatest doctor, have always maintained Thomism, as the doctrines of Aquinas have been named. The Franciscans, on the other hand, have always opposed Thomism; one of their greatest doctors, Bonaventura (q.v., doctor seraphicus, † 1274), opposed Aquinas on mystical grounds, and Duns Scotus (q.v., doctor subtills, † 1308) on dialectical grounds: they were enrolled in solid body against it. The Thomists were Aristotelians, generally Realists; followed Augustine as to sin, grace, etc.; opposed the immaculate conception, and held that the sacraments convey grace physically. The Scotists were Nominalists, were opposed to Augustine's doctrines of grace and predestination, maintained the immaculate conception, and held that the sacraments produce grace as moral causes, not as physical. The Roman see naturally inclined to favor the doctrines of the Scotists, but the prestige of Aquinas was so great that the Thomists, to a great extent, ruled the theology of the church up to the time of the controversy between the Molinists (q.v.) and the Jansenists, when the views of the Scotists substantially prevailed.

The collected writings of St. Thomas fill twenty-three folio volumes. The following is the list of them, as given by Cave:

1. Expositio in Aristotelis libros, etc. (Venice, 1496): —

2. Comment. in 4 lib. Sent. P. Lombardi (Basle, 1492; and often): —

3. Quaestiones disputatx. 10, de Potentia Dei; 16, De Malo, etc.; 29, De Veritate: —

4. Quaestiones Quodlibeticae:12 (Cologne, 1471, 1491, etc.): —

5. Summa Catholicae fidei contra Gentiles (Rome, 1476; Venice, 1480, fol., with notes by Fran. de Sylvestris; Lyons, 1566, fol., with comm. by Franciscus Ferrariensis, Paris, 1642, 2 vols. fol.): —

6. Expositio in lib. B. D 'onysii de divinis Nominibus: —

7. Summa Theologiae (Cologne, 1604; Douai. 1614; Antwerp, 1624; Paris, 1638; Bologna, with comm. of Cajetan, 1514; with that of Caponus, Cajetan, and Javellus, Venice, 1596, 5 vols. fol.): —

8. Expasitio in Lib. B. Jobi: —

9. -Epositao in Imam Psalmrum Davidis (Lyons, 1520, 8vo): —

10. Expositio in Canticum Canticorum (1545, 8vo; Paris, 1634, 4to):—

11. Expositio in Esaiam Proph.: -

12. Erposito in Jeremina Proph. (Lyons, 1531, 8vo): -

13. Expositio in Threnos Jeremice (attributed by some to Thomas, an Englishman). The last three published together in fol. at Venice in 1527: —

14. Expositio in Evang. S. Johannis: —

15. Catena Aureae in 4 Evanqg. (Lyons, 1530, 8vo; Antwerp, 1578):—

16. Expositio in Pauli Epistolas (Basle, 1475; with comm. of Cajetan, Bologna, 1481, fol.): —

17. Sermones (Rome, 1571, 8vo):

18. Opuscula 73. Of these, many are doubtful. All the above were collected and published at Rome, 1568 and 1570, in 17 vols.; Venice, 1587 and 1594; Douai, 1608; Antwerp, 1612; Paris, 1634, 1655, 1660, in 23 vols. In some of the later of these editions another vol. was added, containing,

19. Comment. in Genesim ' —

20. Comment. in Lib. Maccab.: —

21. Comment. in omnes Epistolas Canonicas: —

22. Comment. in Apocalypsen: —

23. Comment. in Dinielem Proph.: —

24. Comment. in Bothii libros de Consolatione Philosophic.

The chief part of the six works last mentioned are, according to Cave, to be attributed to Thomas Anglus (Cave, Hist. Lit. 2, 308, cited by Landon, 2, 477). The best edition of the works of Aquinas is the editio Veneti altera, containing his life by Echard, and commentaries by Rubeis (28 vols. 4to, Venet. 1775). Of his most important work, the Summa Theologie, many editions have been printed. His Catena Aurea, translated into English, was published at Oxford, 1845 (7 parts 8vo). The best recent books on Aquinas are Werner, Thomas von Aquino (Ratisbon, 1858-60, 3 vols.); Kling, Descriptio Summae T. Aquinatis (Bonn, 1846); Rietter, Moral d. heiligen Thomas (Munich, 1858, 2 vols.); Goudin, Philos. juxta Thomce dogmata (Par. 1861); Jourdain, La Philos. de St. Thomas d'Aquin (Par. 1858, 2 vols.); Hampden, Life of Thomas Aquinas (Lond. 1848). See also Haureau, Phlos. Scolast. vol. 2, cap. 20; Neander, Ch. Hist. 4, 421; Mozley, On Predestination, p. 260 sq.; Tennemann, Manual Hist. Philippians § 266; Cave, Hist. Lit. anno 1255; Neander, Hist. of Dogmas, 2, 542 et al.; Hagenbach, Hist. of Doctr.; Shedd, Hist. of Doctr.; Herzog, Real-Encykl. 16, 60; Dupin, Eccl. Writers, cent. 13.

## Aquino, Louis Henri D[[@Headword:Aquino, Louis Henri D]]

             of Paris, son. of Philip, was professor of Hebrew at Paris, where he published, פֵרוּשׁ רש י עִל אֶסְתֵּר, or Rashii Scholia in Librum Esther in Versione Latina, etc. (Paris, 1622):-- פֵרוּשׁ רלב ג עִל אַיּוֹב קָצָת,  or Levi Gersonidce Comm. ini Quinque Priora Capita Libri Jobi (ibid. 1622), in Latin. See Furst, Bibl. Jud. i, 47; Wolfn Bibl. Hebr. i, 723; Bayle, Dict. i, 297; Imbonatus, Biblioth. Lat. Hebr; p. 154; Kalkar, Israel u. d. Kirche, p. 52. (B. P.)

## Aquino, Philip Of[[@Headword:Aquino, Philip Of]]

             a learned rabbin, whose real name was Mardochai. He was born at Carpentras; but, on his expressing a desire to embrace Christianity, he found it necessary to leave France, and went to Naples, and was baptized at Aquino, whence his name. He died at Paris in 1650, where he had been made royal professor of Hebrew at the College de France. He assisted Le Jay in his Polyglot, and published Dictionarium Heb. Chald. Talm. Rabbinicum (Paris, 1629, fol.); Radices Lingua, Sanctae (Paris, 1620, 16mo); Rabbinical Comm. on the Pentateuch and Psalms (Latin; Paris, 1620, 4to); with other works of less importance, and several still in MS., among them a version of the N.T. in Hebrew, with notes. His son Louis translated into Latin the Comm. of Levi Ben Gerson on Job and Esther (Par. 1622, 4to). — Hoefer, Nouv. Biog. Generale, 2, 946.

## Aquisgranense Concilium[[@Headword:Aquisgranense Concilium]]

             SEE AIX-LA-CHAPELLE.

## Ar[[@Headword:Ar]]

             (Heb. id. עָרi.q. עַיר, a city; Sept. ῎Αρ [v. 1:῎Ηρ in Num 21:15], Deu 2:29; fully Ar-Moab, Num 21:28; Isa 15:1; also city of Moab, Num 22:36; prob. also for Mooabitis or the whole country, Deu 2:9; Deu 2:18), the capital city of the Moabites (Num 21:28; Deu 2:9; Deu 2:18; Deu 2:29), near (south of) the river Arnon (Deu 2:18; Deu 2:24; Num 21:13-15). It appears to have been burnt by King Sihon (Num 21:28), and Isaiah, in describing the future calamities of the Moabites, says, “In the night Ar of Moab is laid waste and brought to silence” (Isa 15:1). In his comment on this passage, Jerome states that in his youth there was a great earthquake, by which Ar was destroyed in the night-time. This he evidently regards as a fulfillment of the prediction, which, however, had probably some less remote reference. Latterly the name of the city was Graecized Areopolis (Α᾿πεόπολις, q. d. “city of Mars”). It was an episcopal city of the Third Palestine (Reland, Palaest. p. 577 sq.). According to Theodoret

(Comment. in Isaiah 15, 29), it was sometimes called Ariel. This city was also called Rabbah or Rabbath, and, to distinguish it from Rabbath of Ammon, Rabbath-Moab. Ptolemy calls it Rabmathon; Steph. Byzantinus, Rabathmoma; and Abulfeda, (Tab. Syr. p. 90), Rabbath, and also Mab. Hengstenberg (Bileam, p. 236) thinks it is the modern Mehalet el-Haj, near the Arnon (Burckhardt, 3, 636); but it is usually identified with the site that still bears the name of Rabba, visited and described by Seetzen, Burckhardt, Legh, Macmichael, and Irby and Mangles. It is about 17 miles east of the Dead Sea, 10 miles south of the Arnon (Mojeb), and about the same distance north of Kerak (Robinson, Researches, 2:569). The ruins of Rabbah are situated on a low hill, which commands the whole plain. They present nothing of interest except two old Roman temples and some tanks. Irby and Mangles (Letters, p. 457) remark, with surprise, that the whole circuit of the town does not seem to have exceeded a mile. Burckhardt says, “half an hour in circuit,” and that no trace of walls could Le found; but it is obvious from the descriptions that the city whose ruins they saw was a comparatively modern town, less important and extensive than the ancient metropolis of Moab (Syria, p. 374, 377). SEE MOAB.

## Ara[[@Headword:Ara]]

             (Heb. Ara', םאֲרָאperhaps lion; Sept. Α᾿ρά), the last named of the three sons of Jether of the tribe of Asher (1Ch 7:38); apparently the same with the ULLA SEE ULLA whose three sons are named in the ensuing verse. B.C. ante 1017.

## Ara Maxima[[@Headword:Ara Maxima]]

             (greatest altar), an altar which stood in front of a statue in the Temple of Hercules Victor in Rome, on which, when the Romans had obtained a victory, they were accustomed to place the tenth of the spoils for distribution among the citizens. The Romans used to repair to the Ara Maxima in order to confirm by a solemn oath their promises and contracts.

## Arab[[@Headword:Arab]]

             (Heb. Arab', אֲרָב, ambush; Sept. Ε᾿ρέβ v. r. Αἰρέμ), a city in the mountains of Judah, mentioned in connection with Golon and Dumah (Jos 15:52), whence probably the Gentile ARBITE (2Sa 23:35). According to Jerome (Onomast. s.v. Ereb) it lay south of Daroma, and was then called Eremittytha (Euseb. Ε᾿ρέμινθα). Schwarz (Palest. p. 105) says it is the village al-Arab, situated on a mountain four English miles south-east of Hebron; but other authorities make no mention of such a place, and the associated names require a locality rather to the west of Hebron (Keil, Comment. on Joshua in loc.), possibly the ruined site el- Hadb at the foot of a hill south-west of Dura (Robinson, Researches, 3, 5). SEE JUDAH

Arab

SEE RAVEN.

Arab

The English engineers found a very ancient site, called Kirbet el- Arabiyeh, east of Hebron (three and a quarter miles on the Ordnance Map), marked by wells and cisterns, which Lieut. Conder is disposed to regard as identical with that of Arab, notwithstanding the substitution of ע for א in the name (Quar. Report of the "Pal. Explor. Fund," Jan. 1875, p. 14; in his Tent Work, ii, 334, he spells it Er-Rabiyeh); and Dr. Tristram adopts the location (Bible Places, p. 63). The place is probably the one indicated by Schwarz (Palest. p. 105). But the situation is rather too far east for the associated names of the group (Jos 15:52-54).

## Araba[[@Headword:Araba]]

             (Α᾿ραυά, prob. for Arabah), a city mentioned by Eusebius and Jerome (Onomast. s.v.) as lying near Diocaesarea (now Sefurieh), apparently the same mentioned by Josephus (Life, 51, where the text now has Γάβαρα instead of ῎Αραβα, by a conjecture of Reland, Palaest. p. 1021; see Robinson, new ed. of Researches, 3, 83) as lying 20 stadia from Sogane; now the village Arrabeh, about four hours north of Nazareth (Schultz, in Ritter, Erdk. 16, 768), containing Jewish graves, with other remains of antiquity (Van de Velde, Memoir, p. 287).

## Arabah[[@Headword:Arabah]]

             (Heb. Arabah', עֲרָבָה, desert; Sept. ἔρεμος, also ἄβατος, ἄπειρος, and γῆ διψῶσα, but in Jos 18:18, Βαιθάραβα; Auth. Vers. elsewhere “plain”), the name of a region or tract and of a town.

1. This word, with the article (הָעֲרָבָה, the Arabah), is applied directly (Deu 1:1; Deu 2:8; Deu 3:17; Deu 4:49; Jos 3:16; Jos 12:1; Jos 12:3; 2Ki 14:25; Amo 6:14) as the proper name of the great valley in its whole extent lying between the Dead Sea and the gulf of Akabah. Indeed it may be said to reach, with a partial interruption, or rather contraction, from Banias, at the foot of Mount Hermon, to the Red Sea. It thus includes toward the north the lake of Tiberias; and the Arboth (plains) of Jericho and Moab form parts of it. The surface of the Arabah proper is said to be almost uninterruptedly a frightful desert. The northern continuation is watered by the Jordan, which, during its course, expands into the lakes el-Huleh and Tiberias, and is at length lost in the bitter waters of the Dead Sea; this latter occupying the middle point of the great valley nearly equidistant from its two extremities. The Scriptures distinctly connect the Arabah with the Red Sea and Elath; the Dead Sea itself is called the sea of the Arabah. In the Auth. Vers. it is rendered “plain.” The Greek name of this tract was Αὐλών, Aulon, described by Eusebius (Onomast. s.v.) as extending from Lebanon to the desert of Paran. Abulfeda speaks of it under the name el- Ghor, and says correctly that it stretches between the lake of Tiberias and Ailah or Akabah (Tab. Sqyr. p. 8, 9). At the present day the name el-Ghor is applied to the northern part from the lake of Tiberias to an offset or line of cliffs just south of the Dead Sea; while the southern part, quite to the Red Sea, is called Wady el-Arabah, the ancient Hebrew name. The extension of this valley to the Dead Sea appears to have been unknown to ancient geographers, and in modern times was first discovered by Burckhardt (Travels in Syria, p. 441; Robinson's Palest. 2, 594-600). The importance of this great medial valley to the topography and natural features of Palestine (q.v.), as well as in the history of the Exode (q.v.), requires a full discussion of its peculiar designation and characteristics. SEE TOPOGRAPHICAL TERMS.

I. Name. —

1. If the derivation of Gesenius (Thes. p. 1066) is to be accepted, the fundamental meaning of the term is “and” or “waste,” and thence “sterile,” and in accordance with this idea it is employed in various poetical parts of Scripture to designate generally a barren, uninhabitable district, “a desolation, a dry land, and a desert, a land wherein no man dwelleth, neither doth any son of man pass thereby” (Jer 51:43; see a striking remark in Martineau, p. 395; and, among other passages, Job 24:5; Job 39:6; Isa 33:9; Isa 35:1). SEE DESERT.

2. But within this general signification it is plain, from even a casual examination of the topographical records in the earlier books of the Bible, that the word has also a more special and local force. In these cases it is found with the definite article (הָעֲרָבָה, ha-Arabah), “the Arabah,” and is also so mentioned as clearly to refer to some spot or district familiar to the then inhabitants of Palestine. This district, although nowhere expressly so defined in the Bible, and although the peculiar force of the word “Arabah” appears to have been disregarded by even the earliest commentators and interpreters of the Sacred Books, has within our own times been identified with the deep-sunken valley or trench which forms the most striking among the many striking natural features of Palestine, and which extends with great uniformity of formation from the slopes of Hermon to the Elanitic Gulf of the Red Sea; the most remarkable depression known to exist on the surface of the globe (Humboldt, Cosmos, 1:150, ed. Bohn; also p. 301). — Through the northern portion of this extraordinary fissure the Jordan rushes through the lakes of Huleh and Gennesareth down its tortuous course to the deep chasm of the Dead Sea. This portion, about 150 miles in length, is known among the Arabs by the name of el-Ghor (the depression), an appellation which it has borne certainly since the days of Abulfeda. The southern boundary of the Ghor has been fixed by Robinson to be the wall of cliffs which crosses the valley about 10 miles south of the Dead Sea. Down to the foot of these cliffs the Ghor extends; from their summits, southward to the gulf of Akabah, the valley changes its name, or, it would be more accurate to say, retains its old name of Wady el-Arabah.

Looking to the indications of the Sacred Text, there can be no doubt that in the times of the conquest and the monarchy the name “Arabah” was applied to the valley in the entire length of both its southern and northern portions. Thus in Deu 1:1, probably, and in Deu 2:8, certainly (Auth. Vers. “plain” in both cases), the allusion is to the southern portion, while the other passages in which the name occurs point with certainty — now that the identification has been suggested — to the northern portion. In Deu 3:17; Deu 4:49; Jos 3:16; Jos 11:2; Jos 12:3; and 2Ki 14:25, both the Dead Sea and the sea of Cinneroth (Gennesareth) are named in close connection with the Arabah. The allusions in Deu 11:30; Jos 8:14; Jos 12:1; Jos 18:18; 2Sa 2:29; 2Sa 4:7; 2Ki 25:4; Jer 39:4; Jer 52:7, become at once intelligible when the meaning of the Arabah is known, however puzzling they may have been to former commentators. In Jos 11:16; Jos 12:8, the Arabah takes its place with “the mountain,” “the lowland” plains of Philistia and Esdraelon, “the south” and “the valley” of Coele- Syria, as one of the great natural divisions of the conquered country. SEE PLAIN.

3. But farther, the word is found in the plural and without the article (עֲרְבּוֹת, Arboth), always in connection with either Jericho or Moab, and therefore doubtless denoting the portion of the Arabah near Jericho; in the former case on the west, and in the latter on the east side of the Jordan; the ArbothMoab being always distinguished from the Sedeh-Moab — the bare and burnt-up soil of the sunken valley from the cultivated pasture or corn- fields of the clowns on the upper level — with all the precision which would naturally follow from the essential difference of the two spots. (See Num 22:1; Num 26:3; Num 26:63; Num 31:12; Num 33:48-50; Num 35:1; Num 36:13; Deu 34:1; Deu 34:8; Jos 4:13; Jos 5:10; Jos 13:32; 2Sa 15:28; 2Sa 17:16; 2Ki 25:5; Jer 39:5; Jer 52:8.) SEE JERICHO.

4. The word Arabah does not appear in the Bible until the book of Numbers. In the allusions to the valley of the Jordan in Gen 13:10, etc., the curious term Ciccar is employed. This word and the other words used in reference to the Jordan valley, as well as the peculiarities; and topography of that region — in fact, of the whole of the Ghor — will be more appropriately considered under the word JORDAN SEE JORDAN . At present our attention may be confined to the southern division, to that portion of this singular valley which has from the most remote date borne, as it still continues to bear, the name of “Arabah.” SEE CHAMPAIGN. For a map of the region, SEE EXODE.

II. Description. — The direction of the Ghor is nearly due north and south. The Arabah, however, slightly changes its direction to about N.N.E. and SS.W. (Robinson, 1:240). But it preserves the straightness of its course, and the general character of the region is not dissimilar to that of the Ghor (Irby, p. 134) except that the soil is more sandy, and that, from the absence of the central river and the absolutely desert character of the highland on its western side (owing to which the wadys bring down no fertilizing streams in summer, and nothing but raging torrents in winter), there are very few of those lines and “circles” of verdure which form so great a relief to the torrid climate of the Ghor. The whole length of the Arabah proper, from the cliffs south of the Dead Sea to the head of the gulf of Akabah, appears to be rather more than 100 miles (Kiepert's Map). In breadth it varies. North of Petra — that is, about 60 miles from the gulf of Akabah — it is at its widest, being perhaps from 10 to 12 miles across; but it contracts gradually to the south till at the gulf the opening to the sea is but 4, or, according to some travelers, 2 miles wide (Robinson, 1:240; Martineau, p. 392).

The mountains which form the walls of this vast valley or trench are the legitimate successors of those which shut in the Ghor, only in every way grander and more desert-like. On the west are the long horizontal lines of the limestone ranges of the Tih, “always faithful to their tabular outline and blanched desolation” (Stanley, p. 7; and see Laborde, p. 262), mounting up from the valley by huge steps with level barren tracts on the top of each (Robinson, 2:508), and crowned by the vast plateau of the “Wilderness of the Wanderings.” This western wall ranges in height from 1500 to 1800 feet above the floor of the Arabah (Robinson, 1:240), and through it break in the wadys and passes from the desert above — unimportant toward the south, but farther north larger and of a more permanent character. The chief of these wadys is the W. el-Jerafeh, which emerges about sixty miles from Akabah, and leads its waters, when any are flowing, into the W. el-

Jeib (Robinson, 2:500, 508), and through it to the marshy ground under the cliffs south of the Dead Sea. Two principal passes occur in this range. First, the very steep and difficult ascent close to the Akabah, by which the road of the Mecca pilgrims between the Akabah and Suez mounts from the valley to the level of the plateau of the Tih. It bears apparently no other name than en-Nukb, “the Pass” (Robinson, 1:257). The second — es-Sufah — has a more direct connection with the Bible history, being probably that at which the Israelites were repulsed by the Canaanites (Deu 1:44; Num 14:43-45). It is on the road from Petra to Hebron, above Ain el-Weibeh, and is not, like the former, from the Arabah to the plateau, but from the plateau itself to a higher level 1000 feet above it. See the descriptions of Robinson (ii. 587), Lindsay (ii. 46), Stanley (p. 113). The eastern wall is formed by the granite and basaltic (Schubert, in Ritter, Erdk. 14, 1013) mountains of Edom, which are in every respect a contrast to the range opposite to them. At the base are low hills of limestone and argillaceous rock like promontories jutting into the sea, in some places thickly strewed with blocks of porphyry; then the lofty masses of dark porphyry constituting the body of the mountain; above these sandstone broken into irregular ridges and grotesque groups or cliffs, and farther back and higher than all long elevated ridges of limestone without precipices (Robinson, 2:505, 551; Laborde, p. 209, 210, 262; Lindsay, 2:43), rising to a height of 2000 to 2300 feet, and in Mount Hor reaching an elevation of not less than 5000 feet (Ritter, Erdk. 14, 1139,1140). Unlike the sterile and desolate ranges of the Tih, these mountains are covered with vegetation, in many parts extensively cultivated and yielding good crops; abounding in “the fatness of the earth” and the “plenty of corn and wine” which were promised to the forefather of the Edomites as a compensation for the loss of his birthright (Robinson, 2:552; Laborde, p. 203, 263). In these mountains there is a plateau of great elevation, from which again rise the mountains — or rather the downs (Stanley, p. 87) — of es-Sherah.

Though this district is now deserted, yet the ruins of towns and villages with which it abounds show that at one time it must have been densely inhabited (Burckhardt, p. 435, 436). The numerous wadys which at once drain and give access to the interior of these mountains are in strong contrast with those on the west, partaking of the fertile character of the mountains from which they descend. In almost all cases they contain streams which, although in the heat of summer small, and losing themselves in their own beds or in the sand of the Arabah “in a few paces” after they forsake the shadow of their native ravines (Laborde, p. 141), are yet sufficient to keep alive a certain amount of vegetation, rushes, tamarisks, palms, and even oleanders, lilies, and anemones, while they form the resort of the numerous tribes of the children of Esail, who still “dwell (Stanley, p. 87; Laborde, p. 141; Martineau, p. 396) in Mount Seir, which is Edom” (Gen 36:8). The most important of these wadys are the W. Ithm and the W. Abui Kusheibeh. The former enters the mountains close above Akabah, and leads by the back of the range to Petra, and thence by Shobek and Tufileh to the country east of the Dead Sea. Traces of a Roman road exist along this route (Laborde, p. 203; Robinson, 2:161); by it Laborde returned from Petra, and there can be little doubt that it was the route by which the Israelites took their leave of the Arabah when they went to “compass the land of Edom” (Num 21:4). The second, the W. Abu Kusheibeh, is the most direct access from the Arabah to Petra, and is that up which Laborde and Stanley appear to have gone to the city. Besides these are Wady Tubal, in which the traveler from the south gains his first glimpse of the red sandstone of Edom, and W. Ghurundel, not to be confounded with those of the same name north of Petra and west of Sinai.

To Dr. Robinson is due the credit of having first ascertained the spot which forms at once the southern limit of the Ghor and the northern limit of the Arabah. This boundary is the line of chalk cliffs which sweep across the valley at about six miles below the south-west corner of the Dead Sea. They are from 50 to 150 feet in height; the Ghor ends with the marshy ground at their feet, and level with their tops the Arabah begins (Robinson, 2:494, 498, 501). Thus the cliffs act as a retaining wall or buttress supporting the higher level of the Arabah, and the whole forms what in geological language might be called a “fault” — in the floor of the great valley. Through this wall breaks in the embouchure of the great main drain of the Arabah — the Wady el-Jeib — in itself a very large and deep water- course, which collects and transmits to their outlet at this point the torrents which the numerous wadys from both sides of the Arabab pour along it in the winter season (Robinson, 2:497, 500, 507). The farthest point south to which this drainage is known to reach is the southern Wady Ghurundel (Robinson, 2:508), which debouches from the eastern mountains about 40 miles from Akabah and 60 from the cliffs just spoken of. The Wady el-Jeib also forms the most direct road for penetrating into the valley from the north. On its west bank, and crossed by the road from Wady Musa (Petra) to Hebron, are the springs of Ain el-Weibeh, maintained by Robinson to be Kadesh (Res. 2, 582; but see Stanley, p. 94). Of the substructure of the floor of the Arabah very little is known. In his progress southward along the Wady el-Jeib, which is, during part of its course, over 100 feet in depth, Dr. Robinson (ii. 498) notes that the sides are “of chalky earth or marl,” but beyond this there is no information. The surface is dreary and desolate in the extreme. According to Dr. Robinson (2, 502), “A lone shrub of the ghudah is almost the only trace of vegetation.” This was at the ascent from the Wady el-Jeio to the floor of the great valley itself. Farther south, near Ain el-Weibeh, it is a rolling gravelly desert, with round naked hills of considerable elevation (ii. 580). At Wady Ghurundel it is “an expanse of shifting sands, broken by innumerable undulations and low hills” (Burckhardt, p. 442), and “countersected by a hundred water- courses” (Stanley, p. 87). The southern portion has a considerable general slope from east to west quite apart from the undulations of the surface (Stanley, p. 85), a slope which extends as far north as Petra (Ritter, 14:1097). Nor is the heat less terrible than the desolation, and travelers, almost without exception, bear testimony to the difficulties of journeying in a region where the sirocco appears to blow almost without intermission (Ritter, 14:1016; Burckh. p. 444; Martineau, p. 394; Robinson, 2:505). However, in spite of this heat and desolation, there is a certain amount of vegetation, even in the open Arabah, in the dryest parts of the year. Schubert in March found the Arta (Calligonum com.), the Anthia variegata, and the Coloquinta (Ritter, 14:1014), also tamarisk-bushes (tarfa) lying thick in a torrent bed (p. 1016); and on Stanley's road “the shrubs at times had almost the appearance of a jungle,” though it is true that they were so thin as to disappear when the “waste of sand” was overlooked from an elevation (p. 85; and see Robinson, 1:240, 258). SEE ARABIA.

It is not surprising that after the discovery by Burckhardt in 1812 of the prolongation of the Jordan valley in the Arabah, it should have been assumed that this had in former times formed the outlet for the Jordan to the Red Sea. Lately, however, the levels of the Jordan and the Dead Sea have been taken, imperfectly, but still with sufficient accuracy to disprove the possibility of such a theory; and in addition there is the universal testimony of the Arabs that at least half of the district drains northward to the Dead Sea — a testimony fully confirmed by all the recorded observations of the conformation of the ground. A series of accurate levels from the Akabah to the Dead Sea, up the Arabah, are necessary before the question can be set at rest, but in the mean time the following may be taken as an approximation to the real state of the case. (See the profiles on Petermann's Map.)

1. The waters of the Red Sea and of the Mediterranean are very nearly at one level SEE DEAD SEA.

2. The depression of the surface of the Sea of Galilee is 652 feet, and of the Dead Sea 1316 feet, below the level of the Mediterranean, and therefore of the Red Sea. Therefore the waters of the Jordan can never in historical times have flowed into the gulf of Akabah, even if the formation of the ground between the Dead Sea and the gulf would admit of it. But,

3. All testimony goes to show that the drainage of the northern portion of the Arabah is toward the Dead Sea, and therefore that the land rises southward from the latter. Also that the south portion drains to the gulf, and therefore that the land rises northward from the gulf to some point between it and the Dead Sea. The water-shed is said by the Arabs to be a long ridge of hills running across the valley at two and a half days, or say forty miles, from Akabah (Stanley, p. 85), and it is probable that this is not far wrong. By M. de Bertou it is fixed as opposite the entrance to the Wady Talh, apparently the same spot.

2. A city of Benjamin (Jos 18:18), elsewhere (Jos 15:61; Jos 18:22) called more fully BETH-ARABAH SEE BETH-ARABAH (q.v.).

## Arabattine[[@Headword:Arabattine]]

             (1Ma 5:3). SEE ACRABATTINE.

## Arabesque[[@Headword:Arabesque]]

             a species of ornament used for enriching flat surfaces, either painted, inlaid in mosaic, or carved in low-relief.: 'It was much employed by the Arabs, and by the Saracens or Moors in Spain. In the domestic architecture of England of the 16th and 17th centuries, this mode of ornamentation is very frequent.

## Arabia[[@Headword:Arabia]]

             (Heb. Arab', עֲרָב. 2Ch 9:14; Isa 21:13; Jer 25:24; Eze 27:21; Α᾿ραβία, Gal 1:17; Gal 4:23; also 2Es 15:29; 1Ma 11:16; 2Ma 12:11), the name of an extensive region occupying the south-western extremity of Asia, having on the west the Isthmus of Suez and the Red Sea (called from it the Arabian Gulf), which separate it from Africa; on the south the Indian Ocean; and on the east the Persian Gulf and the Euphrates. The boundary to the north has never been well defined, for in that direction it spreads out into interminable deserts, which meet those of Palestine and Syria on the west, and those of Irak-Arabi (i, e. Babylonia) and Mesopotamia on the east; and hence some geographers include that entire wilderness in Arabia. The form of the peninsula is that of a trapezoid, whose superficial area is estimated at four times the extent of France. It is one of the few countries of the south where the, descendants of the aboriginal inhabitants have neither been extirpated nor expelled by northern invaders. They have not only retained possession of their ancestral homes, but have sent forth colonies to all the adjacent regions, and even to more distant lands, both in Africa and Asia (Ritter, Erdkunde, 2, 172).

With the history of no country save that of Palestine are there connected so many hallowed and impressive associations as with that of Arabia. Hero lived and suffered the holy patriarch Job; here Moses, “when a stranger and a shepherd,” saw the burning,. unconsuming bush; here Elijah found shelter from the rage of persecution; here was the scene of all the marvelous displays of Divine power and mercy that followed the deliverance of Israel from the Egyptian yoke, and accompanied their journeyings to the promised land; and here Jehovah manifested himself in visible glory to his people. From the influence of these associations, combined with its proximity to Palestine, and the close affinity in blood, manners, and customs between the northern portion of its inhabitants and the Jews, Arabia is a region of peculiar. interest to the student of the Bible; and it is chiefly in its relation to subjects of Bible study that we are now to consider it. SEE ASIA.

I. Names. —

1. In early times the Hebrews included a part of what we call Arabia among the countries they vaguely designated as קֶדֶם, Ke'dem, “the East,” the inhabitants being numbered among the Beney'Ke'dem, Sons of the East,” i.e. Orientals. But there is no evidence to show (as is asserted by Rosenmüller and some other Bible geographers) that these phrases are ever applied to the whole of the country known to us as Arabia. They appear to have been commonly used in speaking of those parts which lay due east of Palestine, or on the north-east and southeast; though occasionally they do seem to point to tracts which lay indeed to the south and south-west of that country, but to the east and south-east of Egypt. Accordingly we find that whenever the expression kedem has obviously a reference to Arabia, it invariably points to its northern division only. Thus in Gen 25:6, Abraham is said to have sent away the sons of Hagar and Keturah to the E'rets-Ke'dem -Kedmah, i.e. the “East country, eastward;” and none of them, so far as we know, were located in peninsular Arabia; for the story which represents Ishmael as settling at Mecca is an unsupported native tradition. The patriarch Job is described (Job 1:3) as “‘the greatest of all the men of the east,” and though opinions differ as to the precise locality of the land of Uz, all are agreed that it was in some part of Arabia, but certainly not in Arabia Felix. In the Book of Judges (Jdg 6:3; Jdg 7:12; Jdg 8:10) among the allies of the Midianites and Amalekites (tribes of the north) are mentioned the “Bene-Kedem," which Josephus translates by

῎Αραβας, the Arabs. In Isa 11:14, the parallelism requires that by “sons of the east” we understand the nomades of Desert Arabia, as corresponding to the Philistines “on the west;” and with these are conjoined the Edomites, Moabites, and Ammonites, who were all northern Arabians. The command was given (Jer 49:28) to the Babylonians “to smite the Bene-Kedem,” who are there classed with the Kedarenes, descendants of Ishmael (comp. 1Ki 4:30). In more modern times a name of similar import was applied to the Arabs generally; they were called Saracens (Sharakiyun, i.e. Orientals), from the word shark, “the east,” whence also is derived the term sirocco, the east wind. The name of Saracens came into use in the West in a vague and undefined sense after the Roman conquest of Palestine, but does not seem to have been adopted as a general designation till about the eighth century. It is to be remarked here that though in Scripture Kedem most commonly denotes Northern Arabia, it is also used of countries farther east, e.g. of the native country of Abraham (Isa 41:2; comp. Gen 29:1), of Balaam (Num 23:7), and even of Cyrus (Isa 46:11); and, therefore, though the Magi who came to Jerusalem (Mat 2:1) were ἀπὸ ἀνατολῶν, “from the east,” it does not thence follow that they were natives of Arabia. SEE BENE-KEDEM.

2. We find the name עֲרָב, Arab, first beginning to occur about the time of Solomon. It designated a portion of the country, an inhabitant being called Arabi, an Arabian (Isa 13:20), or, in later Hebrew, עִרְבַּי, Arbi' (Neh 2:19), the plural of which was Arbim' (2Ch 21:16), עִרבַּים, orArbiim' (עִרְבַּיאַים, Arabians) (2Ch 17:11). In some places these names seem to be given to the nomadic tribes generally (Isa 13:20; Jer 3:2) and their country (Isa 21:13). The kings of Arabia from whom Solomon (2Ch 9:14) and Jehoshaphat (2Ch 17:11) received gifts were probably Bedouin chiefs; though in the place parallel to the former text (1Ki 10:15), instead of Arab we find עֶרֶבor עֵרֶב, E'reb, rendered in Jer 25:20; Jer 25:24, “mingled people,” but which Gesenius, following the Chaldee, understands to mean “foreign allies.” It is to be remarked, however, that in all the passages where the word Arab occurs it designates only a small portion of the territory known to us as Arabia. Thus, in the account given by Ezekiel (Eze 27:21) of the Arabian tribes that traded with Tyre, mention is specially made of Arab (comp. Jer 25:24). In 2Ch 21:16; 2Ch 22:1; 2Ch 26:7; Neh 4:7, we find the Arabians classed with the Philistines, the Ethiopians (i.e. the Asiatic Cushites, of whom they are said to have been neighbors), the Mehunim, the Ammonites, and Ashdodites. At what period this name Arab was extended to the whole region it is impossible to ascertain. From it the Greeks formed the word Α᾿ραβία, which occurs twice in the New Testament; in Gal 1:17, in reference probably to the tract adjacent to Damascene Syria, and in Gal 4:25, in reference to the peninsula of Mount Sinai. Among the strangers assembled at Jerusalem at the Pentecost there were ῎Αραβες, Arabs (Act 2:11), the singular being ῎Αραψ.

3. The modern name, Jezirat el-Arab, i.e. “the peninsula of the Arabs,”

applies to the southern part of the region only. Another native appellation is Belad el-Arab, i.e. “the land of the Arabs;” the Persians and Turks call it Arabistan. Mr. Lane informs us that in Egypt the term Arab is now generally limited to the Bedouins, or people of the desert; but formerly it was used to designate the towns-people and villagers of Arabian origin, while those of the desert were called Aarab; the former now call themselves Oulad el-Arab, or sons of the Arabs.

II. Geography. —

1. The early Greek geographers, such as Eratosthenes and Strabo, mention only two divisions of this vast region, Happy and Desert Arabia. But after the city of Petra, in Idumaea, had become celebrated as the metropolis of a commercial people, the Nabathaeans, it gave name to a third division, viz. Arabia Petroea (improperly translated Stony Arabia); and this threefold division, which first occurs in the geographer Ptolemy, who flourished in the second century, has obtained throughout Europe ever since. It is unknown, however, to native or other Eastern geographers, who reckon Arabia Deserta as chiefly belonging to Syria and to Irak-Arabi, or Babylonia, while they include a great part of what we call Arabia Petrasa in Egypt.

a. ARABIA FELIX (in Gr. Α᾿ραβία ηΕ῾ὐδαίμων, the Arabia Eud(emon of Pliny), i.e. Happy Arabia. The name has commonly been supposed to owe its origin to the variety and richness of the natural productions of this portion of the country, compared with those of the other two divisions. Some, however, regard the epithet “happy” as a translation of its Arabic name Yemen, which, though primarily denoting the land of the right hand, or south, also bears the secondary sense of “happy, prosperous.” This part of Arabia lies between the Red Sea on the west and the Persian Gulf on the east, the boundary to the north being an imaginary line drawn between their respective northern extremities, Akabah and Basra or Bussora. It thus embraces by far the greater portion of the country known to us as Arabia, which, however, is very much a terra incognita: for the accessible districts have been but imperfectly explored, and but little of the interior has been as yet visited by any European traveler. b. ARABIA DESERTA, called by the Greeks Σκηνῖτις Α᾿ραβία or ἡ

῎Ερημος Α᾿ραβία, and by the Arabs ElBadieh, i.e. the Desert. This takes in that portion of the country which lies north of Arabia Felix, and is bounded on the north-east by the Euphrates, on the north-west by Syria, and on the west by Palestine and Arabia Petraea. The Arabs divide this “great wilderness” into three parts, so called from their proximity to the respective countries, viz. Badieh esh-Shem (Syria), Badich el-Jeshirah (the peninsula, i.e. Arabia), and Badieh el-Irdk (Babylonia). From this word Badieh comes the name of the nomadic tribes by whom it is traversed, viz. Bedawees (better known to us by the French corruption of Bedouins), who are not, however, confined to this portion of Arabia, but range throughout the entire region. So far as it has yet been explored, Desert Arabia appears to be one continuous, elevated, interminable steppe, occasionally intersected by ranges of hills. Sand and salt are the chief elements of the soil, which in many places is entirely bare, but elsewhere yields stinted andtthorny shrubs or thinly-scattered saline plants. That part of the wilderness called El-Hammad lies on the Syrian frontier, extending from the Hauran to the Euphrates, and is one immense dead and dreary level, very scantily supplied with water, except near the banks of the river, where the fields are irrigated by wheels and other artificial contrivances. The sky in these deserts is generally cloudless, but the burning heat of the sun is moderated by cooling winds, which, however, raise fearful tempests of sand and dust. Here, too, as in other regions of the East, occasionally prevails the burning, suffocating south-east wind, called by the Arabs El- Harur (the Hot), but more commonly Sammum, and by the Turks Samyeli (both words meaning “the Poisonous”), the effects of which, however, have by some travelers been greatly exaggerated. This is probably “the east wind”. and the “wind from the desert” spoken of in Scripture. Another phenomenon, which is not peculiar, indeed, to Desert Arabia, but is seen there in greatest frequency and perfection, is what the French call the mirage, the delusive appearance of an expanse of water, created by the tremulous, undulatory movement of the vapors raised by the excessive heat of a meridian sun. It is called in Arabic serab, and is no doubt the Hebrew sharab of Isa 35:7, which our translators have rendered “the parched ground.” SEE MIRAGE.

c. ARABIA PETRAEA (Gr. Πετραία) appears to ha e derived its name from its chief town Petra (i. o. a rock), in Heb. Sela; although (as is remarked by Burckhardt) the epithet is also appropiate on account of the rocky mountains and stony plains which compose its surface. It embraces all the north-western portion of the country; being bounded on the east by Desert and Happy Arabia, on the north by Palestine and the Mediterranean. on the west by Egypt, and on the south by the Red Sea. This division of Arabia has been of late years visited by a great many travelers from Europe, and is consequently much better known than the other portions of the country. Confining ourselves at present to a general outline, we refer for details to the articles SINAI SEE SINAI , EDOM SEE EDOM , MOAB SEE MOAB , etc. Beginning at the northern frontier, there meets the elevated plain of Belka, to the east of the Dead Sea, the district of Kerak V(Kir), the ancient territory of the Moabites, their kinsmen of Ammon having settled to the north of this, in Arabia Deserta. The north border of Moab was the brook Arnon, now the Wady-el-Mojeb; to the south of Moab, separated from it by the Wady-el-Ashy, lay Mount Seir, the dominion of the Edomites, or Idumaea, reaching as. far as to Elath on the Red Sea. The great valley which runs from the Dead Sea to that point consists, first, of El-Ghor, which is comparatively low, but gradually rises by a succession of limestone cliffs into the more elevated plain of El-Arabah above mentioned. “We were now,” says Dr. Robinson (Biblical Researches, 2, 502), “upon the plain, or rather the rolling desert, of the Arabah; the surface was in general loose gravel and stones, everywhere furrowed and torn with the beds of torrents. A more frightful desert it had hardly been our lot to behold. The mountains beyond presented a most uninviting and hideous aspect; precipices and naked conical peaks of chalky and gravelly formation rising one above another without a sign of life or vegetation.” This mountainous region is divided into two districts: that to the north is called Jebal (i.e. mountains, the Gebal of Psa 83:7); that to the south Esk-Sherah, which has erroneously been supposed to be allied to the Hebrew “Seir;” whereas the latter (written with a ע) means “hairy,” the former denotes “a tract or region.” To the district of Esh-Sherah belongs Mount Hor, the burial-place of Aaron, towering above the Wady Mousa (valley of Moses), where are the celebrated ruins of Petra (the ancient capital of the Nabathaeo-Idumaeans), brought to light by Seetzen and Burckhardt, and now familiar to English readers by the illustrations of Irby and Mangles, Laborde, etc. As for the mountainous tract immediately west of the Arabah, Dr. Robinson describes it as a desert limestone region, full-

of precipitous ridges, through which no traveled road has ever passed. SEE ARABAH. To the west of Idumaea extends the “great and terrible wilderness” of Et-Tih, i.e. “the Wandering,” so called from being the scene of the wanderings of the children of Israel. It consists of vast interminable plains, a hard gravelly soil, and irregular ridges of limestone hills. The researches of Robinson and Smith furnish new and important information respecting the geography of this part of Arabia and the adjacent peninsula of Sinai. It appears that the middle of this desert is occupied by a long central basin, extending from Jebel-et-Tih (i.e. the mountain of the wandering, a chain pretty far south) to the shores of the Mediterranean. This basin descends toward the north with a rapid slope, and is drained through all its length by Wady-el-Arish, which enters the sea near the place of the same name on the borders of Egypt, The soil of the Sinaitic peninsula is in general very unproductive, yielding only palm-trees, acacias, tamarisks (from which exudes the gum called manna), coloquintida, and dwarfish, thorny shrubs. Among the animals may be mentioned the mountain-goat (the beden of the Arabs), gazelles, leopards, a kind of marmot called waber, the sheeb, supposed by Colonel Hamilton Smith to be a species of wild wolf-dog, etc.: of birds there are eagles, partridges, pigeons, the katta, a species of quail, etc. There are serpents, as in ancient times (Num 21:4; Num 21:6), and travelers speak of a large lizard called dhob, common in the desert, but of unusually frequent occurrence here. The peninsula is inhabited by Bedouin Arabs, and its entire population was estimated by Burckhardt at not more than 4000 souls. Though this part of Arabia must ever be memorable as the scene of the journeying of the Israelites from Egypt to the Promised Land, yet very few of the spots mentioned in Scripture have been identified; nor after the lapse of so many centuries ought that to be occasion of surprise. — Kitto, s.v. SEE EXODE.

2. Modern geographers find it more convenient to divide the country, agreeably to the natural features and the native nomenclature, into Arabia Proper, or Jezirat el-Arab, containing the whole peninsula as far as the limits of the northern deserts; Northern Arabia, or El-Badieh, bounded by the peninsula, the Euphrates, Syria, and the desert of Petra, constituting properly Arabia Deserta, or the great desert of Arabia; and Western Arabia, the desert of Petra and the peninsula of Sinai, or the country that has been called Arabia Petrea, bounded by Egypt, Palestine, Northern Arabia, and the Red Sea. (For further geographical details, see the Penny Cycloped. s.v.; M'Culloch's Gaz. s.v.; on Aden, see Wilson, Bible Lands, 1, 9 sq.).

(1.) Arabia Proper, or the Arabian peninsula, consists of high table-land, declining toward the north; its most elevated portions being the chain of mountains running nearly parallel to the Red Sea, and the territory east of the southern part of this chain. The high land is encircled from Akabah to the head of the Persian Gulf by a belt of low littoral country; on the west and south-west the mountains fall abruptly to this low region; on the opposite side of the peninsula the fall is generally gradual. So far as the interior has been explored, it consists of mountainous and desert tracts, relieved by large districts under cultivation, well peopled, watered by wells and streams, and enjoying periodical rains. The water-shed, as the conformation of the country indicates, stretches from the high land of the Yemen to the Persian Gulf. From this descend the torrents that irrigate the western provinces, while several considerable streams — there are no navigable rivers — reach the sea in the opposite direction: two of these traverse Oman; and another, the principal river of the peninsula, enters the Persian Gulf on the coast of El-Bahrein, and is known to traverse the inland province called Yemameh. The geological formation is in part volcanic; and the mountains are basalt, schist, granite, as well as limestone, etc.; the volcanic action being especially observable about El-Medinah on the north-west, and in the districts bordering the Indian Ocean. The most fertile tracts are those on the south-west and south. The modern Yemen is especially productive, and at the same time, from its mountainous character, picturesque. The settled regions of the interior also appear to be more fertile than is generally believed to be the case; and the deserts afford pasturage after the rains. The principal products of the soil are datepalms, tamarind-trees, vines, fig-trees, tamarisks, acacias, the banana, etc., and a great variety of thorny shrubs, which, with others, afford pasture for the camels; the chief kinds of pulse and cereals (except oats), coffee, spices, drugs, gums and resins, cotton and sugar. Among the metallic and mineral products are lead, iron, silver (in small quantities), sulphur, the emerald, onyx, etc. The products mentioned in the Bible as coming from Arabia will be found described under their respective heads. They seem to refer, in many instances, to merchandise of Ethiopia and India, carried to Palestine by Arab and other traders. Gold, however, was perhaps found in small quantities in the beds of torrents (comp. Diod. Sic. 2:93; 3, 45, 47); and the spices, incense, and precious stones brought from Arabia (1Ki 10:2; 1Ki 10:10; 1Ki 10:15; 2Ch 9:1; 2Ch 9:9; 2Ch 9:14; Isa 60:6; Jer 6:20; Eze 27:22) probably were the products of the southern provinces, still celebrated for spices, frankincense, ambergris, etc., as well as for the onyx and other precious stones. Among the more remarkable of the wild animals of Arabia, besides the usual domestic kinds, and. of course, the camel and the horse, for both of which it is famous, are the wild ass, the muskdeer, wild goat, wild sheep, several varieties of the antelope, the hare, monkeys (in the south, and especially in the Yemen); the bear, leopard, wolf, jackal, hyena, fox; the eagle, vulture, several kinds of hawk, the pheasant, red-legged partridge (in the peninsula of Sinai), sand-grouse (throughout the country), the ostrich (abundantly in central Arabia, where it is hunted by Arab tribes); the tortoise, serpents, locusts, etc. Lions were formerly numerous, as the names of places testify. The sperm-whale is found off the coasts bordering the Indian Ocean. Greek and Roman writers (Herod., Agatharch. ap. Muller, Strab., Diod. Sic., Q. Curt., Dion. Perieg., Heliod. AEthiop., and Plin.) mention most of the Biblical and modern products, and the animals above enumerated, with some others (see Smith's Dict. of Class. Geog. s.v.).

Arabia Proper may be subdivided into five principal provinces: the Yemen; the districts of Hadramaut, Mahreh, and Oman, on the Indian Ocean and the entrance of the Persian Gulf; El-Bahrein, toward the head of the gulf just named; the great central country of Nejd and Yemameh; and the Hejaz and Tehameh on the Red Sea. The Arabs also have five divisions, according to the opinion most worthy of credit (Marasid, ed. Juynboll, s.v. Hejaz; comp. Strabo): Tehameh, the Hejaz, Nejd, El-Arud (the provinces lying toward the head of the Persian Gulf, including Yemameh), and the Yemen (including Oman and the intervening tracts). They have, however, never agreed either as to the limits or the number of the divisions. It will be necessary to state in some detail the positions of these' provinces, in order to the right understanding of the identifications of Biblical with Arab names of places and tribes.

[1.] The Yemen embraced originally the most fertile districts of Arabia, and the frankincense and spice country. Its name, signifying “the right hand” (and therefore “south,” comp. Mat 12:42), is supposed to have given rise to the appellation εὐδαίμων (Felix), which the Greeks applied to a much more extensive region. At present it is bounded by the Hejaz on the north and Hadramaut on the east, with the sea-board of the Red Sea and the Indian Ocean; but formerly, as Fresnel remarks (comp. Sale, Prelim. Disc.), it appears to have extended at least so as to include Hadramaut and Mahreh (Yakut's Mushtarak, ed. Wiistenfeld, and Marasid, passim). In this wider acceptation it embraced the region of the first settlements of the Joktanites. Its modern limits include, on the north, the district of Khaulan (not, as Niebuhr supposes, two distinct districts), named after Khaulan (Kamoos) the Joktanite (Marasid, s.v., and Caussin de Perceval, Essai sur l'Hist. des Arabes avant l'lslamisme, 1, 113); and that of Nejran, with the city of that name founded by Nejran the Joktanite (Caussin, 1:60, and 113 sq.), which is, according to the soundest opinion, the Negra of Alius Gallus (Strab. 16:782; see Jomard, Eltudes giogr. et hist. sur e'Arabie, appended to Mengin, Hist. de l'Egypte, etc., 3, 385-386).

[2.] Hadramaut, on the coast east of the Yemen, is a cultivated tract contiguous to the sandy deserts called El-Ahkaf, which are said to be the original seats of the tribe of Ad. It was celebrated for its frankincense, which it still exports (El-Idrisi, ed. Jaubert, 1:54), and formerly it carried on a considerable trade, its principal port being Zafari, between Mirbat and Ras Sajir, which is now composed of a series of villages (Fresnel, 4e Lettre, Journ. Asiat. iiie serie, 5, 521). To the east of Hadramaut are the districts of Shihr, which exported ambergris (Marasid, s.v.), and Mahreh (so called after a tribe of Kudaah [Id. s.v.], and therefore Joktanite), extending from Seihut to Karwan (Fresnel, 4e Lettre, p. 510). Oman forms the easternmost corner of the south coast, lying at the ei trance of the Persian Gulf. It presents the same natural characteristics as the preceding districts, being partly desert with large fertile tracts. It also contains some considerable lead-mines.

[3.] The highest province on the Persian Gulf is El-Bahrein, between Oman and the head of the gulf, of which the chief town is Hejer — according to some, the name of the province also (Kamoos; Marasid, s.v.). It contains the towns (and districts) of Katif and ElAhsa (El- Idrisi, 1:371; Marasid, s.v.; Mushtarak, s.v. El-Ahsa), the latter not being a province, as has been erroneously supposed. The inhabitants of El-Bahrein dwelling on the coast are principally fishermen and pearl- divers. The district of El-Ahsa abounds in wells, and possesses excellent pastures, which are frequented by tribes of other parts.

[4.] The great central province of Nejd, and that of Yemameh, which bounds it on the south, are little known from the accounts of travelers. Nejd signifies “high land,” and hence its limits are very doubtfully laid down by the Arabs themselves. It consists of cultivated table-land, with numerous wells, and is celebrated for its pastures; but it is intersected by extensive deserts.: “Yemameh appears to be generally very similar to Nejd. On the south lies the great desert called Er-Ruba el-Khali, uninhabitable in the summer, but yielding pasturage in the winter after the rains. The camels of the tribes inhabiting Nejd are highly esteemed in Arabia, and the breed of horses is the most famous in the world. In this province are said to be remains of very ancient structures, similar to those east of the Jordan.

[5.] The Hejaz and Tehameh (or El-Ghor, the “low land”) are bounded by Nejd, the Yemen, the Red Sea, and the desert of Petra, the northern limit of the Hejaz being Eileh (El-Makrizi's IKhitat, s.v. Eileh). The Hejaz is the holy land of Arabia, its chief cities being Mekkeh and El- Medinah; and it was also the first seat of the Ishmaelites in the peninsula. The northern portion is ingeneral sterile and rocky; toward the south it gradually merges into the Yemen, or the district called El- Asir, which is but little noticed by either eastern or western geographers (see Jomard, 245 sq.). The province of Tehameh extends between the mountain chain of the Hejaz and the shore of the Red Sea; and is sometimes divided into Tehameh of the Hejaz and Tehameh of the Yemen. It is a parched, sandy tract, with little rain, and fewer pasturages and cultivated portions than the mountainous country.

(2.) Northern Arabia, or the Arabian Desert, is divided by the Arabs (who do not consider it as strictly belonging to their country) into Badiet esh- Shem, “the Desert of Syria,” Badiet el-Jezireh, “the Desert of Mesopotamia” (not “— of Arabia,” as some suppose), and Badiet el-Irak, “the Desert of El-Irak.” It is, so far as it is known to us, a high, undulating, parched plain, of which the Euphrates forms the natural boundary from the Persian Gulf to the frontier of Syria, whence it is bounded by the latter country and the desert of Petra on the north-west and west, the peninsula of Arabia forming its southern limit. It has few oases, the water of the wells is generally either brackish or unpotable, and it is visited by the sand-wind called Samoom, of which, however, the terrors have been much exaggerated. The Arabs find pasture for their flocks and herds after the rains, and in the more depressed plains; and the desert generally produces prickly shrubs, etc., on which the camels feed. The inhabitants were known to the ancients as σκηνῖται, “dwellers in tents,” or perhaps so called from their town αἱ Σκηναί (Strab. 16:747, 767; Diod. Sic. 2:24; Amm. Marc. 23:6; comp. Isa 13:20; Jer 49:31; Eze 38:11); and they extended from Babylonia on the east (comp. Num 23:7; 2Ch 21:16; Isa 2:6; Isa 13:20) to the borders of Egypt on the west (Strab. 16:748; Plin. 5, 12; Amm. Marc. 14:4; 22:15). These tribes, principally descended from Ishmael and from Keturah, have always led a wandering and pastoral life. Their predatory habits are several times mentioned in the O.T. (2Ch 21:16-17; 2Ch 26:7; Job 1:15; Jer 3:2). They also conducted a considerable trade of merchandise of Arabia and India from the shores of the Persian Gulf (Eze 27:20-24), whence a chain of oases still forms caravan-stations (Burckhardt, Arabia, Appendix 6); and they likewise traded from the western portions of the peninsula. The latter traffic appears to be frequently mentioned in connection with Ishmaelites, Keturahites, and other Arabian peoples (Gen 37:25; Gen 37:28; 1Ki 10:15; 1Ki 10:25; 2Ch 9:14; 2Ch 9:24; Isa 9:6; Jer 6:20), and probably consisted of the products of Southern Arabia and of the opposite shores of Ethiopia; it seems, however, to have been chiefly in the hands of the inhabitants of Idumaea; but it is difficult to distinguish between the references to the latter people and to the tribes of Northern Arabia in the passages relating to this traffic. That certain of these tribes brought tribute to Jehoshaphat appears from 2Ch 17:11; and elsewhere there are indications of such tribute (comp. the passages referred to above).

(3.) Western Arabia includes the peninsula of Sinai (q.v.) and the desert of Petra, corresponding generally with the limits of Arabia Petraea. The latter name is probably derived from that of its chief city; not from its stony character. It was in the earliest times inhabited by a people whose genealogy is not mentioned in the Bible, the Horites, or Horim (Gen 14:6; Gen 36:20-21; Deu 2:12; Deu 2:22; Deut 36:20-22). SEE HORITE. Its later inhabitants were in part the same as those of the preceding division of Arabia, as indeed the boundary of the two countries is arbitrary and unsettled; but it was mostly peopled by descendants of Esau, and was generally known as the .land of Edom, or Idumaea (q.v.), as well as by its older appellation, the desert of Seir, or Mount Seir (q.v.). The common origin of the Idumaeans from Esau and Ishmael is found in the marriage of the former with a daughter of the latter (Gen 28:9; Gen 36:3). The Nabathaeans succeeded to the Idumaeans, and Idumea is mentioned only as a geographical designation after the time of Josephus. The Nabathaeans have always been identified with Nebaioth, son of Ishmael (Gen 25:13; Isa 60:7), until Quatremere (Memoire sur les Nabatheens) advanced the theory that they were of another race, and a people of Mesopotamia. SEE NEBAITH. Petra was in the great route of the western caravan-traffic of Arabia, and of the merchandise brought up the Elanitic Gulf. SEE ELATH; SEE EZIONGEBER; SEE PETRA, etc.

3. Inhabitants. —

1. Scriptural Account. — There is a prevalent notion that the Arabs, both of the south and north, are descended from Ishmael; and the passage in Gen 16:12, “he (Ishmael) shall dwell in the presence of all his brethren,” is often cited as if it were a prediction of that national independence which, upon the whole, the Arabs have maintained more than any other people. But this supposition (in so far as the true meaning of the text quoted is concerned) is founded on a misconception of the original Hebrew, which runs literally, “he shall dwell before the faces of all his brethren,” i.e. (according to the idiom above explained, in which “before the face” denotes the east), the habitation of his posterity shall be “to the east” of the settlements of Abraham's other descendants. This seems also to be the import of Gen 25:18, where, in reference to Ishmael, it is said in our version, “he died in the presence of all his brethren;” but the true sense is, “the lot of his inheritance fell to him before the faces (i.e. to the east) of all his brethren.” These prophecies found their accomplishment in the fact of the sons of Ishmael being located, generally speaking, to the east of the other descendants of Abraham, whether by Sarah or by Keturah. But the idea of the southern Arabs being of the posterity of Ishmael is entirely without foundation, and seems to have originated in the tradition invented by Arab vanity that they, as well as the Jews, are of the seed of Abraham — a vanity which, besides disfiguring and falsifying the whole history of the patriarch and his son Ishmael, has transferred the scene of it from Palestine to Mecca. If we go to the most authentic source of ancient ethnography, the book of Genesis, we there find that the vast tracts of country known to us under the name of Arabia gradually became peopled by a variety of tribes of different lineage, though it is now impossible to determine the precise limits within which they fixed their permanent or nomadic abode. SEE ETHNOLOGY.

a. HAMITES, i.e. the posterity of Cush, Ham's eldest son, whose descendants appear to have settled in the south of Arabia, and to have sent colonies across the Red Sea to the opposite coast of Africa; and hence Cush became a general name for “the south,” and specially for Arabian and African Ethiopia. The sons of Cush (Gen 10:7) were Seba, Havilah, Sabtah, Raamah or Ragma (his sons Sheba and Dedan), and Sabtecah. SEE CUSH.

b. SHEMITES, including the following:

(a) Joktanites, i.e. the descendants of Joktan (called by the Arabs Kahtan), the second son of Eber, Shem's great-grandson (Gen 10:25-26). According to Arab tradition, Kahtan (whom they also regard as a son. of Eber), after the confusion of tongues and dispersion at Babel, settled in Yemen, where he reigned as king. Ptolemy speaks of an Arab tribe called Katanites, who may have derived their name from him; and the richest Bedouins of the southern plains are the Kahtan tribe on the frontiers of Yemen. Joktan had thirteen sons, some of whose names may be obscurely traced in the designations of certain districts in Arabia Felix. Their names were Almodad, Sheleph, Hazarmaveth (preserved in the name of the province of Hadramaut, the Hebrew and Arabic letters being the same), Jerah, Hadoram, Uzal (believed by the Arabs to have been the founder of Sanaa in Yemen), Diklah, Obal, Abimael, Sheba (father of the Sabieans, whose chief town was Mariaba or Mareb; their queen, Balkis, supposed to be the queen who visited Solomon), Ophir (who gave name to the district that became so famous for its gold), Havilah, and Jobab.

(b) Abrahamites, divided into:

[1.] Hagarenes or Hagarites, so called from Hagar the mother, otherwise termed Ishmaelites from her son; and yet in course of time these names appear to have been applied to different tribes, for in Psa 83:6, the Hagarenes are expressly distinguished from the Ishmaelites (comp. 1Ch 5:10; 1Ch 5:19; 1Ch 5:22, and the apocryphal book of Baruch 1:35; 3:23). The twelve sons of Ishmael (Gen 25:13-15), who gave names to separate tribes, were Nebaioth (the Nabathbeans in Arabia Petraea), Kedar (the Kedarenes, sometimes also used as a designation of the Bedouins generally, and hence the Jewish rabbins call the Arabic language “the Kedarene"), Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad or Hadar, Tema, Jetur, Naphish (the Ituraeans and Naphishaeans near the tribe of Gad; 1Ch 5:19-20), and Kedemah. They appear to have been for the. most part located near Palestine on the east and south-east. [2.] Keturahites, i.e. the descendants of Abraham and his concubine Keturah, by whom he had six sons (Gen 25:2): Zimram, Jokshan (who, like Raamah, son of Cush, was also the father of two sons, Sheba and Dedan), Medan, Midian, Ishbak, and Shuah. Among these the posterity of Midian became the best known. Their principal seat appears to have been in the neighborhood of the Moabites, but a branch of them must have settled in the peninsula of Sinai, for Jethro, the father-in-law of Moses, was a priest of Midian (Exo 3:1; Exo 18:5; Num 10:29). To the posterity of Shuah belonged Bildad, one of the friends of Job.

[3.] Edomites, i.e. the descendants of Esau, who possessed Mount Seir and the adjacent region, called from them Idumaea. They and the Nabathaeans formed in later times a flourishing commercial state, the capital of which was the remarkable city called Petra.

(c) Nahorites, the descendants of Nahor, Abraham's brother, who seem to have peopled the land of Uz, the country of Job, and of Buz, the country of his friend Elihu the Buzite, these being the names of Nahor's sons (Gen 22:21).

(d) Lotites, viz.:

[1.] Moabites, who occupied the northern portion of Arabia Petriea, as above described, and their kinsmen, the

[2.] Ammonites, who lived north of them, in Arabia Deserta.

c. Besides these the Bible mentions various other tribes who resided within the bounds of Arabia, but whose descent is unknown, e.g. the Amalekites, the Kenites, the Horites, the inhabitants of Maon, Hazor, Vedan and Javan- Meuzzal (Eze 27:19), where the English version has, “Dan also and Javan going to and fro.”

In process of time some of these tribes were perhaps wholly extirpated (as seems to have been the case with the Amalekites), but the rest were more or less mingled together by intermarriages, by military conquests, political revolutions, and other causes of which history has preserved no record; and, thus amalgamated, they became known to the rest of the world as the “ARABS,” a people whose physical and mental characteristics are very strongly and distinctly marked. In both respects they rank very high among the nations; so much so that some have regarded them as furnishing the prototype — the primitive model form — the standard figure of the human species. This was the opinion of the famous Baron de Larrey, surgeon- general of Napoleon's army in Egypt, who, in speaking of the Arabs on the east side of the Red Sea, says (in a Memoir for the Use of the Scientific Commission to Algiers, Paris, 1838), “They have a physiognomy and character which are quite peculiar, and which distinguish them generally from all those which appear in other regions of the globe.” In his dissections he found “their physical structure in all respects more perfect than that of Europeans; their organs of sense exquisitely acute; their size above the average of men in general; their figure robust and elegant (the color brown); their intelligence proportionate to that physical perfection, and, without doubt, superior, other things being equal, to that of other nations.”

2. Native History. — The Arabs, like every other ancient nation of any celebrity, have traditions representing their country as originally inhabited by races which became extinct at a very remote period. These were the tribes of Ad, Thamud, Umeiyim, Abil, Tasm, Jedis, Emlik (Amalek), Jurhum (the first of this name), and Webari: some omit the fourth and the last two, but add Jasim. The majority of their historians derive these tribes from Shem; but some from Ham, though not through Cush. Their earliest traditions that have any obvious relation to the Bible refer the origin of the existing nation in the first instance to Kahtan, whom they and most European scholars identify with Joktan; and secondly to Ishmael, whom they assert to have married a descendant of Kahtan, though they only carry up their genealogies to Adnan (said to be of the 21st generation before Mohammed). They are silent respecting Cushite settlements in Arabia; but modern research, we think, proves that Cushites were among its early inhabitants. Although Cush in the Bible usually corresponds to Ethiopia, certain passages seem to indicate Cushite peoples in Arabia; and the series of the sons of Cush should, according to recent discoveries, be sought for in order along the southern coast, exclusive of Seba (Meroe), occupying one extreme of their settlements, and Nimrod the other. The great ruins of Mareb or Seba, and of other places in the Yemen and Hadramaut, are not those of a Semitic people; and farther to the east, the existing language of Mahreh, the remnant of that of the inscriptions found on the ancient remains just mentioned, is in so great a degree apparently African as to be called by some scholars Cushite; while the settlements of Raamah and those of his sons Sheba and Dedan, are probably to be looked for toward the head of the Persian Gulf, bordered on the north by the descendants of Keturah, bearing the same names as the two latter. In Babylonia also independent proofs of this immigration of Cushites from Ethiopia have, it is thought, been lately obtained. The ancient cities and buildings of Southern Arabia, in their architecture, the inscriptions they contain, and the native traditions respecting them, are of the utmost value in aiding a student of this portion of primeval history. Indeed they are the only important archaic monuments of the country; and they illustrate both its earliest people and its greatest kingdoms. Mareb, or Seba (the Mariaba of the Greek geographers), is one of the most interesting of these sites (see Michaelis's Questions, No. 94, etc., in Niebuhr's Arabia). It was founded, according to the general agreement of tradition, by Abd-esh-Shems Seba, grandson of Yaarub the Kahtanite (Mushtarak, in loc.; Abulfeda, Hist, anteisl. ed. Fleischer, p. 114); and the Dike of El-Arim, which was situate near the city, and the rupture of which (A.D. 150-170, according to De Sacy; 120, according to Caussin de Perceval) formed an era in Arabian history, is generally ascribed to Lukman the Greater, the Adite, who founded the dynasty of the second Ad (Ibn-el-Wardee, MS.; Hamza Ispahanensis, ap. Schultens, p. 24, 25; El-Mesudi, cited by De Sacy, Mem. de l'Acad. 48, 484 sq.; and Ibn Khaldun in Caussin's Essai, 1:16). Adites (in conjunction with Cushites) were probably the founders of this and similar structures, and were succeeded by a predominantly Joktanite people, the Biblical Sheba, whose name is preserved in the Arabian Seba, and in the Sabcei of the Greeks. It has been argued (Caussin, Essai, 1:42 sq.; Renan, Langues Semitiques, 1, 300) that the Adites were the Cushite Seba; but this hypothesis, which involves the question of the settlements of the eldest son of Cush, and that of the descent of the Adites, rests solely on the existence of Cushite settlements in Southern Arabia, and of the name of Seba in the Yemen (by these writers inferentially identified with סְבָא; by the Arabs, unanimously, with Seba the Kahtanite, or שְׁבָא; the Hebrew shin being, in by far the greater number of instances, sin in Arabic); and it necessitates the existence of the two Biblical kingdoms of Seba and Sheba in a circumscribed province of Southern Arabia, a result which we think is irreconcilable with a careful comparison of the passages in the Bible bearing on this subject. SEE CUSH; SEE SEBA; SEE SHEBA. Neither is there evidence to indicate the identity of Ad and the other extinct tribes with any Semitic or Hamitic people: they must, in the present state of knowledge, be classed with the Rephaim and other peoples whose genealogies are not known to us. SEE ADITES. The only one that can possibly be identified with a scriptural name is Amalek, whose supposed descent from the grandson of Esau seems inconsistent with Gen 14:7, and Num 24:20. SEE AMALEK.

The several nations that have inhabited the country are divided by the Arabs into extinct and existing tribes, and these are again distinguished as,

1. El-Arab el-Aribeh (“Arab of the Arabs;” comp. Paul's phrase, “Hebrew of the Hebrews,” Php 3:5), the pure or genuine Arabs;

2. El-Arab el-Mutaarribeh; and,

3. El-Arab el-Mustaaribeh, the insititious or naturalized Arabs. Of many conflicting opinions respecting these races, two only are worthy of note.

According to the first of these, El-Arab el-Aribeh denotes the extinct tribes, with whom some conjoin Kahtan; while the other two, as synonymous appellations, belong to the descendants of Ishmael. According to the second, El-Arab el-Aribeh denotes the extinct tribes; El-Arab el- Mutaarribeh the unmixed descendants of Kahtan; and El-Arab el- Mustaaribeh the descendants of Ishmael by the daughter of Mudad the Joktanite. That the descendants of Joktan occupied the principal portions of the south and south-west of the peninsula, with colonies in the interior, is attested by the Arabs, and fully confirmed by historical and philological researches. It is-also asserted that they have been gradually absorbed into the Ishmaelite immigrants, though not without leaving strong traces of their former existence. Fresnel, however (le Lettre, p. 24), says that they were quite distinct, at least in Mohammed's time, and it is not unlikely that the Ishmaelite element has been exaggerated by Mohammedan influence.

Respecting the Joktanite settlers we have some certain evidence. In Gen 10:30 it is said, “and their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east [Kedem].” The position of Mesha is very uncertain; it is most reasonably supposed to be the western limit of the first settlers, SEE MESHA: Sephar is undoubtedly Dhafari, or Zafari, of the Arabs (probably pronounced in ancient times without the final vowel, as it is at the present day), a name not uncommon in the peninsula, but especially that of two celebrated towns — one being the seaport on the south coast near Mirbat, the other, now in ruins, near Sana, and said to be the ancient residence of the Himyarite kings (Mushtarak, s.v.; Marasid, ib.; El-Idrisi, 1:148). Fresnel (4e Lettre, p. 516 sq.) prefers the seaport, as the Himyarite capital, and is followed by Jomard (Etudes, p. 367). He informs us that the inhabitants call this town “Isfor.” Considering the position of the Joktanite races, this is probably Sephar; it is situated near a thuriferous mountain (Marasid, s.v.), and exports the best frankincense (Niebuhr, p. 148); Zafari in the Yemen, however, is also among mountains. SEE SEPHAR. In the district indicated above are distinct and undoubted traces of the names of the sons of Joktan mentioned in Genesis, such as Hadramaut for Hazarmaveth, Azal for Uzal, Seba for Sheba, etc. Their remains are found in the existing inhabitants of (at least) its eastern portion, and their records in the numerous Himyarite ruins and inscriptions.

The principal Joktanite kingdom, and the chief state of ancient Arabia, was that of the Yemen, founded (according to the Arabs) by Yaarub, the son (or descendant) of Kahtan (Joktan). Its most ancient capital was probably Sana, formerly called Azal, after Azal, son of Joktan (Yakut, ut sup.). SEE UZAL. The other capitals were Mareb, or Seba, and Zafari. This was the Biblical kingdom of Sheba. Its rulers, and most of its people, were descendants of Seba (= Sheba), whence the classical Saboi (Diod. Sic. 3:38, 46). Among its rulers was probably the queen of Sheba who came to hear the wisdom of Solomon (2Ki 10:2). The Arabs call her Balkis, a queen of the later Himyarites; and their traditions respecting her are otherwise not worthy of credit. SEE SHEBA. The dominant family was apparently that of Himyer, son (or descendant) of Seba. A member of this family founded the more modern kingdom of the Himyarites. The testimony of the Bible and of the classical writers, as well as native tradition, seems to prove that the latter appellation superseded the former only shortly before the Christian era; i.e. after the foundation of the later kingdom. “Himyarite,” however, is now very vaguely used. Himyer, it may be observed, is perhaps “red,” and several places in Arabia whose soil is reddish derive their names from Aafar, “reddish.” This may identify Himyer (the red man?) with Ophir, respecting whose settlements, and the position of the country called Ophir, the opinion of the learned is widely divided. SEE OPHIR. The similarity of signification with φοίνιξ and ἐρυθρός lends weight to the tradition that the Phoenicians came from the Erythraean Sea (Herod. 7:89). The maritime nations of the Mediterranean who had an affinity with the Egyptians — such as the Philistines, and probably the primitive Cretans and Carians — appear to have been an offshoot of an early immigration from Southern Arabia which moved northward, partly through Egypt. SEE CAPHTOR. It is noticeable that the Shepherd invaders of Egypt are said to have been Phoenicians; but Manetho, who seems to have held this opinion, also tells us that some said they were Arabs (Manetho, ap. Cory, Anc. Fragments, 2d ed. p. 171), and the hieroglyphic name has been supposed to correspond to the common appellation of the Arabs, Shasu, the “camel-riding Shasu” (Select Papyri, pl. 53), an identification entirely in accordance with the Egyptian historian's account of their invasion and polity. In the opposite direction, an early Arab-domination of Challdaea is mentioned by Berosus (Cory, p. 60), as preceding the Assyrian dynasty.

All these indications, slight as they are, must be borne in mind in attempting a reconstruction of the history of Southern Arabia. The early kings of the Yemen were at continual feud with the descendants of Kahlan (brother of Himyer) until the fifteenth in descent (according to the majority of native historians) from Himyer united the kingdom. This king was the first Tubbaa, a title also distinctive of his successors, whose dynasty represents the proper kingdom of Himyer, whence the Homeritce (Ptol. 6:7; Plin. 6:28). Their rule probably extended over the modern Yemen, Hadramaut, and Mahreh. The fifth Tubbaa, Dhu-l-Adhar, or Zu-l-Azar, is supposed (Caussin, 1:73) to be the Ilasarus of AElius Gallus (B.C. 24). The kingdom of Himyer lasted until A.D. 525, when it fell before an Abyssinian invasion. Already, about the middle of the fourth century, the kings of Axum appear to have become masters of part of the Yemen (Caussin, Essai, 1:114; Zeitschr. d. Deutsch. Morgenlind. Gesellschaft, 7, 17 sq.; 11:338 sq.), adding to their titles the names of places in Arabia belonging to Himyer. After four reigns they were succeeded by Himyarite princes, vassals of Persia, the last of whom submitted to Mohammed. Kings of Hadramaut (the people of this district are the classical Chatramotitce, Plin. 6:28; comp. Adramitce) are also enumerated by the Arabs (Ibn-Khaldun, ap. Caussin, 1:135 sq.), and distinguished from the descendants of Yaarub, an indication, as is remarked by Caussin (1. c.), of their separate descent from Hazarmaveth (q.v.). The Greek geographers mention a fourth people in conjunction with the Sabiei, Homeritae, and Chatramotite — the Mincei (Strab. 16:768; Ptol. v. 7, §23; Plin. 6:32; Diod. Sic. 3:42), who have not been identified with any Biblical or modern name. Some place them as high as Mekkeh, and derive their name from Mina (the sacred valley north-east of that city), or from the goddess Minah, worshipped in the district between Mekkeh and El- Medinah. Fresnel, however, places them in the Wady Doan in Hadramaut, arguing that the Yemen anciently included this tract, that the Minaei were probably the same as the Rhabanitae or Rhamanit.e (Ptol. 6:7, § 24; Strab. 16:782), and that ῾Ραμανιτῶν was a copyist's error for Ι᾿εμανιτῶν. The other chief Joktanite kingdom was that of the Hejaz, founded by Jurhum, the brother of Yaarub, who left the Yemen and settled in the neighborhood of Mekkeh. The Arab lists of its kings are inextricably confused; but the name of their leader and that of two of his successors was Mudad (or El-Mudad), who probably represents Almodad (q.v.). Ishmael, according to the Arabs, married a daughter of the first Mudad, whence sprang Adnan the ancestor of Mohammed. This kingdom, situate in a less fertile district than the Yemen, and engaged in conflict with aboriginal tribes, never attained the importance of that of the south. It merged, by intermarriage and conquest, into the tribes of Ishmael. (Kutb- ed-Din, ed. Wistenfeld, p. 35 and 39 sq.; comp. authorities quoted by Caussin.) Fresnel cites an Arab author who identifies Jurhum with Hadoram (q.v.).

Although these were the principal Joktanite kingdoms, others were founded beyond the limits of the peninsula. The most celebrated of these were that of El-Hireh in El-Irak, and that of Ghassan on the confines of Syria; both originated by emigrants after the Flood of El-Arim. El-Hi-reh soon became Ishmaelitic: Ghassan long maintained its original stock. Among its rulers were many named El-Harith. Respecting the presumed identity of some of these with kings called by the Greeks and Romans Aretas, and with the Aretas mentioned by Paul (2Co 11:32), SEE ARETAS.

The Ishmaelites appear to have entered the peninsula from the north-west. That they have spread over the whole of it (with the exception of one or two districts on the south coast which are said to be still inhabited by unmixed Joktanite peoples), and that the modern nation is predominantly Ishmaelite, is asserted by the Arabs. They do not, however, carry up their genealogies higher than Adnan (as we have already said), and they have lost the names of most of Ishmael's immediate and near descendants. Such as have been identified with existing names will be found under the several articles bearing their names. SEE HAGARENE. They extended northward from the Hejaz into the Arabian desert, where they mixed with Keturahites and other Abrahamic peoples; and westward to Idumaea, where they mixed with Edomites, etc. The tribes sprung from Ishmael have always been governed by petty chiefs or heads of families (sheiks and emirs); they have generally followed a patriarchal life, and have not originated kingdoms, though they have in some instances succeeded to those of Joktanites, the principal one of these being that of El-Hireh. With reference to the Ishmaelites generally, we may observe, in continuation of a former remark, that although their first settlements in the Hejaz, and their spreading over a great part of the northern portions of the peninsula, are sufficiently proved, there is doubt as to the wide extension given to them by Arab tradition. Mohammed derived from the Jews whatever tradition he pleased, and silenced any contrary, by the Koran or his own dicta. This religious element, which does not directly affect the tribes ‘of Joktan (whose settlements are otherwise unquestionably identified), has a great influence over those of Ishmael. They, therefore, cannot be certainly proved to have spread over the peninsula, notwithstanding the almost universal adoption of their language (which is generally acknowledged to have been the Arabic commonly so called), and the concurrent testimony of the Arabs; but from these and other considerations it becomes at the same time highly probable that they now form the predominant element of the Arab nation.

Of the descendants of Keturah the Arabs say little. They appear to have settled chiefly north of the peninsula in Desert Arabia, from Palestine to the Persian Gulf; and the passages in the Bible in which mention is made of Dedan (except those relating to the Cushite Dedan, Gen 10:7) refer apparently to the tribe sprung from this race (Isa 21:13; Jer 25:23; Eze 27:20), perhaps with, an admixture of the Cushite Dedan, who seems to have passed up the western shores of the Persian Gulf. Some traces of Keturahites, indeed, are asserted to exist in the south of the peninsula, where a king of Himyer is said to have been a Midianite (El-Mesudi, ap. Schultens, p. 1589); and where one dialect is said to be of Midian, and another of Jokshan son of Keturah (Moajam); but these traditions must be ascribed to the rabbinical influence in Arab history. Native writers are almost wholly silent on this subject; and the dialects mentioned above are not, so far as they are known to us, of the tribes of Keturah. SEE KETURAH, etc.

In Northern and Western Arabia are other peoples which, from their geographical position and mode of life, are sometimes classed with the Arabs. Of these are AMALEK SEE AMALEK , the descendants of ESAU SEE ESAU , etc.

Arabia, in ancient times, generally preserved its independence, unaffected by those great events which changed the destiny of the surrounding nations; and in the sixth century of our era, the decline of the Roman empire and the corruptions and distractions of the Eastern Church favored the impulse given by a wild and warlike fanaticism. Mohammed arose, and succeeded in gathering around his standard the nomadic tribes of Central Arabia; and in less than fifty years that standard waved triumphant from the straits of Gibraltar to the hitherto unconquered regions beyond the Oxus. The caliphs transferred the seat of government successively to Damascus, Kufa, and Bagdad; but amid the distractions of their foreign wars, the chiefs of the interior of Arabia gradually shook off their feeble allegiance, and resumed their ancient habits of independence, which, notwithstanding the revolutions that have since occurred, they for the most part retain (Crichton, Hist. of Arabia, Lond. 1852).

3. Religion. — The most ancient idolatry of the Arabs we must conclude to have been fetichism, of which there are striking proofs in the sacred trees and stones of historical times, and in the worship of the heavenly bodies, or Sabeism. With the latter were perhaps I connected the temples (or palace- temples) of which I there are either remains or traditions in the Himyarite kingdom; such as Beit Ghumdan in Sana, and those of Reidan, Beinuneh, Ruein, Einein, and Riam. To the worship of the heavenly bodies we find allusions in Job (Job 31:26-28), and to the belief in the influence of the stars to give rain (Job 38:31), where the Pleiades give rain, and Orion withholds it; and again in Judges (Jdg 5:20-21), where the stars fight again t the host of Sisera. The names of the objects of the earlier fetichism, the stone-worship, tree-worship, etc., of various tribes, are too numerous to mention. One, that of Manah, the goddess worshipped between Mekkeh and El-Medinah has been compared with Meni (Isa 65:11), which is rendered in the A. V. “number.” SEE MENI. Magianism, an importation from Chaldea and Persia, must be reckoned among the religions of the pagan Arabs; but it never had very numerous followers. Christianity was introduced into Southern Arabia toward the close of the 2d century, and about a century later it had made great progress (Euseb. Hist. Eccl. 6, 19, 33, 37). It flourished chiefly in the Yemen, where many churches were built (see Philostorg. Hist. Ecclesiastes 3; Sozomen, 6; Evagr. 6). It also rapidly advanced in other portions of Arabia, through the kingdom of Hireh and the contiguous countries, Ghassan, and other parts. The persecutions of the Christians, and more particularly of those of Nejran by the Tubbaa Zu-n-Nuwas, brought about the fall of the Himyarite dynasty by the invasion of the Christian ruler of Abyssinia. SEE ARABIA, CHURCH OF. Judaism was propagated in Arabia, principally by Karaites, at the captivity, but it was introduced before that time: it became very prevalent in the Yemen, and in the Hejaz, especially at Kheibar and El- Medinah, where there are said to be still tribes of Jewish extraction. In the period immediately preceding the birth of Mohammed another class had sprung up, who, disbelieving the idolatry of the greater number of their countrymen, and not yet believers in Judaism, or in the corrupt Christianity with which alone they were acquainted, looked to a revival of what they called the “religion of Abraham” (see Sprenger's Life of Mohammed, 1, Calcutta, 1856). The promulgation of the Mohammedan imposture overthrew paganism, but crushed while it assumed to lead the movement which had been one of the cause of its success. and almost wholly superseded the religions of the Bible in Arabia (see Krehl, Relig. d. vorislamitischen Araber, Lpz. 1863). SEE MOHAMMED.

4. Language. — Arabic, the language of Arabia, is the most developed and the richest of the Semitic languages, and the only one of which we have an extensive literature; it is, therefore, of great importance to the study of Hebrew. Of its early phases we know nothing; while we have archaic monuments of the Himyaritic (the ancient language of Southern Arabia), though we cannot fix their precise ages. Of the existence of Hebrew and Chaldee (or Aramaic) in the time of Jacob there is evidence in Genesis (Gen 31:47); and probably Jacob and Laban understood each other, the one speaking Hebrew and the other Chaldee. It seems also (Jdg 7:9-15) that Gideon, or Phurah, or both, understood the conversation of the Midianites, and the Amalekites, and all the children of the East.” It is probable, therefore, that down to the 13th century B.C. the Semitic languages differed much less than in after times. But it appears from 2Ki 18:26, that in the 8th century B.C. only the educated classes among the Jews understood Aramaic. With these evidences before us, and making a due distinction between the archaic and the known phases of the Aramaic and the Arabic, we think that the Himyaritic is to be regarded as a sister of the Hebrew, and the Arabic (commonly so called) as a sister of the Hebrew and the Aramaic, or, in its classical phasis, as a descendant of a sister of these two, but that the Himyaritic is mixed with an African language, and that the other dialects of Arabia are in like manner, though in a much less degree, mixed with an African language. The inferred differences between the older and later phases of the Aramaic, and the presumed difference between those of the Arabic, are amply confirmed by comparative philology. The division of the Ishmaelite language into many dialects is to be attributed chiefly to the separation of tribes by uninhabitable tracts of desert, and the subsequent amalgamation of those dialects to the pilgrimage and the annual meetings of Okaz, a fair in which literary contests took place, and where it was of the first importance that the contending poets should deliver themselves in a language perfectly intelligible to the mass of the people congregated, in order that it might be critically judged by them; for many of the meanest of the Arabs, utterly ignorant of reading and writing, were of the highest of the authorities consulted by the lexicologists when the corruption of the language had commenced, i.e. when the Arabs, as Mohammedans, had begun to spread among foreigners. SEE ARABIC LANGUAGE.

Respecting the Himyaritic until lately little was known; but monuments bearing inscriptions in this language have been discovered in the southern parts of the peninsula, principally in Hadramaut and the Yemen, and some of the inscriptions have been published by Fresnel, Arnaud, Wellsted, and Cruttenden; while Fresnel has found a dialect still spoken in the district of Mahreh, and westward as far as Kishim, that of the neighborhood of Zafari and Mirbat being the purest, and called “Ekhili;” and this is supposed with reason to be the modern phasis of the old Himyaritic (4e Lettre). Fresnel's alphabet has been accepted by the learned. The dates found in the inscriptions range from 30 (on the dike of Mareb) to 604 at Hisn Ghorab, but what era these represent is uncertain. Ewald (Ueber die Himyarische Sprache in Hofer's Zeitschrift, 1, 295 sq.) thinks that they are years of the Rupture of the Dike, while acknowledging their apparent high antiquity; but the difficulty of supposing such inscriptions on a ruined dike, and the fact that some of them would thus be brought later than the time of Mohammed, make it probable that they belong rather to an earlier era, perhaps that of the Himnyarite empire, though what point marks its commencement is not determined. The Himyaritic in its earliest phasis probably represents the first Semitic language spoken in Arabia. SEE HIMYARITE; SHEMITIC LANGUAGES.

5. The manners and customs of the Arabs are of great value in illustrating the Bible; but supposed parallels between the patriarchal life of the Scriptures and the state of the modern Arabs must not be hastily drawn. It should be remembered that this people are in a degraded condition; that they have been influenced by Jewish contact, especially by the adoption through Mohammed of parts of the ceremonial law and of rabbinical observances; and that they are not of the race of Israel. The inhabitants of Arabia have, from remote antiquity, been divided into two great classes, viz. the townsmen (including villagers), and the men of the desert, such being, as we remarked, the meaning of the word “Bedawees" or Bedouins, the designation given to the “dwellers in the wilderness.” From the nature of their country, the latter are necessitated to lead the life of nomades, or wandering shepherds; and since the days of the patriarchs (who were themselves of that occupation) the extensive steppes, which form so large a portion of Arabia. have been traversed by a pastoral but warlike people, who, in their mode of life, their food, their dress, their dwellings, their manners, customs, and government, have always continued, and still continue, almost unalterably the same. They consist of a great many separate tribes, who are collected into different encampments dispersed through the territory which they claim as their own; and they move from one spot to another (commonly in the neighborhood of pools or wells) as soon as the stinted pasture is exhausted by their cattle. It is only here and there that the ground is, susceptible of cultivation, and the tillage of it is commonly left to peasants, who are often the vassals of the Bedouins, and whom (as well as all “townsmen”) they regard with contempt as an inferior race. Having constantly to shift their residence, they live in movable tents (comp. Isa 13:20; Jer 49:29), from which circumstance they received from the Greeks the name of Σκηνῖται. i.e. dwellers in tents (Strabo, 16:747; Diod. Sic. p. 254; Ammian. Marcell. 23:6). The tents are of an oblong figure, not more than six or eight feet high, twenty to thirty long, and ten broad; they are made of goat's or camel's hair, and are of a brown or black color (such were the tents of Kedar, Son 1:5), differing in this respect from those of the Turcomans, which are white. Each tent is divided by a curtain or carpet into two apartments, one of which is appropriated to the women, who are not, however, subject to so much restraint and seclusion as among other Mohammedans. The tents are arranged in an irregular circle, the space within serving as a fold to the cattle at night. The heads of tribes are called sheiks, a word of various import, but used in this case as a title of honor; the government is hereditary in the family of each sheik, but elective as to the particular individual appointed. Their allegiance, however, consists more in following his example as a leader than in obeying his commands; and, if dissatisfied with his government, they will depose or abandon him. As the independent lords of their own deserts, the Bedouins have from time immemorial demanded tribute or presents from all travelers or caravans (Isa 21:13) passing through their country; the transition from which to robbery is so natural that they attach to the latter no disgrace, plundering without mercy all who are unable to resist them, or who have not secured the protection of their tribe. Their watching for travelers “in the ways,” i.e. the frequented routes through the desert, is alluded to Jer 3:2; Ezr 8:31; and the fleetness of their horses in carrying them into the “depths of the wilderness,” beyond the reach of their pursuers, seems what is referred to in Isa 63:13-14. Their warlike incursions into more settled districts are often noticed (e.g. Job 1:15; 2Ch 21:16; 2Ch 26:7). The acuteness of their bodily senses is very remarkable, and is exemplified in their astonishing sagacity in tracing and distinguishing the footsteps of men and cattle, a faculty which is known by the name of athr. The law of thar, or blood-revenge (q.v.), sows the seeds of perpetual feuds; and what was predicted (Gen 16:12) of the posterity of Ishmael, the “wild-ass man” (a term most graphically descriptive of a Bedouin), holds true of the whole people. Yet the very dread of the consequences of shedding blood prevents their frequent conflicts from being very sanguinary; they show bravery in repelling a public enemy, but when they fight for plunder they behave like cowards. Their bodily frame is spare, but athletic and active, inured to fatigue and capable of undergoing great privations; their minds are acute and inquisitive; and, though their manners are somewhat grave and formal, they are of a lively and social disposition. Of their moral virtues it is necessary to speak with caution. They were long held up as models of good faith, incorruptible integrity, and the most generous hospitality to strangers; but many recent travelers deny them the possession of these qualities; and it is certain that whatever they may have been once, the Bedouins, like all the unsophisticated “children of nature,” have been much corrupted by the influx of foreigners, and the national character is in every point of view lowest where they are most exposed to the continual passage of strangers. SEE ISHMAELITE.

The Bedouins acknowledge that their ancient excellence has greatly declined since the time of Mohammed, and there cannot be a doubt that this decline had commenced much earlier. Though each tribe boasts of its unadulterated blood and pure language, their learned men candidly admit the depreciation of national character. — Scriptural customs still found among them must therefore be generally regarded rather as indications of former practices than as being identical with them. Furthermore, the Bible always draws a strong contrast between the character of the Israelites and that of the descendants of Ishmael, whom the Bedouins mostly represent. Yet they are, by comparison with other nations, an essentially unchangeable people, retaining a primitive, pastoral life, and many customs strikingly illustrating the Bible. They are not so much affected by their religion as might be supposed: many tribes disregard religious observances, and even retain some pagan rites. The Wahhambis, or modern Arab reformers, found great difficulty in suppressing, by persuasion, and even by force of arms, such rites; and where they succeeded, the suppression was, in most cases, only temporary. Incest, sacrifices to sacred objects, etc., were among these relics of paganism (see Burckhardt's Notes on the Bedouins and Wahabys). The less changed a tribe, however, the more difficulty is there in obtaining information respecting it: such a one is very jealous of intercourse with strangers even of its own nation. In Southern Arabia, for instance, is a tribe which will not allow a guest to stay within its encampments beyond the three days demanded by the laws of hospitality. This exclusion undoubtedly tends to preserve the language from corruption, and the people from foreign influence; but it probably does not improve the national character.

To the settled Arabs these remarks apply with the difference that the primitive mode of life is in a great degree lost, and the Jewish practices are much more observable; while intermixture with foreigners, especially with Abyssinian and negro concubines in the Yemen and the Hejaz, has tended to destroy their purity of blood. A Bedouin will scarcely marry out of his tribe, and is not addicted to concubinage; he considers himself, and is, quite distinct from a townsman, in habits, in mode of thought, and in national feeling. Again, a distinction should be made between the people of Northern and those of Southern Arabia; the former being chiefly of Ishmaelite, the latter of Joktanite descent, and in other respects than settlement and intermarriage with foreigners farther removed from the patriarchal character.

Regarded in the light we have indicated, Arab manners and customs, whether those of the Bedouins or of the townspeople, afford valuable help to the student of the Bible, and testimony to the truth and vigor of the scriptural narrative. No one can mix with this people without being constantly and forcibly reminded either of the early patriarchs or of the settled Israelites. We may instance their pastoral life, their hospitality-that most remarkable of desert virtues, SEE HOSPITALITY — their universal respect for age (comp. Lev 19:32), their familiar deference (comp. 2-Kings 5:13), their superstitious regard for the beard. On the signet-ring, which is worn on the little finger of the right hand, is usually inscribed a sentence expressive of submission to God, or of his perfection, etc., explaining Exo 39:30, “the engraving of a signet, Holiness to the Lord,” and the saying of our Lord (Joh 3:33), “He . . . hath set to his seal that God is true.” As a mark of trust this ring is given to another person (as in Gen 41:42). The inkhorn worn in the girdle is also very ancient (Eze 9:2-3; Eze 9:11), as well as the veil. (For these, and many other illustrations, see Lane's Modern Egyptians, Index.) A man has a right to claim his cousin in marriage, and he relinquishes this right by taking off his shoe, as the kinsman of Ruth did to Boaz (Rth 4:7-8; see Burckhardt's Notes on the Bedouins and Wahabys, 1, 113). SEE JOB.

6. The commerce of Arabia especially connected with the Bible has been referred to in the sections en Western and Northern Arabia, and incidentally in mentioning the products of the peninsula. Direct mention of the commerce of the south does' not appear to be made in the Bible, but it seems to have passed to Palestine principally through the northern tribes. So early as the days of Jacob (Gen 37:28) we read of a mixed caravan of Arab merchants (Ishmaelites and Midianites) who were engaged in the conveyance of various foreign articles to Egypt, and made no scruple to add Joseph, “a slave,” to their other purchases. The Arabs wore doubtless the first navigators of their own seas, and the great carriers of the produce of India, Abyssinia, and other remote countries, to Western Asia and Egypt. Various Indian productions thus obtained were common among the Hebrews at an early period of their history (Exo 30:23; Exo 30:25). The traffic of the Red Sea was to Solomon a source of great profit; .and the extensive commerce of Sabaea (Sheba, now Yemen) is mentioned by profane writers as well as alluded to in Scripture (1Ki 10:10-15). In the description of the foreign trade of Tyre (Eze 27:19-24) various Arab tribes are introduced (comp. Isa 60:6; Jer 6:20; 2Ch 9:14). The Nabathaeo-Idumaeans became a great trading people, their capital being Petra (q.v.). The Joktanite people of Southern Arabia have always been, in contradistinction to the Ishmaelite tribes, addicted to a seafaring life. The latter were caravan-merchants; the former the chief traders of the Red Sea, carrying their commerce to the shores of India, as well as to the nearer coasts of Africa. Their own writers describe these voyages; since the Christian era especially, as we might expect from the modern character of their literature. (See the curious Accounts of India and China by two Mohammedan Travellers of the ninth Cent., trans. by Renaudot, and amply illustrated in Mr. Lane's notes to his translation of the Tholwand and One Nights.) The classical writers also make frequent mention of the commerce of Southern Arabia (see Smith's Diet. of Class. Geog.). it was evidently carried on with Palestine by the two great caravan routes from the head of the Red Sea and from that of the Persian Gulf; the former especially taking with it African produce, the latter Indian. It should be observed that the wandering propensities of the Arabs, of whatever descent, do not date from the promulgation of Islamism. All testimony goes to show that from the earliest ages the peoples of Arabia formed colonies in distant lands, and have not been actuated solely either by the desire of conquest or by religious impulse in their foreign expeditions, but rather by restlessness and commercial activity. The transit-trade from India continued to enrich Arabia until the discovery of the passage to India by the Cape of Good Hope; but the invention of steam navigation has now restored the ancient route for travelers by the Red Sea. SEE COMMERCE.

4. Literature. — The principal European authorities for the history of Arabia are, Schultens' Hist. Imp. Vetus. Joctanidarum (Hard. Gel. 1786), containing extracts from various Arab authors; and his Monumenta Vetustiora Arabice (Lug. Bat. 1740); Eichhorn's Monumenta Antiquiss. Hist. Arabum, chiefly extracted from Ibn-Kuteibeh, with his notes (Goth. 1775); Fresnel, Lettres sur l'Hist. des Arabes avant l'Islarisme, published in the Journal Asiatique, 1838-53; Quatremere, Memoire sur les Nabatheens; Caussin, Essai sur l'Hist. des Arabes avant l'Islamisame (Paris, 1847-8); for the geography, Niebuhr's Description de l'Arabie (Amst. 1774); Burckhardt's Travels in Arabia (Lond. 1839); Wellsted, Narrative of a Journey to the ruins of Nakebal-Hajar, in Journ. of R. G. S. 7, 20; his copy of inscription, in Journ. of Asiat. Soc. of Bengal, 3, 1834; and his Journal (Lond. 1838); Cruttenden, Narrative of a Journey from Mokh& to San'ca; Jomard, Etudes geogr. et hist. appended to Mengin, Hist. de l'Egypte, vol. in (Paris, 1839); and for Arabia Petraea and Sinai, Robinson's Biblical Researches; Stanley's Sinai and Palestine; Tuch's Essay on the Sinaitic Inscriptions in the Journal of the German Oriental Soc. 14, 129 sq. Compare Chesney's Expedition to the Euphrates (Lond. 1850), and Ritter, Erdkunde, pt. 14; also Palgrave, Journey through Central and Eastern Arabia (Lond. 1865, 2 vols. 8vo). For the manners and customs of the Arabs, see Burckhardt's Notes on the Bedouins and Wahabys (8vo, 1831); Lane's Notes on the Thousand and One Nights (ed. 1838); and his Modern Egyptians (ed. 1861). See also Weil, Gesch. der Khalifen (3 vols. 8vo, Mannh. 1846-61); Forster, Historical Geog. of Arabia (2 vols. 8vo, Lond. 1844).

The most important native works are, with two exceptions, still untranslated, and but few of them are edited. Abulfeda's Hist. Anteislamica has been edited and translated by Fleischer (Lips. 1831); and El-Idrisi's Geography translated by Jaubert, and published in the Recueil de Voyages et de Memoires, by the Geogr. Soc. of Paris (1836); of those which have been, or are in the course of being edited, are Yakut's Homonymous Geographical Dictionary, entitled El-Mushtarak Wad'an, wa-l-Muftarak Sak'an (ed. Wustenfeld, Got. 1845); the Mara'sid el-Ittilaa, probably an abridgment by an unknown hand of his larger geogr. dict. called the Moajam (ed. Juynboll, Lug. Bat. 1852-4); the Histories of Mekkeh, ed. Wustenfeld, and now published by the German Oriental Society; and Ibn-Khaldun's Prolegomena, ed. Quatremere, i (Paris, 1858). Of those in MS., besides the indispensable works of the Arab lexicographers, we would especially mention Ibn-Khaldun's History of the Arabs; the Kharidet el-Ajaib of Jbn-El-Wardi; the Mir-at ez-Zeman of Ibn- EI-Jozi; the Murooj edhDhahab of El-Mesudi; Yakut's Moajam el- Buldan; the Kitlb-el-Aghanl of El-Isfahani; and the 'Ikd of EI-Kurtubi. For a copious view of Arabic and kindred literature, see Zenker's Bibliotheca Orientalis (Lps. 1846 sq.). SEE ARABIA.

## Arabia, Church Of[[@Headword:Arabia, Church Of]]

             The Apostle Paul, on his conversion, retired into Arabia for some two years (Galatians 1:27), but whether this time was spent in preaching or in private exercises is doubtful; nor is there any authentic record of the fruits of his labors if expended there. Several other apostles, as Peter, Thomas, Bartholomew, Judas Thaddaeus, are mentioned by tradition as having preached there (see Wiltsch, Gal 1:21 sq.). It is certain that Arabia received Christianity early. According to Eusebius (Hist. Eccles. 6, 19), an Arab ruler sent to Demetrius, bishop of Alexandria, in the beginning of the 3d century, asking for Origen as a teacher. Between 247 and 250 a synod was held, under the presidency of Origen, for the condemnation of a certain heresy. Arabia was originally a province of the patriarchate of Antioch, having Bostra for its metropolitan see; but it was separated from the Oriental diocese and added to that of Jerusalem, according to William of Tyre (De Bello Sacro, 14:14), in the 5th (Ecumenical Council. Metropolitans of Bostra, and bishops of Philadelphia and Esbus are still mentioned about the middle of the seventh century. The conversion of a Himyarite king occurred in the fourth century, and that of two kings of Hira in the sixth century. Among the Saracens and Bedouins numerous conversions took place in the fifth century. Several important bodies, as the Bahrites, Taunchites, Taglebites, and others were entirely Christian, and Cosmas Indicopleustes reported in the sixth century that he found everywhere in Arabia Christian churches. Both Nestorianism and Monophysitism found numerous adherents in Arabia; the former principally in the north and north-west, the latter in the south. The Jacobites of Arabia have been under the rule of the Maphrians since the time of the Maphrian Marutas, i.e. since about 629, and contained two bishoprics, viz.: one of Arabia, so called, of which the see was at Akula; the other of the Taalabensian Scenite Arabians, of which the see was at Hirta Naamanis. But Christianity in Arabia was nearly, if not quite, destroyed by Mohammedanism; nor has it risen since in that country to any extent. The only place where it has gained a firm footing is Aden, which, in 1839, was ceded to the English. Here both a Protestant and a Roman Catholic congregation has been collected; the membership of the latter is given by the missionaries as about 1000 (Schem, Ecclesiastical Year-book for 1859, p. 18, 19). In fact, Christianity in Arabia had become very early corrupted by an admixture of Sabaean idolatry and Persian dualism, so that Origen, in the middle of the 3d century, declared Arabia to be a “country most fruitful in heresy.” The tribes which professed Christianity when Mohammed first began to promulgate Islamism appear to have paid as much attention to rabbinical legends and monkish fables as to the Scriptures. It is indeed pretty certain that the Koran contains a tolerably fair representation of the religious belief of the Arabian Christians in Mohammed's age, and from this it appears that the idle stories in the apocryphal gospels were received with as much reverence as the books of the evangelists; it is even doubtful whether they possessed any translation of the canonical books of the Bible, and this may serve to explain the facility with which they received the creed of Mohammed. — Wiltsch, Handbook of the Geogr. and Statistics of the Church, transl. by Leitsch (Lond. 1859, vol. 1, 8vo). SEE MOHAMMED.

## Arabia, Council Of[[@Headword:Arabia, Council Of]]

             [CONCILIUM ARABICUM], was held in 247(?) against the Elkesaites (q.v.), who held that the soul, dying with the body, was to be raised with it at the resurrection. Origen was invited to this council, and boldly combated the Psychopannichites (Hypnopsychites), Eus. 6, c. 37; tom. 1, conc. p. 650.

— Smith, Tables of Church Hist.; Landon, Manual of Councils.

## Arabian[[@Headword:Arabian]]

             (Heb. Arabi', עֲרָבַי, Isa 13:20; Jer 3:2; or Arbi', עִרְבַּי. 2Ch 17:11; 2Ch 21:16; 2Ch 22:1; 2Ch 26:7; Neh 2:19; Neh 4:7 [1]; Neh 6:1; Gr. ῎Αραψ, 1Ma 5:39; 1Ma 11:17; 1Ma 11:39; 1Ma 12:31; 2Ma 5:8; 2Ma 12:10), the national designation of an inhabitant of that general district denominatied Arabia, i.e. the nomadic tribes inhabiting the country to the east and south of Palestine, who in the early times of Hebrew history were known as Ishmaelites and descendants of Keturah. Their roving pastoral life in the desert is alluded to in Isa 13:20; Jer 3:2; 2Ma 12:11; their country is associated with the country of the Dedanim, the travelling merchants (Isa 21:13), with Dedan, Tema, and Buz (Jer 25:24), and with Dedan and Kedar (Ezra 27:21), all of which are supposed to have occupied the northern part of the peninsula later known as Arabia. During the prosperous reign of Jehoshaphat, the Arabians, in conjunction with the Philistines, were tributary to Judah (2Ch 17:11), but in the reign of his successor they revolted, ravaged the country, plundered the royal palace, slew all the king's sons with the exception of the youngest, and carried off the royal harem (2Ch 21:16; 2Ch 22:1). The Arabians of Gur-baal were again subdued by Uzziah (2Ch 26:7). During the Captivity they appear to have spread over the country of Palestine, for on the return from Babylon they were among the foremost in hindering Nehemiah in his work of restoration, and plotted with the Ammonites and others for that end (Neh 4:7). Geshem, or Gashmu, one of the leaders of the opposition, was of this race (Neh 2:19; Neh 7:1). In later times the Arabians served under Timotheus in his struggle with Judas Maccabaeus, but were defeated (1Ma 5:39; 2Ma 12:10). The Zabadeeans, an Arab tribe, were routed by Jonathan, the brother and successor of Judas (1Ma 12:31). The chieftain or king of the Arabians bore the name of Aretas as far back as the time of Antiochus Epiphanes and Jason the highpriest (2Ma 5:8; comp. 2Co 11:32). Zabdiel, the assassin of Alexander Balas (1Ma 11:17), and Simalcue, who brought up Antiochus, the young son of Alexander (1Ma 11:39), afterward Antiochus VI, were both Arabians. In the time of the N.T. the term appears to have been used in the same manner (Act 2:11). SEE ARABIA.

## Arabians or Arabici[[@Headword:Arabians or Arabici]]

             a sect of heretics who sprung up in the third century in Arabia during the reign of the Emperor Severus. They held that the soul of man dies with the body, and will be resuscitated with it in the day of resurrection. Origen confuted this opinion in a council held in the year 247, called “the council of Arabia.” — Euseb. Hist. Eccl. 6:37; Mosheim, Comm. 2:242.

## Arabianus[[@Headword:Arabianus]]

             bishop of Ancyra, was present at the Synod of Constantinople, A.D. 394, when he raised the question whether a bishop could be deposed by two bishops only (Labbe,: Concil. ii, 1377, ed. Coleti). He also took part in the synod held by Chrysostom at the same place, A.D. 400, to consider the charges against Antoninus of Ephesus (Palladius, Vit. Chrys. 13). See Labbe, Concil. ii, 1465.

## Arabic Language[[@Headword:Arabic Language]]

             the most perfectly formed, most copious in vocabulary, most extensively spoken, and most perfectly preserved of all the Shemitic family of languages. It therefore presents peculiar points of interest to Biblical scholars. SEE SHEMITIC LANGUAGES.

1. Distribution and Dialects. — Originating in Arabia, the Arabic language spread itself, by the conquests of the Arabs, SEE MOHAMMED, in the sixth and seventh centuries, so extensively as to become not only prevalent in the countries adjoining Arabia, but even the religious and learned language of Irak, Cyprus, Palestine, Egypt, and Northern Africa, where, by the influence of Islamism and the supreme authority of the Koran, it has finally supplanted the original languages of those countries, and become the mother tongue of the inhabitants. It has even penetrated to the interior of Africa, as well as insinuated itself, in part at least, throughout Turkey and Central Asia. In Malta, Spain, and Sicily, dialects of it were for a time spoken, and have not yet become entirely extinct. Through the intercourse of Europeans during the Crusades, and especially during the temporary residence of the Saracens in Spain, many Arabic words have crept into Occidental languages, not excepting the English; while the scientific researches of the mediaeval Arabs caused many technical terms to be introduced into general literature. The ciphers in use among all Christian nations are but modified forms of those used in Arabic notation.

Long before the Mohammedan aera, two dialects were prevalent in Arabia:

1, the Himyaritic, which was spoken in Yemen, or Arabia Felix, and had its closest affinities partly with the Hebrew or Aramaean languages (q.v.), and partly with the Amharic (q.v.);

2, the Koreishitic, or pure Arabic, as found in the Koran, and through its influence preserved from all vulgarism and provincialisms, as the language of state and literature; in other words, the spoken differed somewhat from the written language. The Arabic had attained its flourishing period after the composition of the Koran. With the restoration of Arabic literature under the Abbasid caliphs, scientific prose took the place of the earlier poetry, and the language was philologically illustrated and protected from oblivion; but at the same time it gradually became deteriorated in respect to flexibility and variety, and circumlocutions were employed instead of idiomatic formations. Since the fourteenth or fifteenth century the Arabic language has undergone no change. There still prevail, however, certain dialects with considerable variations; e.g. the Moorish, or that of Morocco (see Bombay, Grammat. linguae Mauro-Arabicae, Vienna, 1800), the altogether peculiar Maltese (Gesenius, Versuch ub. d. maltesische Sprache, Lpz. 1810), the Melindan, Mapulian, and others. In Aleppo, Arabic is spoken in the softest and purest form.

II. Elements and Structure. — The letters of the alphabet are twenty-eight, and, as in Hebrew, they are all consonants, and read from right to left. They differ, however, entirely in form from the Heb., more closely resembling the Syriac, and their order is almost wholly different from either of those languages. The form, too, of most of them undergoes a considerable change when connected with a preceding or following letter, or when final. Several of them differ from each other only by the addition of a diacritical point (as from שׁ). Their peculiar power is such that many of them can hardly be accurately represented either by the Heb. or by English characters; the sound of some of them, indeed, is described as altogether foreign to European tongues. The letters are also often compounded in writing into ligatures. The “weak letters” (corresponding to א, ו, and י) are also used to prolong a vowel sound, or (as in Syriac) to form a diphthong. The vowel points are far more simple than in Heb., but this is fully made up, in point of difficulty to the learner, by the peculiar marks or signs frequently employed in connection with certain letters, or in certain positions, to indicate, an implied, developed, prolonged, or connected sound. In ordinary writing (and printing) this whole system of vocalization is omitted. Several of the letters (called “solar”) are doubled in pronouncing when initial after the article, the final letter of which is then silent (like the dagesh forte of the Hebrews after הִ). A similar system of prefixes and suffixes (for prepositions, pronouns, particles, etc.) exists to that in Heb., but with somewhat more variety in application. Vav “conversive,” however, disappears in the Arabic, as in the Chaldee. Numbers are expressed by peculiar characters for the digits, or the ordinary letters, as in Gr. and Heb., may be used with a numerical value. The accent is never written, but stands, in dissyllables, upon the penult, in polysyllables upon the antepenult, unless the penult has a long vowel, which then takes the tone. An extended system of prosody and versification belongs to the language, and forms a marked contrast with the simple poetry of the Hebrew.

The Arabic is rich in grammatical forms. In nouns, as well as pronouns and verbs, the dual is customary; and for the plural the noun has a large store of collective forms. The singular has three (so-called) cases, distinguished chiefly by the pointing, and corresponding to the nominative, genitive, and dative (besides forms for the accusative, and the interjective mark of the vocative), together with the “nunnation;” the dual and plural only two (the nominative and objective). To the verbs (which, as in Heb., afford triliteral roots of all the words) belong thirteen forms or conjugations, somewhat answering to those of the Heb.; which either have a factive, reciprocal, passive, and desiderative force, or else modify the ground-meaning of the root. Each of these, except the ninth and eleventh, has a passive as well as an active voice. The tenses, properly so called, are the same in number, use, and method of formation, as in Heb. Other relations of time are expressed by employing the substantive verb as an auxiliary. A nearly like series of weak or defective verbs is found as in the Hebrews Apocopated, paragogic, and intensified forms of the tenses exist, almost having the force of moods. Verbal nouns are used as infinitives, and verbal adjectives as participles; or these forms may be regarded as the regular infinitives and participles of the several conjugations and voices. There are various inflections to express gender, place, instrumentality, authorship, diminutiveness, etc. The comparative and superlative have appropriate forms.

The formation of sentences is simple, but syntactical. A terse vigor is characteristic of the language; yet the style of Arabic writers is various: in some, for example the more ancient, extremely natural and plain; in those of later date, more artificial and ornate. The language of the common people (vulgar Arabic) differs from the written in the omission of the final vowels of words, in certain ungrammatical flexions and constructions, and in the use of some conventional terms. (On the pronunciation of the Palestinian Arabs, see Dr. E. Smith's appendix to the first ed. of Robinson's Bibl. Researches, vol. 3.)

III. Relations to Hebrew. — “The close affinity, and consequently the incalculable philological use of the Arabic with regard to the Hebrew language and its other sisters, may be considered partly as a question of theory, and partly as one of fact.

1. The following are the theoretical grounds: First, the Arabs, of Yemen are derived from Kahtan, the Joktan of Gen 10:25, whom the Arabs make the son of Eber (Pococke's Specimen Hist. Arab. p. 39 sq.). These form the pure Arabs. Then Ishmael intermarried with a descendant of the line of Kahtan, and became the progenitor of the tribes of Heiaz. These are the insititious Arabs. These two roots of the nation correspond with the two great dialects into which the language was once divided: that of Yemen, under the name of the Himyaritic, of which all that has come down to us (except what may have been preserved in the Ethiopic) is a few inscriptions; and that of Hejaz, under that of the dialect of Mudhar, or, descending a few generations in the same line, of Khoreish — the dialect of the Koran and of all their literature. Next, Abraham sent away his sons by Keturah, and they also became the founders of Arabic tribes. Also, the circumstance of Esau's settling in Mount Seir, where the Idumeeans descended from his loins, may be considered as a still later medium by which the idioms of Palestine and Arabia preserved their harmony. SEE ARABIA. Secondly, Olaus Celsius (in his Hist. Ling. et Erudit. Arab.) cites the fact of the sons of Jacob conversing with the Ishmaelite caravan (Gen 37:28), and that of Moses with his father-in-law the Midianite (Exo 4:18). To these, however, Scheiling (in his Abhandl. v. d. Gebrauch. der A rab. Sprache, p. 14) objects that they are not conclusive, as the Ishmaelites, being merchants, might have acquired the idiom of the nations they traded with, and as Moses might owe an acquaintance with Arabic to his residence in Egypt. Nevertheless, one of Celsius's inferences derives considerable probability from the only instance of mutual intelligibility which Michaelis has adduced (Beurtheilung der Mittel die ausgestorbene Hebr. Sprache zu verstehen, p. 156), namely, that Gideon and his servant went down by night to the camp of “Midian, Amalek, and all the Bene Kedem,” to overhear their conversation with each other, and understood what they heard (Jdg 8:9-14). Lastly, Schultens (Oratio de Reg. Sabaeor. in his Opp, Minora) labors to show that the visit of the queen of Sheba to Solomon is a strong proof of the degree of proximity in which the two dialects then stood to each other. These late traces of resemblance, moreover, are rendered more striking by the notice of the early diversity between Hebrew and Aramaic (Gen 31:47).

The instance of the Ethiopian chamberlain in Act 8:28, may not be considered an evidence, if Heinrichs, in his note ad loc. in Nov. Test. edit. Kopp, is right in asserting that he was reading the Septuagint version, and that Philip the deacon was a Hellenist. Thus springing from the same root as the Hebrew, and possessing such traces of affinity to so late a period as the time of Solomon, this dialect was farther enabled, by several circumstances in the social state of the nation, to retain its native resemblance of type until the date of the earliest extant written documents. These circumstances were the almost insular position of the country, which prevented conquest or commerce from debasing the language of its inhabitants; the fact that so large a portion of the nation adhered to a mode of life in which every impression was, as it were, stereotyped, and knew no variation for ages (a cause to which we may also in part ascribe the comparatively unimportant changes which the language has undergone during the 1400 years in which we can follow its history); and the great and just pride which they felt in the purity of their language, which, according to Burckhardt, is still a characteristic of the Bedouins (Notes on the Bedouins, p. 211). These causes preserved the language from foreign influences at a time when, as the Koran and a national literature had not yet given it its full stature, such influences would have been most able to destroy its integrity. During this interval, nevertheless, the language received a peculiarly ample development in a certain direction. The limited incidents of a desert life still allowed valor, love, generosity, and satire to occupy the keen sensibilities of the chivalrous Bedouin. These feelings found their vent in ready verse and eloquent prose; and thus, when Islam first called the Arabs into the more varied activity and more perilous collision with foreign nations, which resulted from the union of their tribes under a common interest to hold the same faith and to propagate it by the sword, the language had already received all the development which it could derive from the pre-eminently creative and refining impulses of poetry and eloquence.

2. “But great as may be the amount of resemblance between Arabic and Hebrew which a due estimate of all the theoretical grounds for the affinity and for the diversity between them would entitle us to assume, it is certain that a comparison of the actual state of both in their purest form evinces a degree of proximity which exceeds expectation. Not only may two thirds of the Hebrew roots (to take the assertion of Aurivillius, in his Dissertationes, p. 11, ed. Michaelis) be found in Arabic under the corresponding letters, and either in the same or a very kindred sense; but, if we allow for the changes of the weak and cognate letters, we shall be able to discover a still greater proportion. To this great fundamental agreement in the vocabulary (the wonder of which is somewhat diminished by a right estimate of the immense disproportion between the two languages as to the number of roots) are to be added those resemblances which relate to the mode of inflexion and construction. Thus, in the verb, its two wide tenses, the mode by which the persons are denoted at the end in the past, and at the beginning (with the accessory distinctions at the end) in the future tense, its capability of expressing the gender in the second and third persons, and the system on which the conjugations are formed; and in the noun, the correspondence in formations, in the use of the two genders, and in all the essential characteristics of construction; the possession of the definite article; the independent and affixed pronouns; and the same system of separable and attached particles-all these form so broad a basis of community and harmony between the two dialects as could hardly be anticipated, when we consider the many centuries which separate the earliest written extant documents of each.

The diversities between them, which consist almost entirely of fuller developments on the side of the Arabic, may be summed up under the following heads: A much more extensive system of conjugations in the verb, the dual in both tenses, and four forms of the future (three of which, however, exist potentially in the ordinary future, the jussive, and the cohortative of the Hebrew; see Ewald's Hebr. Gram. § 290, 293); the full series of infinitives; the use of auxiliary verbs; in the noun, the formations of the plural called broken or internal plurals, and the flexion by means of terminations analogous to three of our cases; and a perfectly defined system of meter. The most important of these differences consists in that final vowel after the last radical, by which some of the forms of the future and the several cases in the noun are indicated, which has been too hastily ascribed to an attempt of the grammarians to introduce Greek inflexions into Arabic (Hasse, Magazinfiir Biblisch-Orientalische Literatur, 1:230; Gesenius, Gesch. d. Hebr. Sprache, p. 95). The Arabic alphabet also presents some remarkable differences. As a representation of sounds, it contains all the Hebrew letters; but, in consequence of the greater extent of the nation as a source of dialectual varieties of pronunciation, and also in consequence of the more developed and refined state of the language, the value of some of them is not exactly the same, and the characters that correspond to ת ח ד צ ט עare used in a double capacity, and represent both halves of those sounds which exist unseparated in the Hebrew. The present order of the letters also is different, although there are evidences in their numerical value when so used, and in the memorial words (given in Ewald's Grammatica Critica Ling. Arab. § 67), that the arrangement was once the same in both. In a palaeographical point of view, the characters have under, gone many changes. The earliest form was that in the Himyarite alphabet.

The first specimens of this character (which Arabic writers call al-Musnad, i.e. stilted, columnar) were given by Seetzen in the Fundgruben des Orients. Since then Professor Rodiger has produced others, and illustrated them in a valuable paper in the Zeitschrift fur die Kunde des Morgenlandes, 1, 332. The letters of this alphabet have a striking resemblance to those of the Ethiopic, which were derived from them. In Northern Arabia, on the other hand, and not very long before the time of Mohammed, the Syrian character called Estrangelo became the model on which the Arabic alphabet called the Kufic was formed. This heavy, angular Kufic character was the one in which the early copies of the Koran were written; and it is also found in the ancient Mohammedan coinage as late as the seventh century of the Hegira. From this, at length, was derived the light, neat character called Nishl, the one in which the Arabs continue to write at the present day, and which is represented in our printed books. The introduction of this character is ascribed to Ibn Mukla, who died in the year 327 of the Hegira. SEE ALPHABET. Lastly, it is worthy of notice that all the letters of the Arabic alphabet are only consonants; that, in an unpointed text, the long vowels are denoted by the use of Alif, Waw, and Ya, as matres lectionis; and that the short vowels are not denoted at all, but are left to be supplied according to the sense in which the reader takes the words; whereas, in a pointed text, three points only suffice to represent the whole vocalization, the equivalents to which, according to the way in which they are usually expressed, are a, i, u, pronounced as in Italian. “The many uses of the Arabic language in Biblical philology (exclusive of the advantages it affords for comparing the Arabic versions) may in part be gathered from the degree of its affinity to the Hebrew; and, indeed, chiefly to the Hebrew before the exile, after which period the Aramaic is the most fruitful means of illustration (Mahn, Darsiellung der Leaicographie, p. 391). But there are some peculiarities in the relative position of the two dialects which considerably enhance the value of the aid to be derived from the Arabic. The Hebrew language of the Old Testament has preserved to us but a small fragment of literature. In the limited number of its roots (some of which even do not occur in the primary sense), in the rarity of some formations, and in the antique rudimentary mode in which some of its constructions are denoted, are contained those difficulties which cannot receive any other illustration than that which the sister dialects, and most especially the Arabic, afford.

For this purpose, the resemblances between them are as useful as the diversities. The former enable us to feel certain on points which were liable to doubt; they confirm and establish an intelligent conviction that the larger portion of our knowledge of the meaning of words, and of the force of constructions in Hebrew, is on a sure foundation, because we recognize the same in a kindred form, and in a literature so voluminous as to afford us frequent opportunities of testing our notions by every variety of experience. The diversities, on the other hand (according to a mode of observation very frequent in comparative anatomy), show us what exists potentially in the rudimentary state by enabling us to see how a language of the same genius has, in the farther progress of`its development, felt the necessity of denoting externally those relations of formation and construction which were only dimly perceived in its antique and uncultivated form. Thus, to adduce a single illustration from the Arabic cases in the noun: The precise relation of the words mouth and life, in the common Hebrew phrases, “I call my mouth,” and “he smote him his life” (Ewald's Hebr. Gram. § 482), is easily intelligible to one whom Arabic has familiarized with the perpetual use of the so-called accusative to denote the accessory descriptions of state. Another important advantage to be derived from the study of Arabic is the opportunity of seeing the grammar of a Syro-Arabian language explained by native scholars. Hebrew grammar has suffered much injury from the mistaken notions of men who, understanding the sense of the written documents by the aid of the versions, have been exempted from obtaining any independent and inward feeling of the genius of the language, and have therefore not hesitated to accommodate it to the grammar of our Indo-Germanic idioms. In Arabic, however, we have a language, every branch of the philosophical study of which has been successfully cultivated by the Arabs themselves. Their own lexicographers, grammarians, and scholiasts (to whom the Jews also are indebted for teaching them the grammatical treatment of Hebrew) have placed the language before us with such elaborate explanation of its entire character, that Arabic is not only by far the test understood of the Syro- Arabian dialects, but may even challenge comparison, as to the possession of these advantages, with the Greek itself.”

IV. Literature. — The native works in Arabic are exceedingly numerous and varied, embracing philology, philosophy, natural science, poetry, history, etc. Many are still unpublished. A compendious view of the literary productions of Arabic authors may be found in Pierer's Universal Lexikon (Altenb. 1857 sq.), s.v. “Arabische Literatur;” also in Appleton's New American Encyclopedia, s.v. “Arabic Language and Literature.” Comp. also an article on the “Arab. Lang. and Lit.” by Prof. Packard, in the Am. Bibl. Repos. Oct. 1836, p. 429-448. Zenker's Bibliotheca Orientalis (Lpz. 1846-62, 2 vols. 8vo) gives a full list of Arabic books hitherto issued.

European works expressly on the history and usage of the Arabic language are by the following authors: Pococke (Oxf. 1661), Celsius (in Barkey's Bibl. Brem. 4:1, 2, 3), Hyde (in his Syntag. Diss. 2:450), Schultens (in his Orig. Heb. Lugd. B. 1761, p. 615), De Jenisch (Vien. 1780), Eichhorn (introd. to Richardson's Abh. ub. morgenland. Volker, Lpz. 1779), Hottinger (in his Analecta hist. theol. Tigur. 1652), Schelling (Stuttg. 1771), Schnurrer (in Eichhorn's Biblioth. 3, 951 sq.), Tingstad (Upsal. 1794), Humbert (Geneve, 1824). Arabic grammars are by the following: Erpenius (Leyd. 1613, and often since, abridged, etc., by Schultens, Michaelis, and others), Lakemacher (Helaist. 1718), Hirt (Jen. 1770), Vriemoet (Franeq. 1783), Hezel (Jen. 1776, etc.), id. (Lpz. 1784), Wahl (Halle, 1789), Paulus (Jen. 1790), Hasse (Jen. 1793), Tyschen (Rost. 1792), Jahn (Wien. 1796), Sylvbstre de Sacy (Par. 1810 and since), Von Lumsden (Calc. 1813), Roorda (2d ed. Leyd. 1858-9, 8vo), Von Oberleitner (Vien. 1822), Rosenmiuller (Lips. 1818), Tychsen (Gott. 1823), Ewald (Leipz. 1831, etc.), Vullers (Bonn, 1832), Petermann (Berol. 1840), Caspari (Leipz. 1848, 1859, an excellent manual), Glaire (Paris, 1861), Beaumont (Lond. 1861), Winckler (Lpz. 1862), Forbes (Lond. 1863), Goschel -(Vien. 1864), Wright (Grammar of the Arabian Language, from Caspari, with additions, 2 vols. 8vo, Lond. 1859-62, the best for English readers); on the new or vulgar Arabic, by Herberi (Par. 1803), Caussin de Perceval (2d ed. Paris, 1833), Savary (Paris, 1813), Bellamare (1850), Florian-Pharaon and E. L. Bertherand (Par. 1859), Wahrmund (Lpz. 1860 sq.). Native lexicons are those of the historian Fakr ed-Daulah (947993); Elias bar-Sina el-Jaubari (d. post 1200), El-Sihah, in Turkish, by Van Kuli (Const. 1728), and Persic (Calc. 1812); Firuzabadi's Kamus (Scutari. 1815 sq.): by Europeans, those of Giggejus (Mediol. 1632), Golius (Lugd. Bat. 1653), Mesquien Meninski (Vien. 1780-1801), Schied (Lugd. B. 1769, etc.), Willmet (Rotterd. 1784), Freytag (Hal. 1830-1836, abridged, ib. 1838), Kazimiroti (1848), Catafago (Arabic and English Diet. Lond. 1858, 8vo, a convenient manual), Lane (Arabic Lexicon, Lond. 1863, sq. 4to, the best in English); for the vulgar Arabic, the lexicons of Cafies (1781), De Perceval (Paris, 1828, 2 vols.), De la Grange (Paris, 1828), De Passo (Alg. 1846). Chrestomathies are by Jahn (1802), De Sacy (Par. 1806, 1826, 3 vols.), Kosegarten (Lpz. 1824, 1828), Rosenmüller (Lpz. 1814), Von Humbert (Par. 1834), Freytag (Bonn, 1834), Arnold (Lond. 1856, the most convenient for English); but Tauchnitz's splendid ed. of the Koran (Lips. 1841, 2d ster. ed., small 4to) furnishes a sufficient reading-book: for the modern dialect is the work of Bresnier (Alg. 1845). Beginners in English may make use of Arabic Reading-Lessons by Davis and Davidson (published by Bagster, Lond. 12mo).

## Arabic Version[[@Headword:Arabic Version]]

             By way of supplement. we add that, prior to the year 1839, two printed versions of the Arabic Bible were known in Egypt and Syria. The one was the edition printed in Walton's Polyglot SEE POLYGLOT BIBLES, the other was the Biblia Sacra Arabica Sacre Congregationis de Propaganda Fide jussu edita, additis e regione Bibliis Latinis Vulgatis studio et labore Sergii Risii (Romae, 1671, 3 vols. fol.). But both were regarded, according to the personal observations in the East made by the Rev. C. Schlienz, the agent of the Society for Promoting Christian Knowledge, " with rooted antipathy by the Mohammedans; the Polyglot chiefly for its presumptuous impiety in adopting the phraseology of the Koran and for its inequality of style; and that of the Propaganda for its vulgarity and inelegancy of language." In 1839 the preparation of a new Arabic version was commenced under the superintendence of the Rev. C. Schlienz. The first draft of the whole translation,, originally made by Mr. Fares (admitted to be one of the best native Arabic scholars of the day), was carried through the press in 1856. In the meantime the Rev. Dr. Eli Smith, one of the American missionaries in Syria, had commenced an, improved version of the Scriptures in the Arabic language; but this work he left unfinished, after years of laborious study and; consuming toil. His premature death was probably accelerated by the close and continuous' mental application with which he sought the completion of his great task. The translation was subsequently confided to the Rev. Dr. Van Dyck, in order to re-examine the parts already prepared, and to continue the work from the point at which it had been left by his predecessor. Dr. Van Dyck possessed undoubted qualifications for this responsible duty, as a competent and accurate translator having a thorough knowledge of the Arabic language. With immense pains, inflexible perseverance, 'and unflagging energy, he applied himself to his editorial labors till the entire Bible was finished, and a translation was furnished which, in point of idiomatic exactness, fidelity to  the originals, and general excellence, may well satisfy the most fastidious scholars. When it is considered that the Arabic language is spoken by more than one hundred millions of the human race, it would be difficult to exaggerate the value and influence of the great undertaking which had reached its final stage in the year 1865. The text was completed at press in New York in 1867 under the title El-Kitab el-Mugaddes. The superiority of this translation being recognised everywhere, the British and Foreign Bible Society were induced to adopt it for their own use, and shared in the expense of printing with the American Bible Society. Since 1870 this version has been published with a vowelled text, the work also of the Rev. Dr. Van Dyck. (B. P.)

## Arabic Versions[[@Headword:Arabic Versions]]

             The following is a conspectus of those hitherto published (also the treatise, De versionibus Arabicis, in Walton's Polyglott, 1, 93 sq.; Pococke, Var. Lect. Arab. V. T., ib. 6): Biblia Arabica V. et N.T., in Walton's Polyglott; Bibl. Ar., ed. Risius (3 vols. fol., Romans 1671, said by Michaelis to l:e altered from the Latin); Arabic Bible, ed. Carlyle (Newcastle, 1811 and 1816, 4to); Bible (Lond. 1831, 8vo); Bible, a new version for the “Society for promoting Chr. Knowledge” (Lond. 1857 sq., 8vo); Bible, a new version for the “Am. Bible Soc.,” ed. Dr. Vandyke (now [1865] stereotyping at N. Y. in various forms); V. T. Arab. interpr. Tuki (unfinished, Romans 1752 sq.); Pentateuch by Saadias Gaon (in Walton's Polyglott); N.T. Arabice, ed. Erpenius (Leyd. 1616, 4to; altered to suit the Greek, Lond. 1727, 4to); New Test. by Sabat (Calcutta, 1816, 8vo; London, 1825, 8vo; revised, Calcutta, 1826, 8vo; Lond. 1850, 8vo; in Syriac characters, Paris, 1822, 8vo); Quatuor Evangelia, ed. Raymund (Romans 1590, fol.). Early Versions. — Inasmuch as Christianity never attained any extensive or permanent influence among the Arabs as a nation, no entire nor publicly sanctioned Arabic version of the Bible has been discovered. But, as political events at length made the Arabic language the common vehicle of instruction in the East, and that to Jews, Samaritans, and Christians, independent versions of single books were often undertaken, according to the zeal of private persons, or the interests of small communities. The following is a classified list of only the most important among them. (See the Einleitungen of Eichhorn, Bertholdt, and De Wette.)

I. Arabic versions formed immediately on the original texts.

a. Rabbi Saadyah Haggaon (usually called Saadias), a native of Fayum, and rector of the academy at Sora, who died A.D. 942, is the author of a version of some portions of the Old Testament. Erpenius and Pococke, indeed, affirm that he translated the whole (Walton's Prolegomena, ed. Wrangham, 2:546); but subsequent inquirers have not hitherto been able, with any certainty,: to assign to him more than a version of the Pentateuch, of Isaiah, of Job, and of a portion of Hosea.

(1) That of the Pentateuch first appeared, in Hebrew characters, in the folio Tetraglot Pentateuch of Constantinople, in the year 1546. The exact title of this exceedingly rare book is not given by Wolf, by Masch, nor by De Rossi (it. is said to be found in Adler's Biblisch-kritische Reise, p. 221); but, according to the title of it which Tychsen cites from Rabbi Shabtai (in Eichhorn's Repertorium, 10:96), Saadyah's name is expressly mentioned there as the author of that Arabic version. Nearly a century later an Arabic version of the Pentateuch was printed in the Polyglot of Paris, from a MS. belonging to F. Savary de Breves; and the text thus obtained was then reprinted in the London Polyglot, with a collection of the various readings of the Constantinopolitan text, and of another MS. in the appendix. For it was admitted that Saadyah was the author of the Constantinopolitan version; and the identity of that text with that of the Paris Polyglot was maintained by Pococke (who nevertheless acknowledged frequent interpolations in the latter), and had been confirmed even by the collation which Hottinger had instituted to establish their diversity. The identity of all these texts was thus considered a settled point, and long remained so, until Michaelis published (in his Orient. Bibl. 9, 155 sq.) a copy of a Latin note which Jos. Ascari had prefixed to the very MS. of De Breves, from which the Paris Polyglot had derived its Arabic version. That note ascribed the version to “Saidus Fajumensis, Monachus Coptites;” and thus Saadyah's claim to be considered the author of the version in the Polyglots was again liable to question. At length,, however, Schnurrer (in his Dissertat. de Pentat. Arab. Polygl, in his Dissert. Philologico-criticae) printed the Arabic preface of that MS., proved that there was no foundation for the “Monachus Coptites,” and endeavored to show that Sa'id was the Arabic equivalent to the Hebrew Saadyah, and to re-establish the ancient opinion of the identity of the two texts. The results which he obtained appear (with the exception of a feeble attempt of Tychsen to ascribe the version to Abu Sa'id in the Repertorium) to have convinced most modern critics; and, indeed, they have received much confirmation by the appearance of the version of Isaiah. This version of the Pentateuch, which is an honorable monument of the rabbinical Biblical philology of the tenth century, possesses, in the independence of its tone and in some peculiarities of interpretation, the marks of having been formed on the original text. It leans, of course, to Jewish exegetical authorities generally, but often follows the Sept., and as often appears to express views peculiar to its author. Carpzov has given numerous examples of its mode of interpretation in his Crit. Sacr. p. 646 sq. It is also marked by a certain loose and paraphrastic style of rendering, which makes it more useful in an exegetical than in a critical point of view. It is difficult, however, to determine how much of this diffuseness is due to Saadyah himself. For, not only is the printed text of his version more faulty in this respect than a Florentine MS.; some of the readings of which Adler has given in Eichhorn's Einleit. ins A. T. 2:245, but it has suffered a systematic interpolation. A comparison of the Constantinopolitan text with that of the Polyglots shows that where the former retains those terms of the Hebrew in which action or passion is ascribed to God the so-called. ἀνθρωποπάθειαι- the latter has the “Angel of God,” or some other mode of evading direct expressions. These interpolations are ascribed by Eichhorn to a Samaritan source; for Morinus and Hottinger assert that the custom of omitting or evading the anthropomorphisms of the Hebrew text is a-characteristic of the Samaritan versions.

(2) A version of Isaiah, which in the original MS. is ascribed to Saadyah, with several extrinsic evidences of truth, and without the opposition of a single critic, appeared under the title, R. Saadiae Phijumensis Versio Jesaiae Arabica e MS. Bodley. edidit atque Glossar. instruxit, H. E. G. Paulus (fasc. 2, Jena, 1791, 8vo). The text was copied from a MS. written in Hebrew characters, and the difficulty of always discovering the equivalent Arabic letters into which it was to be transposed has been one source of the inaccuracies observable in the work. Gesenius (in his Jesaias, 1:88 sq.) has given a summary view of the characteristics of this version, and has shown the great general agreement between them and those of the version of the Pentateuch in a manner altogether confirmatory of the belief in the identity of the authors of both.

(3) Saadyah's version of Job exists in MS. at Oxford, where Gesenius took a copy of it (Jesaias, p. 10).

(4) That of Hosea is only known from, the citation of ch. Hos 6:9, by Kimchi (Pococke's Theolog. Works, 2, 280).

b. The version of Joshua which is printed in the Paris and London Polyglots, the author and date of which are unknown.

c. The version of the whole passage from 1 Kings 12 to 2Ki 12:16, inclusive, which is also found in the same Polyglots. Professor Rodiger has collected the critical evidences which prove that this whole interval is translated from the Hebrew; and ascribes the version to an unknown Damascene Jew of the eleventh century. Likewise, the passage in Nehemiah, from 1 to 9:27, inclusive, as it exists in both Polyglots, which he asserts to be the translation of a Jew (resembling that of Joshua in style), but. with subsequent interpolations by a Syrian Christian. (See his work De Origine Arabicae Libror. V. T. Historic. Interpretationis, Halle, 1829, 4to.)

d. The very close and almost slavish version of the Pentateuch, by some Mauritanian Jew of the thirteenth century, which Erpenius published at Leyden in 1622 — the so-called Arabs Erpenii.

e. The Samaritan Arabic version of Abu Sa'id. According to the author's preface affixed to the Paris MS. of this version (No. 4), the original of which is given in Eichhorn's Bibl. Biblioth. 3, 6, Abu Sa'id was induced to undertake it, partly by seeing the corrupt state to which ignorant copyists had reduced the version then used by the Samaritans, and partly by discovering that the version which they used, under the belief that it was that of Abu'l Hasan of Tyre, was in reality none other than that of Saadyah Haggaon. His national prejudice being thus excited against an accursed Jew, and the “manifest impiety” of some of his interpretations, he applied himself to this translation, and accompanied it with notes, in order to justify his renderings, to explain difficulties, and to dispute with the Jews. His version is characterized by extreme fidelity to the Samaritan text (i.e. in other, words, to the Hebrew text with the differences which distinguish the Samaritan recension of it), retaining even the order of the words, and often sacrificing the proprieties of the Arabic idiom to the preservation of the very terms of the original. It is certainly not formed on the Samaritan version, although it sometimes agrees with it; and it has such a resemblance to the version of Saadyah as implies familiarity with it, or a designed use of its assistance; and it exceeds both these in the constant avoidance of all anthropomorphic expressions. Its date is unknown, but it must have been executed between the tenth and thirteenth centuries, because it was necessarily posterior to Saadyah's version, and because the Barberini copy of it was written A.D. 1227. It is to be regretted that this version, although it would be chiefly available in determining the readings of the Samaritan Pentateuch, is still unpublished. It exists in MS. at Oxford (one of the copies there being the one cited by Castell in the Appendix to the London Polyglot), at Paris, Leyden, and at Rome, in the celebrated Barberini Triglot (the best description of which is in De Rossi's Specimen Var. Lect. et Chald. Estheris Additamenta, Tibingen, 1783). Portions only have been printed: the earliest by Hottinger, in his Promtuarium, p. 98; and the longest two by De Sacy, with an interesting dissertation, in Eichhorn's Bibl. Biblioth. 10, and by Van Vloten, in his Specim. Philolog. continens descrip. cod. MS. Biblioth. Lugd. — Bat. Partemque Vers. Sam. Arab. Pentat. (Leidae, 1803).

f. A version of the Gospels, which was first printed at Rome in 1590, then in the Arabic New Testament of Erpenius in 1616, and afterward in the Paris Polyglot (the text of which last is the one copied in that of London). The first two of these editions are derived from MSS., and the variations which distinguish the text of Paris from that of Rome are also supposed to have been obtained from a MS. The agreement and the diversity of all these texts are equally remarkable. The agreement is so great as to prove that they all represent only one and the same version, and that one based immediately on the Greek. The diversities (exclusive of errors of copyists) consist in the irregular changes which have been made in every one of these MSS., separately, to adapt it indiscriminately to the Peshito or Coptic versions. This surprising amalgamation is thus accounted for by Hug:

When the prevalence of the Arabic language had rendered the Syriac and Coptic obsolete, the Syrians and Copts were obliged to use an Arabic version. They therefore took some translation in that language, but first adapted it to the Peshito and Memphitic versions respectively. As the Peshito and Coptic versions still continued to be read first in their churches, and the Arabic translation immediately afterward, as a kind of Targum, it became usual to write their national versions and this amended Arabic version in parallel columns. This mere juxtaposition led to a further adulteration in each case. Afterward, two of these MSS., which had thus suffered different adaptations, were brought together by some means, and mutually corrupted each other — by which a third text, the hybrid one of our Arabic version, was produced. The age of the original Arabic text is uncertain; but the circumstance of its adoption by the Syrians and Copts places it near the seventh century (Bertholdt's E'nleit. 1, 692 sq.).

g. The version of the Acts, of the Epistles of Paul, of the Catholic Epistles, and of the Apocalypse, which is found in both the Polyglots. The author is unknown, but he is supposed to have been a native of Cyrene, and the date to be the eighth or ninth century (Bertholdt, ibid.).

2. Arabic versions founded on the Sept.

a. The Polyglot version of the Prophets, which is expressly said in the inscription in the Paris MS. to have been made from the Greek by an Alexandrian priest. Its date is probably later than the tenth century.

b. That of the Psalms (according to the Syrian recension) which is printed in Justiniani's Psalt. Octa. plum. (Genoa, 1516), and in Liber. Psalmor. a Gabr. Sionita et Vict. Scialac. (Rome, 1614).

c. That version of the Psalms which is in use by the Malkites, or Orthodox Oriental Christians, made by Abdallah ben al-Fadhl, before the twelfth century. It has been printed at Aleppo in 1706, in London in 1725, and elsewhere.

d. The version of the Psalms (according to the Egyptian recension) found in both the Polyglots.

III. Arabic versions formed on the Peshito.

a. The Polyglot version of Job, of Chronicles, and (according to Rodiger, who ascribes them to Christian translators in the thirteenth and fourteenth centuries) that of Judges, Ruth, Samuel, 1 Kings 1-11, and 2Ki 12:17-21.

b. The version of the Psalms printed at Kashaya, near Mount Lebanon, in 1610.

For further information and criticism respecting the character and value of these and other Arabic versions, see Rosenmüller's Handb. d. arab. Literatur, 3, 38 sq., 132 sq.; Dr. Davidson, in the new ed. of Horne's Introd. 2, 68 sq.; Davidson's Treatise on Bibeical Criticism (Lond. 1843), 1:255-260; 2:222-229. SEE VERSIONS; SEE CRITICISM.

## Arabici[[@Headword:Arabici]]

             SEE ARABIANS.

## Arabim[[@Headword:Arabim]]

             SEE WILLOW.

## Aracani[[@Headword:Aracani]]

             are priests among a negro tribe on the West Coast of Africa. The standard or banner which they carry in processions is a white scarf, on which are. painted human bones and ears of rice.

## Arachiele, Cacciatrro[[@Headword:Arachiele, Cacciatrro]]

             an Armenian theologian and philosopher, was a native of Erzerfm, in the plain of Armenia. At the age of fifteen years he went to Rome and completed his studies at the College for the Propagation of the Faith; then went to Constantinople, and afterwards to Venice, and became known for his preaching. He died at Venice in 1740. He wrote, Summa Universce Theologie: - Universce Theologice Speculative, Dogmaticce, Positivce, et Moralis Opus:an Armenian poem in which Jesus Christ is compared with Adam, now in the Library of Paris:-an Introduction to the Christian Life, also written in Armenian. See Hoefer, Nouv. Biog. Geenrale, s.v.

## Arad[[@Headword:Arad]]

             (Heb. Arad', עֲרָד, perh. flight), the name of a city and of a man.

1. (Sept. Α᾿ρἀδ, but in Joshua ῎Αδερ.) An ancient city (so called perhaps from wild asses in the vicinity, comp. עֲרוֹד, onager) on the southernmost borders of Palestine, whose inhabitants drove back the Israelites as they attempted to penetrate from Kadesh into Canaan (Num 21:1; Num 33:40, where the Auth. Verso has “King Arad,” instead of “King of Arad”), but were eventually subdued by Joshua, along with the other southern Canaanites (Jos 12:14; also Jdg 1:16). It lay within the original limits of the tribe of Judah (Jos 12:14) north (north- west) of the desert of Judah (Jdg 1:16). Eusebius (Α᾿ραμά) and Jerome place Arad twenty Roman miles from Hebron, and four from Malatha, in the neighborhood of the desert of Kadesh (see Reland, Palaest. p. 481, 501, 573). This accords well with the situation of a hill called Tell Arad, which Dr. Robinson observed on the road from Petra to Hebron. He describes it as “a barren-looking eminence rising above the country around.” He did not examine the spot, but the Arabs said there were no ruins upon or near it, but only a cavern (Researches, 2:472, 622). The same identification is proposed by Schwarz (Palest. p. 86). SEE HORMIAH. According to Van de Velde (Narrat. 2:83-85) there are fragments of pottery on the top of the Tell, and a ruined reservoir on its south side. It was an episcopal city in Jerome's time (Ritter, Erdk. 14:121).

2. (Sept. Α᾿ρώδ v. r. ᾿Ωρήδ.) One of the “sons” of Beriah of the tribe of Benjamin (1Ch 8:15), B.C. apparently 536.

Arad

SEE WILD ASS.

## Arada [[@Headword:Arada ]]

             SEE NAREDA.

## Aradillas, Alfredo Gonzalez[[@Headword:Aradillas, Alfredo Gonzalez]]

             a Spanish theologian, who lived in the last half of the 17th century, wrote, Exercicios del Rosario de la Virgen (Seville, 1622):-Castilla e Spiritual y Divina, a dialogue between Christ and man, the first part of which was published at Granada in 1643. See Hoefer, Nouv. Biog. Generale, s.v.

## Aradus[[@Headword:Aradus]]

             (῎Αραδος), a city included in the list of places to which the decree of Lucius the consul, protecting the Jews under Simon the high-priest, was addressed (1Ma 15:23). It is no doubt the Arvad (q.v.) of Scripture (Gen 10:17).

## Araf (or Arafah)[[@Headword:Araf (or Arafah)]]

             is an intermediate place between the heaven and hell of the Mohammedans, which corresponds to the Romish purgatory. SEE AL-SIRAT.

## Arafat, Station On[[@Headword:Arafat, Station On]]

             It is laid down as one of the' most important 'practices to be observed by the Mohammedans who go on pilgrimages to Mecca that on the ninth day of the last month of the Arabian year, called Dhu' Chaija, the pilgrims must resort to Mount Arafat, in the vicinity of Mecca, to perform their devotions. The Mohammedans have a tradition that Adam and Eve, after they were turned out of Paradise, were separated for a hundred and twenty years, and that at last, as they were in search of each other, they met on the top of this mountain and recognised each other, to their mutual delight.

## Aragon (In Spain), Council of[[@Headword:Aragon (In Spain), Council of]]

             (Concilium Aragonense), was held in 1062, in which it was decided that the bishops of Aragon should be chosen from the monks of St. Iago de Pefia (see Labbd, Concii. 9:1173).  .

Another was held in 1408 in favor of the antipope Benedict XIII.

## Aragon (or Boria), Alfonso[[@Headword:Aragon (or Boria), Alfonso]]

             a 'preacher of .the Augustinian Order and a Spanish theologian, who lived in the first half of the 17th century, wrote, Vida de la Bienaventura da Ritta de Casia (1618). .See Hoefer, Nouv. Biog. Generale, s.v.

## Aragon, Fernando De[[@Headword:Aragon, Fernando De]]

             archbishop of Saragossa, a Spanish historian, was the son of Ferdinand, king of Castile and Aragon, and became bishop in 1539. He died Jan. 20, 1575. He left in manuscript, Historia de los Reyes de Aragon, and some other works. See Hoefer, Nouv. Biog. Generale, s.v.

## Aragon, Fernando Ximenes[[@Headword:Aragon, Fernando Ximenes]]

             a Portuguese theologian, lived in the early part of the 17th century. He became archbishop of Braga, and composed the following works, Restauracaon o Renovaaaon do Homem: Dottrina Catolica para InstrucFaon e Confirmacaon dos Fieis, e Extincaon das Sectas Supersticiosas e em Particular' do Judaismo. See Hoefer, Nouv. Biog. Generale, s.v.

## Aragon, Pedro De[[@Headword:Aragon, Pedro De]]

             a Spanish Augustinian friar and theologian, native of Salamanca, lived near the close of the 16th century. He taught theology, and wrote the following works, In Secundam Secundee Thomce de Justitia et Jure:-In Tertiam Thomce de Mysteriis itee Christi et utriusque Adventus. See Hoefer, Nouv. Biog. Generale, s.v.

## Aragona, Simone Taglaviav D[[@Headword:Aragona, Simone Taglaviav D]]

             an Italian cardinal and Sicilian publicist, was born May 20, 1550. He was son of Charles of Aragon, duke of Newfoundland, and became cardinal in 1583. He died at Rome in 1604. He wrote, Constitutiones pro Cleri et Populi Reformatione: - Sermones Sacri in Synodis Habiti: Explanatio nonnullorun Decretarum Pontific. See Hoefer, Nouv. Biog. Generale, s.v.

## Aragonese, Sebastiano[[@Headword:Aragonese, Sebastiano]]

             an Italian painter and designer, a native of Brescia, lived in the last half of the 16th century. His style of design was more remarkable than his painting. He succeeded especially in the reproduction of ancient medals. He designed all the marbles in the city of Brescia with their inscriptions. Lanzi speaks of one of the paintings of Aragonese, Our Saviour between two Saints. See Hoefer, Nouv. Biog. Generale, s.v.

## Arah[[@Headword:Arah]]

             (Heb. Arach', אָרִח, prob. for אָרֵחִwayfaring), the name of two men.

1. (Sept. Ο᾿ρέχ.) The first named of the three sons of Ulla of the tribe of Asher (1Ch 7:39). B.C. apparently 1017.

2. (Sept. Α᾿ρές, ᾿Ηρά) An Israelite whose posterity (variously stated as 775 and 652 in number) returned from Babylon with Zerubbabel (Ezr 2:5; Neh 7:10). B.C. ante 536. He is probably the same with the Arab (Sept. ᾿Ηραέ) whose son Shechaniah was father-in-law of Tobiah (Neh 6:18).

## Araldi, Alessandro[[@Headword:Araldi, Alessandro]]

             an Italian painter, was a native of Parma. His master was John Bellini, of Venice. He painted several pictures for the churches of his native place, among which we especially notice the Annunciation as possessing especial merit. Lanzi ranks him among the good painters of the mixed or old- fashioned style. He died about 1528. See Hoefer, Nouv. Biog. Generale, s.v.

## Araldi, Giovanni Prancesco[[@Headword:Araldi, Giovanni Prancesco]]

             an Italian' Jesuit and theologian, was born at Cagli in 1522. He aided in founding the Jesuit college at Naples, and died May 10, 1599. He left a Compendium Doctrinae Christiane. See Hoefer, Nouv. Biog. Generale, s.v.

## Aram[[@Headword:Aram]]

             (Heb. Aram', אֲרָם, prob. from רָם, high, q. d. highlands; Sept. and N.,T. Α᾿ράμ see Gesenius, Thes. Heb. p. 151; Forbiger, Alte Geogr. 2, 641, Anm.), the name of a nation or country, with that of its founder and two or three other men. SEE BETHARAM. Comp. SEE CUNEIFORM INSCRIPTIONS.

1. ARAMAEA (Sept. and later versions SYRIA) was the name given by the Hebrews to the tract of country lying between Phoenicia on the west, Palestine on the south, Arabia Deserta and the River Tigris on the east, and the mountain range of Taurus on the north. Many parts of this extensive territory have a much lower level than Palestine; but it might receive the designation of “highlands,” because it does rise to a greater elevation than that country at most points of immediate contact, and especially on the side of Lebanon. Aram, or Aramaea, seems to have corresponded generally to the Syria (q.v.) and Mesopotamia (q.v.) of the Greeks and Romans. We find the following divisions expressly noticed in Scripture. SEE CANAAN.

1. ARAM'-DAMME'SEK; אֲרִם דִּמֶּשֶׂק, the “Syria of Damascus” conquered by David. 2Sa 8:5-6, where it denotes only the territory around Damascus; but elsewhere “Aram,” in connection with its capital “Damascus,” appears to be used in a wider sense for Syria Proper (Isa 7:1; Isa 7:8; Isa 17:3; Amo 1:5). At a later period Damascus gave name to a district, the Syria Damascena of Pliny (v. 13). To this part of Aram the “land of Hadrach” seems to have belonged (Zec 9:1). SEE DAMASCUS.

2. ARAM'I-MAAKAH', אֲרִם מִעֲכָה(1Ch 19:6), or simply Maakah (2Sa 10:6; 2Sa 10:8), which, if formed from מָעִךְ, to "press together," would describe a country enclosed and hemmed in by mountains, in contradistinction to the next division, Aram-beth-Rehob, i.e. Syria the wide or broad, בֵּיתbeing used in Syria for a “district of country.” Aram-Maachah was not far from the northern border of the Israelites on the east of the Jordan (comp. Deu 3:14, with Jos 13:11; Jos 13:13). In 2Sa 10:6, the text has “King Maachah,” but it is to be corrected from the parallel passage in 1Ch 19:7, “king of Maachah.” SEE MAACHAH.

3. ARAM'-BEYTH-RECHOB', אֲרִם בֵּית רְחוֹב, the meaning of which may be that given above, but the precise locality cannot with certainty be determined (2Sa 10:6). Some connect it with the Beth-rehob of Jdg 18:28, which Rosenmüller identifies with the Rehob of Num 13:21, situated “as men come to Hamath,” and supposes the district to be that now known as the Ardh el-Hhule at the foot of Anti- Libanus, near the sources of the Jordan. A place called Rehob is also mentioned in Jdg 1:31; Jos 19:28; Jos 19:30; Jos 21:31; but it is doubtful if it be the same. Michaelis thinks of the Rechoboth-han-Nahar (lit. streets, i.e. the village or town on the River Euphrates) of Gen 36:37 i but still more improbable is the idea of Bellermann and Jahn that Aram-beth-

Rehob was beyond the Tigris in Assyria. SEE REHOB. 4. ARAM'-TSOBAH', אֲרִם צוֹבָהor, in the Syriac form, צוֹבָא, Tsoba (2Sa 10:6). Jewish tradition has placed Zobah at Aleppo (see the Itinerary of Benjamin of Tudela), whereas Syrian tradition identifies it with Nisibis, a city in the north-east of Mesopotamia. Though the latter opinion long obtained currency under the authority of Michaelis (in his Dissert. de Syria Sobaea, to be found in the Comment. Soc. Gotting. 1769), yet the former seems a much nearer approximation to the truth. We may gather from 2Sa 8:3; 2Sa 10:16, that the eastern boundary of Aram-Zobah was the Euphrates, but Nisibis was far beyond that river; besides that in the title of the sixtieth (supposing it genuine) Aram-Zobah is clearly distinguished from Aram-Naharaim, or Mesopotamia. It is true, indeed, that in 2Sa 10:16, it is said that Hadarezer, king of Zobah, brought against David “Aramites from beyond the river,” but these were auxiliaries, and not his own subjects. The people of Zobah are uniformly spoken of as near neighbors of the Israelites, the Damascenes, and other Syrians; and in one place (2Ch 8:3) Hamath is called Hamath-Zobah, as pertaining to that district. We therefore conclude that Aram-Zobah extended from the Euphrates westward, perhaps as far north as to Aleppo. It was long the most powerful of the petty kingdoms of Arammea, its princes commonly bearing the name of Hadadezer or Hadarezer. SEE ZOBAH.

5. ARAM'-NAHARA'YIM; אֲרִם נִהֲרִיִם, i.e. Aram of the Two Rivers, called in Syriac “Beth-Nahrin,' i.e. “the land of the rivers,” following the analogy by which the Greeks formed the name Μεσοποταμία, “the country between the rivers.” For that Mesopotamia is here designated is admitted universally. The rivers which enclose Mesopotamia are the Euphrates on the west and the Tigris on the east; but it is doubtful whether the Aram- Naharaim of Scripture embraces the whole of that tract or only the northern portion of it (Gen 24:10; Deu 23:4; Jdg 3:8; 1Ch 19:6; Psalms 60, title). A part of this region of Aram is also called Paddan'-Aram', פִּדִּן אֲרָם, the plain of Aram (Gen 25:20; Gen 28:2; Gen 28:6-7; Gen 31:18; Gen 33:18), and once simply Paddan (Gen 48:7), also Sedeh'-Aram', שְׂדֵה אֲרָם, the field of Aram (Hos 12:13), whence the “Campi Mesopotamiae” of Quintus Curtius (3:2, 3; 3:8, 1; 4:9, 6). SEE PADAN; SEE SADEH. But that the whole of Aram-Naharaim did not belong to the flat country of Mesopotamia appears from the circumstance that Balaam, who (Deu 23:4) is called a native of Aram-Naharaim, says (Num 23:7) that he was brought “from Aram, out of the mountains of the east.” The Septuagint, in some of these places, has Μεσοποταμία Συρίας, and in others Συρία Ποταμῶν, which the Latins rendered by Syria Interamna. SEE MESOPOTAMIA.

6. But though the districts now enumerated be the only ones expressly named in the Bible as belonging to Aram, there is no doubt that many more territories were included in that extensive region, e.g. Geshur, Hul, Arpad, Riblah, Hamath, Helbon, Betheden, Berothai, Tadmor, Hauran, Abilene, etc., though some of them may have formed part of the divisions already specified. SEE ISH-TOB.

A native of Aram was called אֲרִמִּי, Arammi', an Aramaean, used of a Syrian (2Ki 5:20), and of a Mesopotamian (Gen 25:20). The feminine was אֲרִמִּיָּה, Arammiyah', an Aramitess (1Ch 7:14), and the plural אֲרִמִּים, Aramminm (2Ki 8:29), once (2Ch 22:5) in a shortened form רִמִּים, Rammim'. SEE ARAMAEAN LANGUAGE. Traces of the name of the Aramaeans are to be found in the ῎Αριμοι and Α᾿ραμαῖοι of the Greeks (Strabo, 13:4, 6; 16:4, 27; comp. Homer's Iliad, 2, 783; Hesiod, Theogn. 804). SEE ASSYRIA. The religion of the Syrians was a worship of the powers of nature (Jud 1:6; 2Ch 28:23; see Creuzer, Symbol. 2, 55 sq.). They were so noted for idolatry, that in the language of the later Jews ארמיותאwas used as synonymous with heathenism (see the Mischna of Surenhusius, 2:401; Onkelos on Lev 25:47). Castell, in his Lexic. Heptaglott. col. 229, says the same form of speech prevails in Syriac and Ethiopic. The Hebrew letters ר, resh, and ד, daleth, are so alike, that they were often mistaken by transcribers; and hence, in the Old Testament, ארם, Aram, is sometimes found instead of אדם, Edom, and vice versa. Thus in 2Ki 16:6, according to the text, the Aramaeans are spoken of as possessing Elath on the Red Sea; but the Masoretic marginal reading has “the Edomites,”

which is also found in many manuscripts, in the Septuagint and Vulgate, and it is obviously the correct reading (Gesenius, Thes. Heb. s. vv.).

It appears from the ethnographic table in the tenth chapter of Genesis (Gen 10:22-23) that Aram was a son of Sham, and that his own sons were Uz, Hul, Gether, and Mash. If these gave names to districts, Uz was in the north of Arabia Deserta, unless its name was derived rather from Huz, son of Nahor, Abraham's brother (Gen 22:21). Hul was probably Coele- Syria; Mash, the Mons Masius north of Nisibis in Mesopotamia; Gether is unknown. Another Aram is mentioned (Gen 22:21) as the grandson of Nahor and son of Kemuel, but he is not to be thought of here. The descent of the Aramaeans from a son of Shem is confirmed by their language, which was one of the branches of the Semitic family, and nearly allied to the Hebrew. Many writers, who have copied without acknowledgment the words of Calmet, maintain that the Aramaeans came from Kir, appealing to Amo 9:7; but while that passage is not free from obscurity, it seems evidently to point, not to the aboriginal abode of the people, but to the country whence God would recover them when banished. The prophet had said (Amo 1:5) that the people of Aram should go into captivity to Kir (probably the country on the River Kur or Cyrus), a prediction of which we read the accomplishment in 2Ki 16:9; and the allusion here is to their subsequent restoration. Hartmann thinks Armenia obtained its name from Aram. (See generally Michaelis, Spicileg. 2:121 sq.; Wahl, Alt. u. N. Asien, 1, 299 sq.; Gatterer, Handb. 1, 248; Rosenmüller, Alterth. I, 1:232 sq.; Ritter, Erdkunde, 10:16; Lengerke, Kenaan, 1:218 sq.). SEE SYRIA.

2. The first named son of Kemuel and grandson of Nahor (Gen 22:21), B.C. cir. 2000. He is incorrectly thought by many to have given name to Syria, hence the Sept. translates Σύροι. By some he is regarded as same with RAM SEE RAM of Job 32:2.

3. The last named of the four sons of Shamer or Shomer of the tribe of Asher (1Ch 7:34), B.C. cir. 1618.

4. The Greek form among the ancestors of Christ (Mat 1:3-4; Luk 3:33) of the Heb. RAM SEE RAM (q.v.), the son of Hezron and father of Amminadab (1Ch 2:9-10).

## Aram-Zobah[[@Headword:Aram-Zobah]]

             SEE ARAM.

## Aram-naharaim[[@Headword:Aram-naharaim]]

             (Heb. Aram' Nahara'yim, אֲרִם נִהֲרִיִם, Sept. Μεσοποταμία Συρίας, Psalms 60, title), the region between the rivers Euphrates and Tigris, i.e. Mesopotamia, as it is elsewhere rendered. SEE ARAM.

## Arama, Isaac[[@Headword:Arama, Isaac]]

             (also called Baal-Akedah), a celebrated Jewish philosopher and commentator, was born in Zamora about 1460, and was one of the 300,000 Jews who were expelled in 1492 from Spain. He went to Naples, where he died in 1494. The work which immortalized his name is called Akedath Isaac (יצחק עקדת), The Litigation of Isaac, a philosophical commentary on the Pentateuch and the five Megilloth, consisting of one hundred and five sections, and containing some of the severest strictures of the views of Aristotle, as well as some of the most beautiful moral sayings. It is from this work that Arama received the name of Baal-Akedah. He also wrote, a separate commentary on Esther (Constantinople, 1518):- יד אבשלום, The Hand of Absalom, an exposition to the book of Proverbs (ibid. s. a.; Leipsic, 1859):- and : חזות קשה, The nIeavy Vision, written against Mohammedans and Christians (Sabionetta, 155P2; Frankfort-on- .the-Oder, 1792). See Furst, Bibl. Jud. i, 48; De' Rossi, Dinionario Storico (Germ. transl.), p. 45; Kitto, Cyclop. s.v.; Liido, H/story of the Jews in: Spain, p. 266; Finn, Seridirm, p. 413; Ginsburg, Comnmentary on Ecclesiasteis (London, 1861), p. 66 sq.; Basnage, History of the Jewus (Taylor's transl.), p. 693; Gratz, Gesch. d. Juden, viii;, 226 - sq.; Jost, Gesch. d. Judenth. u. s. Sekten, iii, 119; Etheridge, Introd. to Hebrew Literature, p. 413.' (B. P.)

## Arama, Meir[[@Headword:Arama, Meir]]

             (also. called, by way. of distinction, הרב מאירי, " the Rabbi Meieri"), a Jewisiu; itwer, son of Isaac, was born in Saragossa. He accompanied his father to Naples in 1492, and after his death (1494) emigrated to Salonica, where he died in 1556. He wrote valuable annotations on Isaiah, Jeremiah; Job, the Psalms, the Song of Songs, and the book of Esther, which are distinguished for their brevity -and for logically evolving the sense of the inspired writers. "His style is very laconic, and being a thorough master of the Hebrew language, he generally gives the true sense of the Scriptures in a very few words, without taking the student through the process of verbal criticism, “as Ibn-Ezra does." His commentary on-Isaiah and Jeremiah, called אוּרַים וְתֻמַּים, Light and, Perfection, and his exposition of the Song of Songs. are, printed in Frankfurter's great Rabbinical Bible (A msterdam, 172427, 4 vols. fol): the commentary on J:)f called אַיּוֹב מֵאַיר, which he wrote in 1506, was published in Venice, 1517-67; the  commentary on then-, Psalms, תְּהַלּוֹת מֵאַיר, composed in 1512, was published in Venice, 1590. See Kitto, Cyclop. s.v.; Furst, Bibl. Jud. i,'48 sq.; De Rossi, Dizionario Storico (Germ. transl.), p. 45 sq.; Lindo, Hist. of the Jews, p. 270; Finn, Siphardim, p. 414; Jost, Gesch. d. Judenth. u. s. Sekten, iii E, 119; Etheridge, Introd. to Hebrew Literature, p. 413.: ,(B. P.)'

## Aramaean Language[[@Headword:Aramaean Language]]

             (Heb. Aramith', אֲרָמִית, 2Ki 18:26; Ezr 4:7; Isa 36:11; Dan 2:4; Sept. Συριστί, Vulg. Syriace) is the northern and least developed branch of the Syro-Arabian family of tongues, being a general term for the whole, of which the Chaldee and Syriac dialects form the parts, these last differing very slightly, except in the forms of the characters in which they are now written (see the Introd. to Winer's Chaldee Gramm. r. ed. tr. by Prof. Hackett, N. Y. 1851). SEE CHALDEE LANGUAGE. Its cradle was probably on the banks of the Cyrus, according to the best interpretation of Amo 9:7; but Mesopotamia, Babylonia, and Syria form what may be considered its home and proper domain. Political events, however, subsequently caused it to supplant Hebrew in Palestine, and then it became the prevailing form of speech from the Tigris to the shore of the Mediterranean, and, in a transverse direction, from Armenia down to the confines of Arabia. After obtaining such a wide dominion, it was forced, from the ninth century onward, to give way before the encroaching ascendency of Arabic; and it now only survives as a living tongue among the Syrian Christians in the neighborhood of Mosul. According to historical records which trace the migrations of the Syro-Arabians from the east to the south-west, and also according to the comparatively ruder form of the Aramaic language itself, we might suppose that it represents, even in the state' in which we have it, some image of that aboriginal type which the Hebrews and Arabians, under more favorable social and climatical influences, subsequently developed into fullness of sound and structure. But it is difficult for us now to discern the particular vestiges of this archaic form; for, not only did the Aramaic not work out its own development of the original elements common to the whole Syro-Arabian sisterhood of languages, but it was pre-eminently exposed, both by neighborhood and by conquest, to harsh collision with languages of an utterly different family. Moreover, it is the only one of the three great Syro-Arabian branches which has no fruits of a purely national literature to boast of. We possess no monument whatever of its own genius; not any work which may be considered the product of the political and religious culture of the nation, and characteristic of it — as is so emphatically the case both with the Hebrews and the Arabs. The first time we see the language it is used by Jews as the vehicle of Jewish thought; and although, when we next meet it, it is employed by native authors, yet they write under the literary impulses of Christianity, and under the Greek influence on thought and language which necessarily accompanied that religion. These two modifications, which constitute and define the so-called Chaldee and Syriac dialects, are the only forms in which the normal and standard Aramaic has been preserved to us.

It is evident, from these circumstances, that up to a certain period the Aramaic language has no other history than that of its relations to Hebrew. The earliest notice we have of its separate existence is in Gen 31:47, where Laban, in giving his own name to the memorial heap, employs words which are genuine Aramaic both in form and use. The next instance is in 2Ki 18:26, where it appears that the educated Jews understood Aramaic, but that the common people did not. A striking illustration of its prevalence is found in the circumstance that it is employed as the language of official communication in the edict addressed by the Persian court to its subjects in Palestine (Ezr 4:17). The later relations of Aramaic to Hebrew consist entirely of gradual encroachments on the part of the former. The Hebrew language was indeed always exposed, particularly in the north of Palestine, to Aramaic influences; whence the Aramaisms of the book of Judges and of some others are derived. It also had always a closer conjunction, both by origin and by intercourse, with Aramaic than with Arabic. But in later times great political events secured to Aramaic the complete ascendency; for, on the one hand, after the deportation of the ten tribes, the repeopling their country with colonists chiefly of Syrian origin generated a mixed Aramaic and Hebrew dialect (the Samaritan) in central Palestine; and on the other the exile of the remaining two tribes exposed them to a considerable, although generally overrated, Aramaic influence in Babylon, and their restoration, by placing them in contact with the Samaritans, tended still further to dispossess them of their vernacular Hebrew. The subsequent dominion of the Seleucide, under which the Jews formed a portion of a Syrian kingdom, appears to have completed the series of events by which the Aramaic supplanted the Hebrew language entirely.

The chief characteristics in form and flexion which distinguish the Aramaic from the Hebrew language are the following: As to the consonants, the great diversity between the forms of the same root as it exists in both languages arises principally from the Aramaic having a tendency to avoid the sibilants. Thus, where ז, שׁ, and צare found in Hebrew, Aramaic often uses ד, ת, and ט; and even עfor צ. Letters of the same organ are also frequently interchanged, and generally so that the Aramaic, consistently with its characteristic roughness, prefers the harder sounds. The number of vowel-sounds generally is much smaller; the verb is reduced to a monosyllable, as are also the segolate forms of nouns. This deprives the language of some distinct forms which are marked in Hebrew, but the number and variety of nominal formations is also in other respects much more limited. The verb possesses no vestige of the conjugation Niphal, but forms all its passives by the prefix את. The third person plural of the perfect has two forms to mark-the difference of gender. The use of Vav as “conversive” is unknown. There is an imperative mood in all the passives. All the active conjugations (like Kal in Heb.) possess two- participles, one of which has a passive signification. The participle is used with the personal pronoun to form a kind of present tense. The classes of verbs להand לא, and other weak forms, are almost indistinguishable. In the noun, again, a word is rendered definite by appending 9אto the end (the so-called emphatic state); but thereby the distinction between simple feminine and definite masculine is lost in the singular. The plural masculine ends in 9ןֹ. The relation of genitive is most frequently expressed by the prefix ד, and that of the object by the preposition ל.

The Aramaean introduced and spoken in Palestine has also been, and is still, often called the Syro-Chaldaic, because it was probably in some degree a mixture of both the eastern and western dialects; or perhaps the distinction between the two had not yet arisen in the age of our Lord and his apostles. So long as the Jewish nation maintained its political independence in Palestine, Hebrew continued to be the common language of the country, and, so far as we. can judge from the remains of it which are still extant, although not entirely pure, it was yet free from any important changes in those elements and forms by which it was distinguished from other languages. But at the period when the Assyrian and Chaldaean rulers of Babylon subdued Palestine, every thing assumed another shape. The Jews of Palestine lost with their political independence the independence of their language also, which they had till then asserted. The Babylonish Aramaean dialect supplanted the Hebrew, and became by degrees the prevailing language of the people, until this in its turn was in some. measure, though not entirely, supplanted by the Greek. SEE HELLENIST. Josephus (De Maccabees 16) and the New Testament (Act 26:14) call it the Hebrew (ἡ ῾Εβρα• ς διάλεκτος). Old as this appellation is, however, it has one important defect, namely, that it is too indefinite, and may mislead those who are unacquainted with the subject to confound the ancient Hebrew and the Aramaean, which took the place of the Hebrew after the Babylonish captivity, and was the current language of Palestine in the time of Christ and the apostles, as is evinced by the occurrence of proper names of places (e.g. Bethesda, Aceldama) and persons (e.g. Boanerges, Bar-jona), and even common terms (e.g. Talitha cumi, Ephphatha, Sabachthani) in this mixed dialect. (See generally the copious treatise of Pfannkuchen on the history and elements of the Arammean language, translated, with introductory remarks by the editor, in the Am. Bibl. Rep. April, 1831, p. 309-363; comp. Nagel, De lingua Aramaea, Altdorf, 1739; Etheridge, Aramaean Dialects, Lond. 1843). The following are philological treatises on both branches of the Aramaean language — GRAMMARS-Sennert, Harm. lingg. Orient. (Viteb. 1553, 4to); Amira, Gramm. Syriaca sive Chaldaica (Romans 1596); Buxtorf, Gramm. Chald. Syr. (8vo, Basil. 1615,1650); De Dieu, Gramm. ling. Orient. (4to, Lud.'B. 1628; Francof. 1683); Alting, Institut. Chald. et Syr. (Frkf. 1676, 1701); Erpenius, Gramm. Chald. et Syr. (Amst. 1628); Hottinger, Gramm. Chald. Syr. et Rabb. (Turic. 1652); Gramm. Heb.' Chald. Syr. et Arab. (Heidelb. 1658, 4to); Walton, Introd. ad Lingg. Orient. (Lond. 1655); Schaaf, Opus A rameum (Lugd. Bat. 1686, 8vo); Opitz, Syriasmus Hebraismo et Chaldaismo harmonicus (Lips. 1678); Fessler, Instit. lingg. Orient. (2 vols. 8vo, Vra. tisl. 1787, 1789); Hasse, Handb. d. Aram. Spr. (Jena, 1791, 8vo); Jahn, Asram. Soprachlehre (Wien, 1793; tr. by Oberleitner, Elementa Arama/ica, ib. 1820, 8vo); Vater, Handb. d. Hebr., Syr., Chald., u,. Arab. Gramm. (Lpz. 1802, 1817, 8v,); Furst, Lehrgebaude d. aramaischen Idiome (Lpz. 1835); Blucher, Grammatica Aramaica (Vien. 1838). The only complete LEXICONS are Castell's Lex. Heptaglottum (2 vols. fol. Lond. 1669), and Buxtorf's Lex. Chald. — Taomudicim (fol. Basil. 1639); also Schonhak, Aramndisch-Rabbinisches Worterbuch (Warsaw, 1859 sq., 4to); Rabinei, Rabbinisch-Aramaisches Worterb. (new ed. Lemb. 1857 sq., 8vo): of these, the first alone covers both the Chald. and Syr., and includes likewise the sister languages. SEE SHEMITIC LANGUAGES.

The following may be specified as the different Aramaean dialects in detail:

1. THE EASTERN ARAMAIC or CHALDEE. — This is not to be confounded with “the language of the Chaldees” (Dan 1:4), which was probably a Medo-Persic dialect; but is what is denominated Aramaic (אֲרָמִית) in Dan 2:4. This was properly the language of Babylonia, and was acquired by the Jews during the exile, and carried back with them on their return to their own land. SEE CHALDAEAN.

The existence of this language, as distinct from the Western Aramaic or Syriac, has been denied by many scholars of eminence (Michaelis, Abhandl. uber d. Syr. Sprache, § 2; Jahn, Aramaische Sprachlehre, § I; Hupfeld, Theol. Stud. und Krit. 1830, p. 290 sq.; De Wette, Einl. § 32; Furst, Lehrgeb. der Aram. Idiome, p. 5), who think that in what is called the Chaldee we have only the Syriac with an infusion of Hebraisms. The answer to this, however, is that some of the peculiarities of the Chaldee are such as are not Hebraistic, so that it cannot have derived them from this source. Thus the preformative in the future of the third person masc. sing. and of the third pers. masc. and fem. plur. in Chaldee is י, while in Syriac it is נ; and in Heb. the last is ת; the pron. this in Chaldee is דֵּךְand דֵּן, while the Syr. has הָנָץand the Heb. זֶה; the Chaldee has the status emphaticus plur. 9יָּא, while the Syr. has a simple 9א; and to these may be added the use of peculiar words, such as תְּלָתָא, תִּלְתִּי(Dan 5:7; Dan 5:16), כִּנֵמָץ(Ezr 4:8; Ezr 5:9; Ezr 5:11; Ezr 6:13), כְּעֶנֶת(Ezr 4:10-11, etc.), לְחֵנָה

(Dan 5:2; Dan 5:23); the use of דטוֹר לךנ such words as אֲזִד, etc. There are other differences between the Chaldee and Syriac, such as the absence from the former of otiant consonants and diphthongs, the use of dagesh- forte in the former and not in the latter, the formation of the infin. without the prefixing of in except in Peal; but as these, are common to the Chaldee with the Hebrew, they cannot be used as proofs that the Chaldee was a dialect independent of the Hebrew, and not the Syriac modified by the Hebrew; and the same may be said of the difference of pronunciation between the Syriac and Chaldee, such as the prevalence of an a sound in the latter where the former has the o sound, etc. It may be added, however, to the evidence above adduced, as a general remark, that when we consider the wide range of the Aramaic language from east to west, it is in the highest degree probable that the dialect of the people using it at the one extremity should differ considerably from that of those using it at the other. It may be further added that not only are the alphabetical characters of the Chaldee different from those of the Syriac, but there is a much greater prevalence of the scriptio plena in the former than in the latter. As, however, the Chaldee has come down to us only through the medium of Jewish channels, it is not probable that we have it in the pure form in which it was spoken by the Shemitic Babylonians. The rule of the Persians, and subsequently of the Greeks in Babylonia, could not fail also to infuse into the language a foreign element borrowed from both these sources. (See Aurivillius, Dissertt. ad Sac. Literas et Philol. Orient. pertinentes, p. 107 sq.; Hoffmann, Grammatica Syr., Proleg., p. 11; Dietrich, De Serm. Chald. proprietate, Lips. 1839; Havernick, General Introduction, p. 91 sq.; Bleek, Einl. in das A. T., p. 53; Winer, Chalddische Grammatik, p. 5.)

The Chaldee, as we have it preserved in the Bible (Ezr 4:8; Ezr 4:18; Ezr 7:12-26; Dan 2:4 to Dan 7:28; Jer 10:11) and in the Targums, has been, as respects linguistic character, divided into three grades: 1. As it appears in the Targum of Onkelos, where it possesses most of a peculiar and independent character; 2. As it appears in the biblical sections, where it is less free from Hebraisms; and, 3. As it appears in the other Targums, in which, with the exception to some extent of that of Jonathan ben-Uzziel on the Prophets, the language is greatly corrupted by foreign infusions (Winer, De Onkeloso ejusque Paraphr. Chald., Lips. 1819; Luzzato, De Onkelosi Chald. Pent. versione, Vien. 1830; Hirt, De Chaldaismo Biblico, Jen. 1751). SEE TARGUM.

The language which is denominated in the N.T. Hebrew, and of which a few specimens are there given, seems, so far as can be judged from the scanty materials preserved, to have been substantially the same as the Chaldee of the Targums (Pfannkuche, On the Language of Palestine in the Age of Christ and his Apostles, translated in the Bibl. Repository, Apr. 1831, and reprinted in the Bibl. Cabinet, vol. 2). In this language some of the apocryphal books were written (Jerome, Praef. in Tobit, Judith, 1 Maccabees), the work of Josephus on the Jewish war (De Bello Jud., prief.

§ 1), and, as some suppose, the original Gospel by Matthew. It is designated by Jerome the Syro-Chaldaic (contr. Pelag. 3, 1), and by this name it is now commonly known. The Talmudists intend this when they speak of the Syriac or Aramaic (Lightfoot, Hor. Heb. on Mat 5:18). SEE HEBREW LANGUAGE.

The Chaldee is written in the square character in which the Hebrew now appears. This seems to have been the proper Chaldee character, and to have superseded the old Hebrew or Samaritan character after the exile. The Palmyrean and the Egypto-Aramaic letters, SEE ALPHABET much more closely resemble the square character than the ancient Hebrew of the coins (Kopp, Bilder unid Schriften, 2:164 sq.). SEE CHALDEE LANGUAGE.

2. THE WESTERN ARAMAIC or SYRIAC. — Of this in its ancient form no specimens remain. As it is known to us, it is the dialect of a Christianized people, and its oldest document is the translation of the N.T., which was probably made in the second century. SEE SYRIAC VERSIONS.

As compared with the Arabic, and even with the Hebrew, the Syriac is a poor language; it is also harsher and flatter than the Hebrew. As it is now extant, it abounds in foreign adulterations, having received words successively from the Persian, the Greek, the Latin, the Arabic, and even, in its more recent state, from the Crusaders. The Syriac of the early times is said to have had dialects. This is confirmed by what has come down to us. The Syriac of the sacred books differs from that preserved in the Palmyrene inscriptions, so far as those can be said to convey to us any information — on this point, and the later Syriac of the Maronites and of the Nestorians differs considerably from that of an older date. What Adler has called the Hierosolymitan dialect is a rude and harsh dialect, full of foreign words, and more akin to the Chaldee than to the Syriac. The Syriac is written in two different characters, the Estrangelo and the Peshito. Of these the Estrangelo is the more ancient; indeed, it is more ancient apparently than the characters of the Palmyrene and the Egypto- Aramaic inscriptions. Assemanni derives the word from the Greek στρογγύλος, round (Bibl. Orient. 3, pt. 2, p. 378); but this does not correspond with the character itself, which is angular rather than round. The most probable derivation is from the Arabic esti, writing, and anjil, gospel. The Peshito is that commonly in use, and is simply the Estrangelo reduced to a more readable form. SEE SYRIAC LANGUAGE.

3. THE SAMARITAN. — This is a mixture of Aramaic and Hebrew. It is marked by frequent permutations of the gutturals. The character used is the most ancient of the Shemitic characters, which the Samaritans retained when the Hebrews adopted the square character. Few remains of this dialect are extant. Besides the translation of the Pentateuch [see SAMARITAN VERSIONS], only some liturgical hymns used by Castell, and cited by him as Liturgia Damascenorum, and the poems collected and edited by Gesenius (Carmina Samaritasa) in the first fasciculus of his Anecdota Orientalia, remain. (Morinus, Opuscula HebrceoSamaritana, 1657; Cellarius, Hore Samaritance, Jenae, 1703; Uhlemann, Institutt. Ling. Samaritanae, Lips. 1837.) SEE SAMARITAN LANGUAGE.

4. THE SABIAN or NAZOREAN. — This is the language of a sect on the banks of the Euphrates and Tigris who took to themselves (at least in part) the name of Mendeites (Gnostics) or Nazoreans, but were called Sabians by the Arabians. Some of their religious writings are extant in the libraries at Paris and Oxford. Their great book (סִדֶרָא רִבָּץ), the Liber Adami, has been edited with a Latin translation by Matthias Norberg, Prof. at Lund, who died in 1826, under the title Codex Nasarcaus, Liber Adami Appellatus (3 parts 4to, Lund, 1815-16); this was followed by a Lexicon

(1816) and an Onomasticon (1817) on the book by the same. The language is a jargon between Syriac and Chaldee; it uses great freedom with the gutturals, and indulges in frequent commutations of other letters; and in general is harsh and irregular, with many grammatical improprieties, and a large infusion of Persic words. The MSS. are written in a peculiar character; the letters are formed like those of the Nestorian Syriac, and the vowels are inserted as letters in the text.

5. THE PALMYRENE. — On the ruins of the ancient city of Palmyra or Tadmor have been found many inscriptions, of which a great part are bilingual, Greek, and Aramaic. A collection of these was made by Robert Wood, and published by him in a work entitled The Ruins of Palmyra (Lond. 1753); they were soon afterward made the object of learned examination by Barthelemy at Paris and Swinton at Oxford, especially the latter (Explication of the Inscriptions in the Palmnyrene Language, in the 48th vol. of the Philosophical Transactions, p. 690-756). These inscriptions are of the first, second, and third centuries; they are of little intrinsic importance. The language closely resembles the Syriac, and is written in a character akin to the square character, but a little inclining to a cursive mode of writing.

6. THE EGYPTO-ARAMAIC. — This is found on some ancient Egyptian monuments, proceeding probably from Jews who had come from Palestine to Babylonia. Among these is the famous Carpentras inscription, so called from its present location in the south of France: this, Gesenius thinks, is the production of a Syrian from the Seleucidinian empire residing in Egypt; but this is less probable than that it is the production of a Jew inclining to the Egyptian worship. Some MSS. on papyrus also belong to this head (see Gesenius, Monumenta Phaen. 1:226- 245). The language is Aramaic, chiefly resembling the Chaldee, but with a Hebrew infusion.

## Aramaic Versions[[@Headword:Aramaic Versions]]

             SEE SYRIAC VERSIONS; SEE TARGUM.

## Aramitess[[@Headword:Aramitess]]

             (Heb. Arammiyah', אֲרִמִּיָּה, Sept. ἡ Σύρα, 1Ch 7:14), a female Syrian, as the word is elsewhere rendered. SEE ARAM.

## Aran[[@Headword:Aran]]

             (Heb. Aran', אֲרָן, wild goat; Sept. Αράν, v. r. Α᾿ῤῥάν), the second named of the two sons of Dishan, and grandson of Seir the Horite (Gen 36:28; 1Ch 1:42). B.C. cir. 1963.

## Arana, Antonio[[@Headword:Arana, Antonio]]

             a Spanish Jesuit and biographer, was born at Medina del Rio Seco in 1588, and died at Villafranca, Sept. 10,1650. He wrote Vita P. Andr. Oviedi, Patriarchce Ethiopiae. See Hoefer, Nouv. Biog. Generale, s.v.

## Aranas, Jacinto De[[@Headword:Aranas, Jacinto De]]

             a Spanish Carmelite and publicist, lived. in the early part, of the 18th- century. He became commissary-general of his order and doctor of theology. At the time of the War of the Spanish Succession, he sustained the interests of Philip V. He wrote a Work entitled El Sermon 'elipe V es el Rey de las Espaias Verdadero, aado per la Mano de Dios Torre Incontrastable de Secundo David, Perseguido Victorioso (Pampeluna, 1711). See Hoefer, Nouv. Biog. Generale, s.v.

## Aranda, Francisco[[@Headword:Aranda, Francisco]]

             a Spanish sculptor, native of Toledo, lived at the commencement of the 16th century. He was one of the sixteen sculptors who worked on the tabernacle of the Cathedral of: Toledo in 1500. See Hoefer, Nouv. Biog. Generale, s.v.

## Aranda, Juan[[@Headword:Aranda, Juan]]

             a Spanish- sculptor, brother of Francisco, lived at the same period. - He was also one of the sixteen sculptors who worked. on the tabernacle of the Cathedral of Toledo. He executed some other works for the Cathedral of Jaen, one being the Conception, and two statues of the king of Spain. See Hoefer, Nouv. Biog. Generale, s.v.

## Araneus, Clement[[@Headword:Araneus, Clement]]

             a Dominican of Ragusa, in Dalmatia, who lived in the middle of the 16th century, is the author of Commentarius in Epistolam ad Romanos  (Venetiis, 1547), in which he is very severe upon the Lutherans. See Miramus, Script. Sac. XVI, in Fabricii Bibl. Eccles. p. 150. (B. P.)' ,

## Ararat[[@Headword:Ararat]]

             (Heb. Ararat', אֲרָרָט, accord. to Bohlen and Benfey from Sanscrit aryavarta, “sacred land;” Sept. Α᾿ραράτ; v. r. in 2Ki 19:37, Α᾿ραράθ; in Isa 37:38, Α᾿ρμενία; v. r. in Jer 51:27, Α᾿ραρέθ, Α᾿ρασέθ, etc.), occurs nowhere in Scripture as the name of a mountain, but only as the name of a country, upon the “mountains” of which the ark rested during the subsidence of the flood (Gen 8:4). In 2Ki 19:37; Isa 37:38 (in both which it is rendered “Armenia”), it is spoken of as the country whither the sons of Sennacherib, king of Assyria, fled, after they had murdered their father. The apocryphal book of Tobit (Tob 1:21) says it was εἰς τὰ ὄρη Α᾿ραράθ, “to the mountains of Ararath.” This points to a territory which did not form part of the immediate dominion of Assyria, and yet might not be far off from it. The description is quite applicable to Armenia, and the tradition of that country bears that Sennacherib's sons were kindly received by King Paroyr, who allotted them portions of land bordering on Assyria, and that in course of time their posterity also established an independent kingdom, called Vaspurakan (Advall's Transl. of Chamich's Hist. of Armenia, 1, 33, 34).

The only other Scripture text where the word occurs (Jer 51:27) mentions Ararat, along with Minni and Ashkenaz, as kingdoms summoned to arm themselves against Babylon. In the parallel place in Isa 13:2-4, the invaders of Babtylonia are described as “issuing from the mountains;” and if by Minni we understand the Minyas in Armenia, mentioned by Nicholas of Damascus (Josephus, Ant. 1:3, 6), and by Ashkenaz some country on the Euxine Sea, which may have had its original name, Axenos, from Ashkenaz, a son of Gomer, the progenitor of the Cimmerians (Gen 10:2-3), then we arrive at the same conclusion, viz. that Ararat was a mountainous region north of Assyria, and in all probability in Armenia. In Eze 38:6, we find Togarmah, another part of Armenia, connected with Gomer, and in Eze 27:14, with Meshech and Tubal, all tribes of the north. With this agree the traditions of the Jewish and Christian churches (Josephus, Ant. 1:3, 5; Euseb. Praep, Evang. 9:12, 19; Jerome on Isaiah 1. c.), and likewise the accounts of the native Armenian writers, who inform us that Ararad was the name of one of the ancient provinces of their country, supposed to correspond to the modern pachalics of Kars and Bayazid, and part of Kurdistan. According to the tradition preserved in Moses of Chorene (in his Histor. Armen. p. 361, ed. Whiston, Lond. 1736), the name of Ararat was derived from Arai, the eighth of the native princes, who was killed in a battle with the Babylonians about B.C. 1750; in memory of which the whole province was called Aray-iarat, i.e. the ruin of Arai. (See Michaelis, Suppl. 1:130 sq.; Tuch, Gen. p. 170 sq.) Rev. E. Smith, who made an exploring tour in Persia and Armenia in 1830 and 1831, remarks in the Biblical Repository, 1832, p. 202, “The name of Ararat occurs but twice in the Old Testament (Gen 8:1, and Jer 51:27), and both times as the name of a country, which in the last passage is said to have a king.

It is well known that this was the name of one of the fifteen provinces of Armenia. It was situated nearly in the center of the kingdom; was very extensive, reaching from a point above seven or eight miles east of the modern Erzroom, to within thirty or forty miles of Nakhchewan; yielded to none in fertility, being watered from one extremity to the other by the Araxes, which divided it into two nearly equal parts; and contained some eight or ten cities, which were successively the residences of the kings, princes, or governors of Armenia from the commencement of its political existence, about 2000 years B.C. according to Armenian tradition, until the extinction of the Pagratian dynasty, about the middle of the eleventh century; with the exception of about 230 years at the commencement of the Arsacian dynasty, when Nisibis and Oria were the capitals. It is therefore not unnatural that this name should be substituted for that of the whole kingdom, and thus become known to foreign nations, and that the king of Armenia should be called the king of Ararat.” SEE CUNEIFORM INSCRIPTIONS.

But though it may be concluded with tolerable certainty that the land which has thus become intimately connected with the name Ararat is to be identified with a portion of Armenia, we possess no historical data for fixing on any one mountain in that country as the resting-place of the ark. It probably grounded on some of the lower peaks of the chain of mountains encircling that region. This supposition best accords with the nature of the circumstances, and does not conflict with the language of the text when properly weighed. SEE DELUGE.

If our supposition be correct, then, for any thing that appears to the contrary, the ark did not touch the earth until the waters were abated to a level with the lower valleys or plains, and, consequently, the inmates were not left upon a dreary elevation of 16,000 or 17,000 feet, never till of late deemed accessible to human footsteps, and their safe descent from which, along with all the “living creatures” committed to their care, would have been a greater miracle than their deliverance from the flood. By this explanation also we obviate the geological objection against the mountain, now called Ararat, having been submersed, which would imply a universal deluge, whereas by the “mountains of Ararat” may be understood some lower chain in Armenia, whose height would not be incompatible: with the notion of a partial flood. Finally, we on this hypothesis solve the question: If the descendants of Noah settled near the resting-place of the ark in Armenia, how could they be said to approach the plain of Shinar (Gen 11:2), or Babylonia, from the East? For, as we read the narrative, the precise resting-place of the ark is nowhere mentioned; and though for a time stationary “over” the mountains of Ararat, it may, before the final subsidence of the waters, have been carried considerably to the east of them. (See Raumer, in the Hertha, 1829, 13:333 sq.; comp. Hoff, Gesch. d. Erdoberflache, Gotha, 1834, 3:369.) SEE ARK.

The ancients, however, attached a peculiar sacredness to the tops of high mountains, and hence the belief was early propagated that the ark must have rested on some such lofty eminence. The earliest tradition fixed on one of the chain of mountains which separate Armenia on the south from Mesopotamia, and which, as they also enclose Kurdistan, the land of the Kurds, obtained the name of the Kardu or Carduchian range, corrupted into Gordiaean and Cordymean. This opinion prevailed among the Chaldieans, if we may rely on the testimony of Berosus as quoted by Josephus (Ant. 1:3, 6): “It is said there is still some part of this ship in Armenia, at the mountain of the Cordyaeans [Κορδυαίων=Koords], and that people carry off pieces of the bitumen, which they use as amulets.” (See Orelli, Suppl. not. ad Nicol. Damasc. p. 58; Ritter, Erdk. 10:359 sq.) The same is reported by Abydenus (in Euseb. Praep. Evang. 9:4), who says they employed the wood of the vessel against diseases. Hence we are prepared to find the tradition adopted by the Chaldee paraphrasts, as well as by the Syriac translators and commentators, and all the Syrian churches. In the three texts where “Ararat” occurs, the Targum of Onkelos has קִרְדּוּ, Kardu; and, according to Buxtorf, the term “Kardyan” was in Chaldee synonymous with “Armenian.” At Gen 8:4, the Arabic of Erpenius has Jebel el-Karud (the Mountain of the Kurds), which is likewise found in the “Book of Adam” of the Zabaeans. For other proofs that this was the prevalent opinion among the Eastern Churches, the reader may consult Eutychius (Annals) and Epiphanius (Hoeres. 18). It was no doubt from this source that it was borrowed by Mohammed, who in his Koran (11:46) says “The ark rested on the mountain Al-Judi.” That name was probably a corruption of Giordi. i.e. Gordiaean (the designation given to the entire range), but afterward applied to the special locality where the ark was supposed to have rested. This is on a mountain a little to the cast of Jezirah ibn Omar (the ancient Bezabde) on the Tigris. At the foot of the mountain there was a village called Karya Thaminin, i.e. the Village of the Eighty-that being the number (and not eight) saved from the flood according to the Mohammedan belief (Abulfeda, Anteislam. p. 17).

The historian Elmacin mentions that the Emperor Heraclius went up, and visited this as “the place of the ark.” Here, or in the neighborhood, was once a famous Nestorian monastery —” the Monastery of the Ark,” destroyed by lightning in A.D. 776 (see Assemani, Bibl. Or. 2, 111). The credulous Jew, Benjamin of Tudela, says that a mosque was built at Mount Judi, “of the remains of the ark,” by the Caliph Omar. Kinneir, in describing his journey from Jezirah along the left bank of the Tigris to Nahr Van, says (Trav. p. 453), “We had a chain of mountains running parallel with the road on the left hand. This range is called the Juda Dag (i.e. mountain) by the Turks, and one of the inhabitants of Nahr Van assured me that he had frequently seen the remains of Noah's ark on a lofty peak behind that village.” (Comp. Rich's Kurdistan, 2, 124.) A French savant, Eugene Bore, who visited those parts, says the Mohammedan dervishes still maintain here a perpetually burning lamp in an oratory (Revue Francaise, vol. 12; or the Semeur of October 2, 1839). The selection of this range was natural to an inhabitant of the Mesopotamian plain; for it presents an apparently insurmountable barrier on that side, hemming in the valley of the Tigris with abrupt declivities so closely that only during the summer months is any passage afforded between the mountain and river (Ainsworth's Travels in track of the Ten Thousand, p. 154). Josephus also quotes Nicolaus Damascenus to the effect that a mountain named Baris, beyond Minyas, was the spot. This has been identified with Varaz, a mountain mentioned by St. Martin (Mem. sur 'Armenie, 1:265) as rising to the north of Lake Van; but the only important mountain in the position indicated is described by recent travelers under the name Seiban Tagh; and we are therefore inclined to accept the emendation of Schroeder, who proposes to read Μάσις the indigenous name of Mount Ararat, for Βάρις. After the disappearance of the Nestorian monastery, the tradition which fixed the site of the ark on Mount Judi appears to have declined in credit, or been chiefly confined to Mohammedans, and gave place (at least among the Christians of the West) to that which now obtains, and according to which the ark rested on a great mountain in the north of Armenia-to which (so strongly did the idea take hold of the popular belief) was, in course of time, given the very name of Ararat, as if no doubt could be entertained that it was the Ararat of Scripture. We have seen, however, that in the Bible Ararat is nowhere the name of a mountain, and by the native Armenians the mountain in question was never so designated; it is by them called Macis, and by the Turks Aghur-dagh, i.e. “The Heavy or Great Mountain” (see Kampfer, Amen. 2, 428 sq.). The Vulgate and Jerome, indeed, render Ararat by “Armenia,” but they do not particularize any one mountain. Still there is no doubt of the antiquity of the tradition of this being (as it is sometimes termed) the “Mother of the World.” The Persians call it Kuh-i-Nuch, “Noah's Mountain.” The Armenian etymology of the name of the city of Nakhchevan (which lies east of it) is said to be “first place of descent or lodging,” being regarded as the place where Noah resided after descending from the mount. It is mentioned by Josephus (Ant. 1:3, 5) under a Greek name of similar import, viz. Α᾿ποβατήριον (“landing-place”), and by Ptolemy (5, 13, § 12) as Naxuana (Ναξουάνα, see Chesney, Exped. to the Euphrat. 1, 145).

1. The mountain thus known to Europeans as Ararat consists of two immense conical elevations (one peak considerably lower than the other), towering in massive and majestic grandeur from the valley of the Aras, the ancient Araxes. Smith and Dwight give its position north 570 west of Nakhchevan, and south 25º west of Erivan (Researches in Armenia, p. 267); and remark, in describing it before the recent earthquake, that in no part of the world had they seen any mountain whose imposing appearance could plead half so powerfully as this a claim to the honor of having once been the stepping-stone between the old world and the new. “It appeared,” says Ker Porter, “as if the hugest mountains of the world had been piled upon each other to form this one sublime immensity of earth, and rocks, and snow. The icy peaks of its double heads rose majestically into the clear and cloudless heavens; the sun blazed bright upon them, and the reflection sent forth a dazzling radiance equal to other suns. My eye, not able to rest for any length of time upon the blinding glory of its summits, wandered down the apparently interminable sides, till I could no longer trace their vast lines in the mists of the horizon; when an irrepressible impulse immediately carrying my eye upward again refixed my gaze upon the awful glare of Ararat” (Trav. 1, 182 sq.; 2, 636 sq.). To the same effect Morier writes: “Nothing can be more beautiful than its shape, more awful than its height. All the surrounding mountains sink into insignificance when compared to it., It is perfect in all its parts; no hard rugged feature, no unnatural prominences; everything is in harmony, and all combines to render it one of the sublimest objects in nature” (Journey, c. 16; Second Journey, p. 312). Several attempts had been made to reach the top of Ararat, but few persons had got beyond the limit of perpetual snow.

The French traveler Tournefort, in the year 1700, long persevered in the face of many difficulties, but was foiled in the end. About a century later the Pacha of Bayazid undertook the ascent with no better success. The honor was reserved to a German, Dr. Parrot, in the employment of Russia, who (in his Reise zum Ararat, Berl. 1834; translated by W. T. Cooley, Lond. and N. Y.) gives the following particulars: “The summit of the Great Ararat is in 39º 42' north lat., and 61º 55' east long. from Ferro. Its perpendicular height is 16,254 Paris feet above the level of the sea, and 13,350 above the plain of the Araxes. The Little Ararat is 12,284 Paris feet above the sea, and 9561 above the plain of the Araxes.” After he and his party had failed in two attempts to ascend, the third was successful, and on the 27th of September (O. S.), 1829, they stood on the summit of Mount Ararat. It was a slightly convex, almost circular platform, about 200 Paris feet in diameter, composed of eternal ice, unbroken by a rock or stone; on account of the great distances, nothing could be seen distinctly. The observations effected by Parrot have been fully confirmed by another Russian traveler, H. Abich, who, with six companions, reached the top of the Great Ararat without difficulty, July 29, 1845. He reports that, from the valley between the two peaks, nearly 8000 feet above the level of the sea, the ascent can with facility be accomplished. It would appear even that the ascent is easier than that of Mont Blanc; and the best period for the enterprise is the end of July or beginning of August, when there is annually a period of atmospheric quiet, and a clear unclouded sky. Another Russian, M. Antonomoff, has also ascended to the top; and an Englishman, named Seymour, accompanied by a guide to tourists named Orvione, and escorted by four Cossacks and three Armenians, claims likewise to have ascended the mountain, and, to have reached the level summit of the highest peak on the 17th September, 1846. (See extract from a letter in the Caucase, a St. Petersburg Journal, Athenceum, No. 1035, p. 914.) That the mountain is of volcanic origin is evidenced by the immense masses of lava, cinders, and porphyry with which the middle region is covered; a deep cleft on its northern side has been regarded as the site of its crater, and this cleft has been the scene of a terrible catastrophe.

An earthquake, which in a few moments changed the entire aspect of the country, commenced on July 2, 1840, and continued, at intervals, until the 1st of September. Traces of fissures and land-slips have been left on the surface of the earth, which the eye of the scientific observer will recognize after many ages. Clouds of reddish smoke and a strong smell of sulphur, which pervaded the neighborhood after the earthquake, seem to indicate that the volcanic powers of the mountain are not altogether dormant. The destruction of houses and other property in a wide tract of country around was very great; fortunately, the earthquake having happened during the day, the loss of lives did not exceed fifty. The scene of greatest devastation was in the narrow valley of Akorhi, where the masses of rock, ice, and snow, detached from the summit of Ararat and its lateral points, were thrown at one single bound from a height of 6000 feet to the bottom of the valley, where they lay scattered over an extent of several miles. (See Major Voskoboinikof's Report, in the Athenceum for 1841, p. 157.) Parrot describes the secondary summit about 400 yards distant from the highest point, and on the gentle depression which connects the two eminences he surmises that the ark rested (Journey to Ararat, p. 179). The region immediately below the limits of perpetual snow is barren, and unvisited by beast or bird. Wagner (Reise. p. 185) describes the silence and solitude that reign there as quite overpowering. Arguri, the only village known to have been built on its slopes, was the spot where, according to tradition, Noah planted his vineyard. Lower down, in the plain of Araxes, is Nakhchevan, where the patriarch is reputed to have been buried (see Am. Bibl. Repos. April, 1836, p. 390-416). SEE NOAH.

2. Returning to the broader signification we have assigned to the term “the mountains of Ararat,” as co-extensive with the Armenian plateau from the base of Ararat in the north to the range of Kurdistan in the south, we notice the following characteristics of that region as illustrating the Bible narrative:

(1.) Its elevation. It rises as a rocky island out of a sea of plain to a height of from 6000 to 7000 feet above the level of the sea, presenting a surface of extensive plains, whence, as from a fresh base, spring important and lofty mountain-ranges, having a generally parallel direction from east to west, and connected with each otherly transverse ridges of moderate height.

(2.) Its geographical position. The Armenian plateau stands equidistant from the Euxine and the Caspian seas on the north, and between the Persian Gulf and the Mediterranean on the south. With the first it is connected by the Acampsis, with the second by the Araxes, with the third by the Tigris and Euphrates, the latter of which also serves as an outlet toward the countries on the Mediterranean coast. These seas were the high roads of primitive colonization, and the plains watered by these rivers were the seats of the most powerful nations of antiquity, the Assyrians, the Babylonians, the Medes, and the Colchians. Viewed with reference to the dispersion of the nations, Armenia is the true center (ὀμφαλός) of the world; and it is a significant fact that at the present day Ararat is the great boundary-stone between the empires of Russia, Turkey, and Persia.

(3.) Its physical formation. The Armenian plateau is the result of volcanic agencies: the plains as well as the mountains supply evidence of this. Armenia, however, differs materially from other regions of similar geological formation, as, for instance, the neighboring range of Caucasus, inasmuch as it does not rise to a sharp, well-defined central crest, but expands into plains or steppes, separated by a graduated series of subordinate ranges. Wagner (Reise, p. 263) attributes this peculiarity to the longer period during which the volcanic powers were at work, and the room afforded for the expansion of the molten masses into the surrounding districts. The result of this expansion is that Armenia is far more accessible, both from without and within its own limits, than other districts of similar elevation: the passes, though high, are comparatively easy, and there is no district which is shut out from communication with its neighbors. The fall of the ground in the center of the plateau is not decided in any direction, as is demonstrated by the early courses of the rivers the Araxes, which flows into the Caspian, rising westward of either branch of the Euphrates, and taking at first a northerly direction-the Euphrates, which flows to the south, rising northward of the Araxes, and taking a westerly direction.

(4.) The climate is severe. Winter lasts from October to May, and is succeeded by a brief spring and a summer of intense heat. The contrast between the plateau and the adjacent countries is striking: in April, when the Mesopotamian plains are scorched with heat, and on the Euxine shore the azalea and rhododendron are in bloom, the Armenian plains are still covered with snow; and in the early part of September it freezes keenly at night.

(5.) The vegetation is more varied and productive than the climate would lead us to expect. Trees are not found on the plateau itself, but grass grows luxuriantly, and furnishes abundant pasture during the summer months to the flocks of the nomad Kurds. Wheat and barley ripen at far higher altitudes than on the Alps and the Pyrenees: the volcanic nature of the soil, the abundance of water, and the extreme heat of the short summer bring the harvest to maturity with wonderful speed. At Erzrum, more than 6000 feet above the level of the sea, the crops appear above ground in the middle of June, and are ready for the sickle before the end of August (Wagner, p. 255). The vine ripens at about 5000 feet, while in Europe its limit, even south of the Alps, is about 2650 feet. SEE ARMENIA.

The general result of these observations as bearing upon the Biblical narrative would be to show that, while the elevation of the Armenian plateau constituted it the natural resting-place of the ark after the Deluge, its geographical position and its physical character secured an impartial distribution of the families of mankind to the various quarters of the world. The climate furnished a powerful inducement to seek the more tempting regions on all sides of it. At the same time, the character of the vegetation was remarkably adapted to the nomad state in which we may conceive the early generations of Noah's descendants to have lived. SEE ETHNOLOGY.

Ararat

This mountain has lately been ascended by Brice, who gives a graphic, description of it (Transcaucasia [Lond. 1877],'p. 242 sq.).

## Ararath[[@Headword:Ararath]]

             (Α᾿ραράθ v. r. Α᾿ραράτ), another form (Tob 1:21) of the name ARARAT SEE ARARAT (q.v.).

## Arati[[@Headword:Arati]]

             a Hindu ceremony designed to avert the effect of evil glances, consists in placing upon a plate of copper a lamp made of paste of rice flour; and when it: has been supplied with oil and lighted, the women take hold of the plate with. both hands, and, raising it as high as the head of the person for whom the ceremony is performed, describe a number of circles in the air with the plate and the burning lamp.

## Arator[[@Headword:Arator]]

             a subdeacon of the Roman Church in the time of pope Vigilius, was a native of Liguria. In A.D. 526 he gained reputation as an advocate in a mission to Theodoric the Ostrogoth on behalf of the Dalmatians; in consequence of which he was made private secretary and intendant of finance to Athalaric, his successor. He subsequently left court, received ordination, and was elected subdeacon A.D. 541. He wrote Historia Apostolica ex Luca Expressa, in Latin verse, which, with other poetry, he dedicated to Vigilius (ed. princeps, Milan, 1469, 8vo).

## Aratus[[@Headword:Aratus]]

             (῎Αρατος), the author of two astronomical poems in Greek, about B.C. 270, fragments and Latin translations of which are alone extant (Fabric. Bibl. Grave. 4:87; Schaubach, Gesch. d. griech. Astronomic, p. 215; Delambre, Hist. de l'Astron. Ancienne). (For an account of his works and their editions, see Smith's Dict. of Class. Biog. s.v.) From the opening of one of these poems, entitled Phaenomena (Φαινόμενα), the Apostle Paul is thought to have made the quotation indicated in his speech at Athens (Act 17:28), “As certain also of your own poets have said, ‘For we are also his offspring;' “since the words precisely agree (Τοῦ γὰρ καὶ γένος ἐσμέν). Others, however (see Kuinol, Comment. in loc.), adduce similar sentiments from Cleanthes (ἐκ σοῦ γαρ γένος ἐσμέν, Hymn. in Jovem, 5) and Pindar (ἕν θεῶν γένος, Nem. 6). A few brief and casual quotations of this kind have been made the foundation of the hasty conclusion that Paul was well read in classic poetry; but this, from his Jewish education, is extremely improbable. SEE PAUL. In this, the most direct instance, he appears rather to refer to the general sentiment of the Greek mythology, of which the passages adduced (alluded to in a general way by Paul, as if taken second-hand and ‘by recollection merely) are the frequent expression (note the plur. "poets"). See Schmid, De Arato (Jen. 1691).

## Araujo[[@Headword:Araujo]]

             a name common to some theologians of the Society of Jesus:

1. ALPHONSO (or ILDEFONSO DE PENAFIEL), was born at Riobambo, in Peru (now Ecuador), in 1594. He joined his order in 1610, was professor of theology and philosophy at Cusco and Lima, and died at Guanca-Velica, November 18, 1657. He wrote, Cursus Inteqgri Philosophici (Leyden, 1653-70, 4 volumes): — Theologia Scholastica Naturalis, etc. (ibid. 1666, 2 volumes).

2. JOSEPH, was born at Oporto, in Portugal, October 10, 1696. In 1712 he joined his order, was professor at Coimbra, Oporto, and Lisbon, and died in 1759. He wrote Cursus Theologicus (Lisbon, 1734-37, 2 volumes). See Bauer, in Wetzer u. Welte's Kirchen-lexikon, s.v. (B.P.)

## Araujo, Antonio De[[@Headword:Araujo, Antonio De]]

             a Portuguese missionary, was born in the island of Terceira. He entered the company of Jesuits, and went as a missionary to Brazil. He died in 1632.

## Araujo, Duarte De[[@Headword:Araujo, Duarte De]]

             a Portuguese, was for six years general of the military Order of Christ. He was employed for fifteen years at the court of Rome by king Philip II, and wrote the Life of St. Irene (Coimbra, 1579). He died in 1599.

## Araunah[[@Headword:Araunah]]

             (Heb. Aravnah', אֲרִוְנָה, 2Sa 24:16-24 [2Sa 24:16 אֲוִרְנָה, 2Sa 24:18 אֲרִנְיָה, perhaps another form of Ornan; Sept. Ο᾿ρνά) or Or'nan (Heb. Ornan', אָרְנָן, nimble; 1 Chronicles 21; 2Ch 3:1; Sept. Ο᾿ρνα), a man of the Jebusite nation, which possessed Jerusalem before it was taken by the Israelites. The angel of pestilence, sent to punish King David for his presumptuous vanity in taking a census of the people, was stayed in the work of death near a plot of ground belonging to this person, used as a threshing-floor, and situated on Mount Moriah; and when he understood it was required for the site of the Temple, he liberally offered the ground to David as a free gift; but the king insisted on paying the full value for it (50 shekels of silver according to 2Sa 24:18, but 600 shekels of gold according to 1Ch 21:18). B.C. cir. 1017. SEE DAVID. Josephus, who calls him Oronna (Ο᾿ρόννα, Ant. 7, 13, 4), adds that he was a wealthy man among the Jebusites, whom David spared in the capture of the city on account of his good-will toward the Hebrews (Ant. 7, 3, 3). SEE MORIAH.

## Arauxo, Francisco De[[@Headword:Arauxo, Francisco De]]

             a Spanish theologian, was born in Galicia of a good family. He entered the Order of St. Dominic in 1601, and, having finished his studies, he taught  theology at Bruges, Alcala, and elsewhere. He succeeded Peter de Herrara in the chair of theology at Salamahca, where he taught for twenty years. King Philip IV had formed so high an estimate of him that he used to say that he would follow the opinion of Arauxo alone, though it were opposed to the combined opinion of all the theologians. In 1648 he was made archbishop of Segovia, in which situation he lived precisely as he had previously done, strictly observing in his palace all the rules of his order. He resigned after a time, and retired into a convent of Dominicans at Madrid, where he died in 1664, leaving several works on theological and philosophical subjects,

## Arawack Version[[@Headword:Arawack Version]]

             The people to whom this language is vernacular inhabit the sea-shores and the banks of rivers in British Guiana, in Surinam, or Dutch Guiana, and in the province of Venezuela. The people of Dutch Guiana were supplied by the American Bible Society with the Acts in their own vernacular in 1851 from a MS. in their possession, but concerning which we have no further information. For linguistic purposes, see Quandt, Arowakische Gramnatik, in Schomburgk, Reise in Britisch-Guayana (184048); Brinton, The Arawak Language of Guiana, in Trans. Amer. Phil. Society (Philadelphia, new series, 1871), 14:427 sq. (B. P.)

## Arba[[@Headword:Arba]]

             (Heb. Arba', אִרְבִּע, four, but see Simonis Onom. V. T. p. 312 sq.; Sept. Α᾿ρβόκ v. r. Α᾿ργόβ), a giant, father of Anak (q.v.), from whom Hebron (q.v.) derived its early name of KIRJATH-ARBA SEE KIRJATH-ARBA , i.e. city of Arba (Jos 14:15; Jos 15:13; Jos 21:11). B.C. ante 1618. See GIANT.

## Arba Kanphoth[[@Headword:Arba Kanphoth]]

             (ארבצ כנפות), i.e. the four wings, is the 'common expression 'for the talith katon, טלית קטן, or little talith. According to the institution of the rabbins, the Jews are obliged to wear fringes the whole day; but, in order to avoid the odium and ridicule likely to be incurred by the singularity of appearance in such a dress as the talith gadol, or great talith, they use it only at prayers, either in the synagogue, or at home if prevented from going to the synagogue. In order, therefore, that they may fulfil the injunction of wearing fringes the whole day (which were designed .to remind them of God's precepts, not only during prayers, but all the day long), they have another 'kind of vestment for that purpose, called by some talith katon, or "small vestment," and by others arba kanphoth, or "four corners." It consists of two quadrangular pieces, generally of wool, the same as the talth yadol, joined together by two broad straps, :and a space left sufficient for the head to pass between, exactly like a. popish scapular; from each of the corners hangs a fringe, so that the wearer may act  according to the tradition of the rabbins, "two fringes are to be turned in front and two at the back, in order that the wearer may be surrounded by precepts"- במצות ציצית לפניו ושתים לאחריו כדי שיהיה מסובב מחזיר שתי. This small talith is worn constantly; some Jews make it into the shape of a waistcoat, or-jacket, and use it as an inner garment. The talith katon, as worn by the Jews in Poland, Russia, and the East, is very long, and so made as to present the fringes to their view (although it is used as an inner garment) and thus remind them of God's commandments; but the Jews on the Continent, in England, and America, if they wear it at all, wear it in such a way as not to be visible. SEE FRINGE. (B. P.)

## Arbain[[@Headword:Arbain]]

             (Arab. forty), a word applied by the Mohammedans to denote the forty traditions. Mohammed promised that whosoever should teach the faithful to understand this number of -traditions, to instruct them in the way to heaven, should be exalted to the highest place in paradise. The consequence has been that Mohammedan doctors have collected an immense number of traditions in reference to the Mohammedan religion, which in their aggregate form bear the name of Arbain.

## Arbasia, Cesare[[@Headword:Arbasia, Cesare]]

             an eminent Italian painter, was born at Saluzzo, and flourished in the latter part of the 16th century. He studied under Federigo Zuccheri. In 1579 he visited Spain and executed a picture of the Incarnation and some other works in the cathedral at Malaga. In 1583 he executed a fine work in fresco in the cathedral of Cordova, representing the martyrs who suffered in that city. He probably visited Rome in 1588. He died in Spain in 1614.

## Arbathite[[@Headword:Arbathite]]

             (Heb. Arbathi', עִרְבָתִי, Sept. Α᾿ραβωθίτης, but in Chronicles Σαραβεθθεί v. r. Γαραβαιθί), an epithet of Abiel, one of David's warriors (2Sa 23:31; 1Ch 11:32), probably as being an inhabitant of ARABAH SEE ARABAH (Jos 15:61; Joshua 23:22).

## Arbattis[[@Headword:Arbattis]]

             (only in the dat. plur. Α᾿ρβάττοις, with many var. readings, see Grimm, Handb. in loc.), a city or region named in connection with Galilee as being despoiled by Simon Maccabaus (1Ma 5:23). Ewald (Isr. Gesch. 4, 359 note) thinks (from the Syriac reading Ard Bot) that the district now called Ard el-Batbah, north of the sea of Galilee, is intended, and others have conjectured the Arabah, Arabia, etc.; but the most probable supposition is that of Reland (Palest. p. 192), that the name is a corruption (comp. 2Ma 5:3) of that of the toparchy called by Josephus (War, 3, 3, 4 and 5) ACRABATTINE SEE ACRABATTINE (q.v.).

## Arbeh[[@Headword:Arbeh]]

             SEE LOCUST.

## Arbel[[@Headword:Arbel]]

             SEE BETH-ARBEL.

## Arbela[[@Headword:Arbela]]

             (τὰ Α᾿ρβήλα), mentioned in 1Ma 9:2, as defining the situation of Masaloth, a place besieged and taken by Bacchides and Alcimus at the opening of the campaign in which Judas Maccabaeus was killed. According to Josephus (Ant. 12:11, 1) this was at Arbela of Galilee (ἐν Α᾿ρβήλοις), a place which he elsewhere states to be near Sepphoris, on the lake of Gennesareth, and remarkable for certain impregnable caves, the resort of robbers and insurgents, and the scene of more than one desperate encounter (comp. Ant. 14:15, 4 and 5; War, 1:16, 2 and 3; 2:20, 6; Life, 37). These topographical requirements are fully met by the existing Irbid, a site with a few ruins, west of Mejdel, on the south-east side of the Wady Hamam, in a small plain at the foot of the hill of Kurun Hattin. The caverns are in the opposite face of the ravine, and bear the name of Kulat Ibn Maan (Robinson, 2:398; Burckh. 331; Irby, 91). As to the change in the name, the Arbela of Alexander the Great is called Irbil by the Arabic historians (Robinson, 2:399). Moreover, the present Irbid is undoubtedly mentioned in the Talmud as Arbel (see Schwarz, Palest. 189; Reland, Palest. 358; Robinson, 3, 343 note). There seems, therefore, no reason to doubt the soundness of this identification (first suggested in the Muinch. Gel. Anzeigen, Nov. 1836). The army of Bacchides was on its road from Antioch to the land of Judaea (γῆν Ι᾿ούδα), which they were approaching “by the way that leadeth to Galgala” (Gilgal), that is, by the valley of the Jordan in the direct line to which Irbid lies. Ewald, however (Gesch. Isr. 4:370 note), insists, in opposition to Josephus, that the engagements of this campaign were confined to Judaea proper, a theory which drives him to consider “Galgala” as the Jiljilia north of Gophna. See GILGAL. But he admits that no trace of an Arbela in what direction has yet come to light. Arbela is probably the BETH-ARBEL SEE BETH-ARBEL (q.v.) of Hos 10:14 — Smith.

Arbela

(Α᾿ρβηλά), another city mentioned by Eusebius and Jerome (Onomast. s.v.) as situated beyond Jordan, near Pella; doubtless the present Irbid, a large village with extensive ruins near Wady Shelaleh, visited by several travelers (Ritter, Erdk. 15:1054 sq.).

## Arbiole Diez, Antonio[[@Headword:Arbiole Diez, Antonio]]

             a Spanish ecclesiastic, was born at Torrellas, in the diocese of Tarragona, Spain, in 1648, and entered the Order of Franciscans at Saragossa. He was charged with many offices in connection with his own order and the Inquisition, and was distinguished for his learning and the facility with which he resolved the most difficult cases. He lived a quiet and holy life, refused the see of Ciudad Rodrigo, and died in 1726, leaving several theological works, all of which have been more than once printed at Saragossa, Murcia, and Barcelona. Among them is one entitled Defensio  Civitatis Mysticce Marice a Jesu de Agreda, contra Censuram Parisensium.

## Arbite[[@Headword:Arbite]]

             (Heb. Arbi', אִרְבִּי, Sept. Α᾿ρβί), an epithet of Paarai or Naarai, one of David's warriors (2Sa 23:35; comp. 1Ch 11:37), probably as being a native of the town ARAB SEE ARAB (Jos 15:52). In the list of Chronicles it is given as Ben-Ezbai, by a change in letters not unfrequently occurring. SEE EZBAI. (See Kennicott, Dissert. on 2 Samuel 23, p. 210.)

## Arbitrators, Ecclesiastical[[@Headword:Arbitrators, Ecclesiastical]]

             At an early period in the history of the Christian Church, bishops came to be invested by custom and the laws of the State with the office of hearing and determining. secular causes submitted to them by their people. From the natural' respect with which the pastors were regarded, they were considered to be the best arbitratomrs and the most impartial judges of the common disputes which occurred in their neighborhood. 'The office thus assigned by custom to the bishops or pastors of the Church was afterwards confirmed and established by law when the emperors became Christian. Eusebius says, in his life of Constantine, that a law was passed by that emperor confirming such decisions of the bishops in their consistories, and that no secular judges should have any power to reverse or annul them, inasmuch as the priests of God were to be preferred before another judges. By the Justinian Code the arbitration of bishops was restricted to causes purely civil, and it was further decreed that they should only have power to judge when both parties agreed by consent to refer their causes to their arbitration. In criminal causes the clergy were prohibited from acting as judges, both by the canons of the Church and the laws of the State,: except such as incurred ecclesiastical censure. Sometimes they found it necessary to call in the assistance of one of the clergy, a presbyter, or principal deacon. Accordingly, the Council of Tarragona mentions not only presbyters, but deacons also who were deputed to hear secular causes. 'The office of arbitrator was sometimes committed to intelligent and trustworthy laymen, and from this practice the office of lay chancellor (q.v.) may have had its origin.,

## Arbogast, St[[@Headword:Arbogast, St]]

             was bishop of Strasburg from A.D. 669 to 678, the year of his death. He gained the favor of the king ;Dagobert, who gave to him, among others, the fortress of Issemburg and the city of Ruffach, with all the surrounding domains. Arbogast ordered that at his death his body should be interred in the place reserved for criminals. His remains were removed some time after to the collegiate church which he had founded at Strasburg. See Hoefer, Nouv. Biog. Generale, s.v.

## Arbonai[[@Headword:Arbonai]]

             (Gr. Abronas, Α᾿βρωνᾶς v. r. Α᾿βρωναϊv, see Fritzsche, Comment. in loc.), a stream, as it would seem, in Mesopotamia, having several considerable cities on its banks which were destroyed by Holofernes (Jdt 2:24). Some regard it as being the same with the Habor (q.v.) or Chaboras of Scripture (2Ki 17:16). But it is probably a false rendering of a bungling translator for the original Hebrews בְּעֵבֶר הִנָּהָר, beyond the river, i, e. Euphrates (see Movers, in the Bonner Zeitschr. 13:38).

## Arboreus, Jean[[@Headword:Arboreus, Jean]]

             a French theologian, native of Laon, lived in the early part of the 16th century. He was doctor in the Sorbonne, and wrote, besides certain commentaries on the Bible, Theosophice Tomi I et II, seE Expositio Diffcillimorum Locorum Veteris et Novi Testamenti (Paris, 1540), an interesting work, bearing some analogy to the Sic et Non of Abelard, an edition of which he also prepared. See Hoefer, Nouv. Biog. Generale, s.v.

## Arborolatry[[@Headword:Arborolatry]]

             the worship of trees, was a very common practice among ancient pagans, and is still in use to a limited extent. In the Greek and Roman mythology, nearly every deity had his favorite tree; as the oak, sacred to Jupiter, and the laurel to Apollo. Among the ancient Canaanites sacred groves were common SEE GROVE; and the people of Syria, Samos, Athens, Dodona, Arcadia, Germany, and many other places had their arborescent shrines. It is said that holy trees still exist among the Northern Fillanders. An enormous oak, called Thor's oak, was cut down by order of Winifred, the Apostle to the Germans. It was beneath oaks that the ancient Druids performed their sacred rites and worshipped the Supreme Being under the form of an oak. The prominent place of the Ygdrasil, in Scandinavian mythology, the Bo-tree and Banian in Buddhism, are further examples of the prevalence of this form of idolatry. SEE ASHERAH; SEE BUDDHISM; SEE TREE; SEE YGDRASIL.

## Arbrissel or Arbrisselles, Robert D[[@Headword:Arbrissel or Arbrisselles, Robert D]]

             the founder of the order of Fontevrault, was born in 1047 at Arbrissel or Arbreses, a village in the diocese of Rennes, and died Feb. 25, 1117. In 1085 he was appointed vicar-general of the bishop of Rennes, in which diocese he labored successfully for the restoration of church discipline. In 1089 he became professor of theology at Angers; but after two years he retired to the forest of Craon, on the frontier of Anjou and Bretagne. There soon a number of hermits gathered around him, and Robert founded the first establishment of the order of Fontevrault, the celebrated abbey DE ROTA. Robert himself was appointed its first prior at the Council of Tours in 1096, where he preached the same year. The number of the followers of Robert rapidly increased, and he established several monasteries; the most important was the celebrated abbey of Fontevrault, near Poitiers, after which the entire order was named. The abbey consisted of two different monasteries, one for men and one for women, which together counted soon more than 2000 inmates. According to the letters of Marbod, bishop of Rennes (cited by P. de la Mainferme, Clipeus, t. i, p. 69), and Geoffroy, abbot of Vendome (Recueil des Lettres de l'Abbe Geqofroy, publiees par le P. Sirmond in 1610), Robert, to crucify his flesh, had recourse to the most immoral kind of mortification; he used, for instance, to sleep in the cells of the nuns. These facts, denied or excused by some, and affirmed or censured by others, were the subject of the most lively controversy among the Roman Catholic theologians of France in the 17th and 18th centuries. A monk of Fontevrault, P. de la Mainferme, wrote a large work, entitled Clipeus nascentis ordinis Fontebraldensis, in defense of the founder of the order. Robert, in 1104, was present at the Councils of Beaugency and Paris, at the latter of which he prevailed upon Bertrade to separate from King Philip. He died in the monastery of Orsan. His remains were, in 1633, placed in a magnificent marble tomb, made by order of Louise of Bourbon, abbess of Fontevrault. — Mainferme, Dis. sertationes in Epistolam contra Robertum de Arbrisello (Saumur, 1682); Hoefer, Nouv. Biographie Generale, 3, 23.

## Arbues, Pedro[[@Headword:Arbues, Pedro]]

             a Spanish inquisitor, was born at Epila, in Aragon, in 1442. He studied at Huesca and Bologna, and was, in 1471, professor of moral philosophy at the latter place. In 1473 he was made doctor of theology and in 1474 canon of Saragossa. After having returned to his native place, he joined, in 1476, the order of the Augustinians, and in the following year received holy orders. As a preacher he attracted large crowds, and as an instructor of the young clergy was very successful. In 1484 he was appointed, together with the Dominican, Caspar Juglar, inquisitor of Aragon. This appointment was made by the grand-iniquisitor Torquemada. With cruel fanaticism Arbues executed the orders of his chief, and many Jews and Moors were delivered to the stake. Among the relatives of his many  sacrifices a conspiracy was effected and murderers were hired to kill all members of the inquisition. In the night of September 14th, 1485, Arbues, while kneeling at the altar, received a deadly blow, and died on the 17th of that month. His murderers, together with many of the conspirators, had to pay the penalty of their deed. In the Romish Church Arbues is celebrated as a martyr. Pope Alexander VII pronounced him blessed in 1661, while Pius IX canonized him in 1867. The famous Kaulbach painted, in 1871, a picture, on which Arbues is represented as condemning heretics to death. See Zirngiebl, Peter Arbues und die spanische Inquisition (3d ed. Munich, 1872), (B.P.)

## Arbulo, Margavete Pedro De[[@Headword:Arbulo, Margavete Pedro De]]

             a Spanish sculptor, flourished in the early part of the 16th century. Bermudez- says that from 1569 to 1574 he was occupied upon the altar and stalls of the choir of the Church of San Asensio, in the Rioja, Castile. He received for this work 7387 ducats. He died at Briones in 1608. See Spooner, Biog. list. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Arbuthnot, Alexander[[@Headword:Arbuthnot, Alexander]]

             a Scotch divine, was born in 1538. He was educated in the University of St. Andrew's, and then went to France and prosecuted his studies under Cujacius. Being declared licentiate of laws, he came home in 1566 to follow that profession; but he soon left the bar for the pulpit. In 1568 he was made principal of the University of Aberdeen. He took an active part in the various controversies of the time, and was employed in the preparation of the “Book of Discipline.” In 1583 he received a presentation to one of the churches of St. Andrew's, but was prohibited by a royal warrant, or “horning,” from accepting it. The cause of the royal indignation against him is not exactly known; but while the controversy as to his appointment was pending he died, October 10,1583. He left behind him the character of a moderate and honest man, a man of learning, and a poet. — McCrie's Life of Melville, 1, 114; Biog. Britannica.

## Arca[[@Headword:Arca]]

             (or Arciila), a name applied to several ecclesiastical receptacles.

1. A chest intended to receive pecuniary offerings for the service of the Church or for the poor (Tertullian). Of this kind was probably the area pecunie, which pope Stephen (an. 260) is said to have handed over, with  the sacred vessels, to his archdeacon when he was imprisoned; and also that which Paulinus Petricordius says was committed to the charge of a deacon chosen for the purpose.

2. It is used of a box or casket in which the eucharist was reserved. Thus Cyprian speaks of an "arca in which the sacrament of the Lord was," from which fire issued, to the great terror of a woman who attempted to open it with unholy hands. In this case the casket appears to have been in the house, and perhaps contained the reserved eucharist for the sick.

3. Among the prayers which precede the JEthiopic canon is one " Super arcam sive discum majorem." The prayer itself suggests that this area was used for precisely the same purpose as the paten (q.v.), inasmuch as in both cases the petition is that in or upon it may be perfected the body of the Lord. It may have served the purpose of an ANTIMENSIUM SEE ANTIMENSIUM (q.v.).

Its use was probably not limited to the case of unconsecrated altars. The Copts applied the term "mercy seat" to the Christian altar; and this area may have been an actual chest or ark, on the lid of which the mercy-seat consecration took place.

## Arcade[[@Headword:Arcade]]

             In church architecture, a series of arches supported by pillars or shafts, whether belonging to the construction or used in relieving large surfaces of masonry; the present observations will be confined to the latter, that is, to ornamental arcades. These were introduced early in the Norman style, and were used very largely to its close, the whole base story of exterior and interior alike, and the upper portions of towers and high walls, being often quite covered with them. They were either of simple or of intersecting arches; it is needless to say that the latter are the most elaborate in work, and the most ornamental; they are accordingly reserved in general for the richer portions of the fabric. There is, moreover, another, and perhaps more effective way of complicating the arcade, by placing an arcade within and behind another, so that the wall is doubly recessed, and the play of light and shadow greatly increased. The decorations of the transitional, until very late in the style, are so nearly those of the Norman, that we need not particularize the semi-Norman arcade. In the next style the simple arcade is, of course, most frequent. This, like the Norman, often covers very large surfaces. Foil arches are often introduced at this period, and greatly vary the effect. The reduplication of arcades is now managed differently from the former style. Two arcades, perfect in all their parts, are set the one behind the other, but the shaft of the outer is opposite to the arch of the inner series, the outer series is also more lofty in its proportions, and the two are often of differently constructed arches, as at Lincoln, where the outer series is of trefoil, the inner of simple arches, or vice versa, the two always being different. The effect of this is extremely beautiful. But the most exquisite arches are those of the Geometrical period, where each arch is often surmounted by a crocketed pediment, and the higher efforts of sculpture are tasked for their enrichment, as in the glorious chapiter-houses of Salisbury, Southwell, and York: these are, however, usually confined to the interior. In the Decorated period partially, and in the Perpendicular entirely, the arcade gave place to panelling, greatly to the loss of effect, for no delicacy or intricacy of pattern can compensate for the bright light and deep shadows of the Norman and early English arcades (Hook, Church Dictionary, s.v.).

## Arcadius[[@Headword:Arcadius]]

             surnamed Thaumastorita, bishop of Constance in the Isle of Cyprus, lived in the 8th century. He wrote the Life of Simeon Stylites, the younger, extracts of which are found in the Acts of the Second Council of Nice.' Some other MS. works are attributed to him. See Hoefer, Nouv. Biog. Generale, s.v.

## Arcadius, St. (1)[[@Headword:Arcadius, St. (1)]]

             martyred in Mauritania during the persecution under Valerian or Diocletian. He was cut to pieces by degrees; and at last, Jan. 12, killed by being cut open. See Baillet, Jan. 12.

## Arcadius, St. (2)[[@Headword:Arcadius, St. (2)]]

             martyred, with others, in 437, under Genseric, the Arian king of the Vandals, who carried him and his companions from Spain into Africa. Their memory is honored on Nov. 13. See Ruinart and Baillet, Nov. 13.

## Arcae Custodes[[@Headword:Arcae Custodes]]

             keepers of the chest, a name occasionally given in the early church to the archdeacons (q.v.). The bishop was not required to care personally for the widows, orphans, and strangers, but to commit them to his archdeacon, who had the keys of the church's treasures, and the care of dispensing the oblations of the people. The ordinary deacons were the actual dispensers of the money; but from the archdeacon, who was the chief manager, they received their instructions and orders. — Bingham, Orgy. Eccles. bk. 2, ch. 21, § 5; Farrar, Eccles. Dict. s.v.

## Arcani Disciplina[[@Headword:Arcani Disciplina]]

             (discipline of the mysteries, or system of secret instruction), a term first introduced by Meier in his De Recondita vet. Eccles. Theologia (1677), to denote the practice of the early church of concealing from unbelievers, and even from catechumens, certain parts of divine worship, especially of the sacraments. The subject is curious in itself, and receives additional importance from the use made of it by the Romanists (see below). The disciplina arcani is not to be confounded with the system of reserve, or concealment in theology (scientia arcani, μυστηριοσοφία), which sprang up in Egypt in the second century, viz. the system adopted by certain teachers of not communicating certain parts of Christian knowledge (γνώσις) to Christian people generally, but only secretly to such as they deemed capable and worthy. Clement of Alexandria is the first to mention this system, and he pretends that it was instituted by Christ himself (Stromat. lib.1, c. 1; see Mosheim, Historical Commentaries, cent. 2, §34). But the arcani disciplina proper referred to worship rather than to doctrine. It is fully treated by Bingham, from whom the following statement; is condensed.

1. Tertullian († 220) is the first writer who mentions the practice of this mystery, and blames the heretics for not observing it (De Prcescript. adv. Haer. cap. 41). — From him, and from later writers, it appears that the secret system at first covered only Baptism and the Lord's Supper (i.e. the forms and ritual of the sacraments, not the doctrine concerning them). At a later period, confirmation, ordination, and unction were also made matters of concealment; and parts of the prayers of the church were enjoyed only by the “faithful,” while unbelievers and catechumens were excluded from them. The system seems to have reached its height during the fourth century. At that time catechumens were taught the Ten Commandments, a creed, or summary confession of faith, and the Lord's Prayer, with suitable expositions; but, prior to baptism, the nature of the sacraments was carefully concealed. Even the time and place were not on any account to be divulged. To relate the manner in which the sacrament was administered, to mention the words used in the administration, to describe the simple elements in which it consisted, were themes on which the initiated were as strictly forbidden to touch as if they had been laid under an oath of secrecy. Even the ministers, when they were led in their public discourses to speak of the sacraments or the higher doctrines of faith, contented themselves with remote allusions, and dismissed the subject by saying ςΙσασιν οἱ μεμυημένοι, The initiated know what is meant. So also of confirmation. Basil (De Spiritu Sancto, c. 27) says that the “holy oil used in this ceremony is not to be looked upon by the uninitiated.” As to the public prayers of the church, all those which had reference to the communion service were confined to the fideles. The highest class of penitents, called consistentes, or co-standers, were allowed to be present at the communion prayers, and see the oblation offered and received by the faithful, though they might not partake with them. But catechumens of all ranks were wholly excluded from all this. They were always dismissed before these prayers began, and the doors of the church were locked and guarded by proper officers, to the intent that no uninitiated person should indiscreetly rush in upon them.

We shut the doors, says Chrysostom (Hom. 23, in Matt.), when we celebrate the holy mysteries, and drive away all uninitiated persons. This was one of the secrets of the church, as we heard St. Austin before (in Psalms 103) speak of it; one of the things which a catechumen might not look upon, according to St. Basil (De Spirit. Sanct. c. 27). Therefore the author of the Apostolical Constitution (lib. 2, c. 57; 8, c. 11) makes it a part of the deacon's office not only to command their absence, but also to keep the doors, that none might come in during the time of the oblation. Epiphanius (Haeres. 42, n. 3) and St. Jerome (Comm. in Galat. c. 6) bring it as a charge against the Marcionites that they despised this discipline, and admitted catechumens indiscriminately with the faithful to all their mysteries. And Palladius (Vita Chrysost. c. 9) forms a like charge against the enemies of Chrysostom, that in the tumult they raised against him, they gave occasion to the uninitiated to break into the church, and see those things which it was not lawful for them to set their eyes upon. Nay, so strict was the church then in the observation of this discipline, that Athanasius convicted the Meletians of false witness against him when they pretended to prove by the testimony of some catechumens that Macarius, one of his presbyters, had overturned the communion table in the time of the oblation; he argued that this could not be so, because (Athanasius, Apol. 2), if the catechumens were present, there could then be no oblation.(Bingham, Orig. Eccles. bk. 10, ch. 5.)

2. The disciplina arcani gradually fell into disuse; no precise date of its end can be given. Rothe (Herzog, Real-Encyklopadie, 1, 471) remarks that so long, on the one hand, as the church stood in the midst of a heathen world, and as long, on the other hand, as, within the church, delay of baptism (the procrastination baptismi) to an advanced age, or even to the dying hour, was practiced, the arcani disciplina might have been a useful system; but just in proportion as infant baptism became more general, and the pagan world was christianized, the secret discipline lost its significance; for, in consequence of these changes, the class of persons for whom it had been instituted no longer existed. In a general way, we may name the end of the sixth century as the period when it passed away. The Western Church gradually stripped its liturgy of all secret usages; and Bona (Rer. Liturgicar. 1. 1, 16, 6) asserts that about 700 the catechumenal system was entirely gone. The Eastern Church, however, holds on to her antiquated formulas, by which the catechumens are dismissed from divine worship, notwithstanding that church has no catechumens, and practices infant communion.

3. The original grounds for the adoption of the arcani disciplina cannot be known; but conjectures, and even plausible sources, are not wanting. The reasons for it were, according to Bingham, first, that the plainness and simplicity of the Christian rites might not be contemned by the catechumens, or give scandal or offense to them, before they were thoroughly instructed about the nature of the mysteries; secondly, to conciliate a reverence in the minds of men for the mysteries so concealed; and, thirdly, to make the catechumens more desirous to know them, or to excite their curiosity. Augustine says, “Though the sacraments are not disclosed to the catechumens, it is not because ‘they cannot bear them, but that they may so much the more ardently desire them, by how much they are more honorably hidden from them” (Hom. in Joh. 96). Plothe goes into an elaborate inquiry on the subject in the article above cited (and also in his treatise De Disciplinae Arcani Origine (Heidel. 1841, 4to), of which the following is the substance. Casaubon (De reb. sacris Exerc. 16, Genev. 1654, 4to) traces the origin of it to a desire, on the part of Christians, to have mysteries of their own, and so not to be outdone by heathenism, which set great store by them. Rothe disputes this, ton the ground of the bitter opposition of the Anti-Nicene Christians to all heathen ideas and usages. But he forgets that mysteries are congenial to human nature in all ages; a spirit akin to that which preserves Free-masonry could very well have existed in the early church. With less probability, certain writers, e.g. Frommann (De Disciplina Arcani, Jena; — 1833), find the origin of the secret system in Judaism, which did not admit proselytes at once to all sacred services. Had this been so, we should find traces of it in the N.T. and in the apostolic age; but the whole system is quite foreign to apostolic usage, which practiced the utmost openness. Moreover, during that early period of Christianity when the church borrowed from Judaism, the disciplina arcani did not yet exist; and besides, the Jewish custom appears to be of so late an origin that it may itself be an imitation of a Christian institution. Augusti (Handb. der Christl. Archaologie, 1, 93 sq.; Denkwurdigkeiten, 4, 397) thinks that the early Christians adopted the secret discipline because their public worship was forbidden by law, and that this compulsory secrecy grew into a usage.

But: if this were true, all parts of worship would have shared in the secrecy, whereas only certain portions were made mysteries of. Credner (Jenl. Literatur-Zeitung, 1846. Nos. 164 and 165) traces the origin of the secret discipline back to the apostolic age, and finds the ground of it in the natural unwillingness of Jewish Christians to admit heathen converts at once to baptism. He finds confirmation of his theory in the fact that Clement of Alexandria (Quis Dives, c. 42), Ireneus (adv. Haer. 4:23, 24), and Tertullian (De Baptismo, c. 18) trace the origin of the catechumenate back to the apostles. But even this would not prove his point; there might be, and for some time were, catechumens, without a disciplina arcani; and, moreover, there is ample proof of openness in ritual usages up to the second century. But yet the true origin ofthe secret discipline is doubtless to be found in the catechumenate (see Rothe, l. c.). The catechumens were probationers in the church, not full members; and this novitiate was designed, first, to keep unworthy persons out of the church, and, secondly, to train new converts in Christian doctrine and morals. At this day the Methodist Episcopal Church has such a catechumenate (Discipline, ch. 2, § 1), but without any secret discipline. But in the early church, during the persecutions, it was dangerous at once to admit professed converts, who might be spies, into the assemblies of the faithful. They were accordingly taught apart. But the tendency of this state of things would naturally be to make two kinds of Christianity, the esoteric, or that of the baptized believers (fideles), and the exoteric, or that of the unbaptized catechumens. The former shared in the Lord's Supper, but not the latter. Here is a plain starting-point for making mysteries of the two sacraments in liturgical practice as well as in theory. What was at first accidental finally grew into a rule.

4. The Romanists, as remarked above, have attempted to press the disciplina arcani into their service to account for the silence of the early church writers as to penance, image-worship, and other of their corruptions. The Jesuit Schelstrate first attempted this in his Antiquitas illustrata (Ant. 1678), but was fully refuted by Tenzel in Exercitationes Selectce (Francof. 1692, 4to). Other Roman Catholic works on the subject are, Schollner, De Disciplina Arcani (Venet. 1756); Lienhardt, De Antiq. Liturg. et de Disciplina Arcani (Argentor. 1829). When pressed hard by Protestants with the argument that no traces of the corruptions named above, or of the invocation of saints, the seven sacraments, or transubstantion, are to be found in the early ages of the church, they admit the fact of this silence, but account for it on the ground that these doctrines and usages formed part of the disciplina arcani. Bingham shrewdly remarks that this “is an artifice that would justify as many errors and vanities as any church could be guilty of; it is but working a little with this admirable instrument and tool, called disciplina arcani, and then all the seeming contradictions between the ancient doctrines and practices of the church universal and the novel corruptions of the modern Church of Rome will presently vanish and disappear; so that we need not wonder why men, whose interest it serves so much, should magnify this as a noble invention” (bk. 10, ch. 5, § 1). The account given above of the nature of the arcane disciplina suffices of itself to refute the Romish pretense. The very mysteries themselves (baptism and the Eucharist), which formed the objects of the secret discipline, so far from being avoided by the early Christian writers, are topics of constant remark and discussion from the apostles' time downward. The bare fact, for instance, that the administration of the Eucharist was concealed from the catechumens, gives no more ground to suppose that transubstantiation was. taught in the bread and wine, than the fact that baptism was concealed from them gives around to suppose that the same doctrine was taught in the water of baptism. See Bingham, Orig. Ecclcs. bk. 10, ch. 5, and the other writers above cited. See also Neander, Church History, 1, 308; Coleman, Ancient Christianity, ch. 17, § 2; Herzog, Real-Encyklopdaie, 1, 467 sq. SEE MYSTERY.

## Arce[[@Headword:Arce]]

             SEE ARKITE; SEE PETRA.

## Arce, Jose De[[@Headword:Arce, Jose De]]

             a Spanish sculptor, who flourished about 1657, studied under Juan: Martinez Montanes, and did several fine pieces of work at Seville, among which are eight colossal stone statues over' the balustrade of the Church of the Sanctuary, in the cathedral.

## Arch[[@Headword:Arch]]

             (only in the plur. אֵילִמִּים, eylammim, masc., and אֵילִמּוֹת, felamoth , fe),an architectural term occurring only in Eze 40:16; Eze 40:22; Eze 40:26; Eze 40:29, and difficult of definition, but prob. allied with אִיִל, a'yil, a ram, hence a column or pilaster (1Ki 6:31; Eze 41:3, etc.). Most interpreters understand the term (sing. אֵילָם, eylam') to be the same as ץוּלָם, ulam', a vestibule or porch, following the Sept., Vulg., and Targums (Αἰλάμ, vestibulum, ץוּלִמָּא); but it is manifestly distinguished from this

(Eze 40:7-9; Eze 40:39-40), since the latter contained windows (Eze 40:16; Eze 40:29), whereas this was carried round the building, even in front of the ascent to the gate (Eze 40:22; Eze 40:26), and is usually associated with pillars. Of the other ancient interpreters Symmachus and the Syr. translate sometimes surrounding coliumns, sometimes threshold. The word appears either to denote a portico with a colonnade, or (according to Rabbi Menahen) is about equivalent to אִיִל, from which it is derived, i.e. some ornament, perhaps the volute or moulding at the top of a column (comp. Bottcher, Proben alttest. Schrifverkl. p. 319).

Arches with vaulted chambers and domed temples figure so conspicuously in modern Oriental architecture, that, if the arch did not exist among the ancient Jews, their towns and houses could not possibly have offered even a faint resemblance to those which now exist; and this being the case, a great part of the analogical illustrations of Scripture which modern travelers and Biblical illustrators have obtained from this source must needs fall to the ground. Nothing against its existence is to be inferred from the fact that no word properly signifying an arch can be found in the Hebrew Scriptures (see above). The architectural notices in the Bible are necessarily few and general; and we have at this day histories and other books, larger than the sacred volume, in which no such word as “arch” occurs. There is certainly no absolute proof that the Israelites employed arches in their buildings; but if it can be shown that arches existed in neighboring countries at a very early period, we may safely infer that so useful an invention could not have been unknown in Palestine.

Until within a few years it was common to ascribe a comparatively late origin to the arch; but circumstances have come to light one after another, tending to throw the date more and more backward, until at length it seems to be admitted that in Egypt the arch already existed in the time of Joseph. The observations of Rosellini and of Wilkinson (who carries back the evidence from analogy and probability to about B.C. 2020, Anc. Egyptians, 2, 116; 3, 316) led them irresistibly to this conclusion, which has also been recently adopted by Cockerell (Lect. 3, in Athenceumm for Jan. 28, 1843) and other architects. Wilkinson suggests the probability that the arch owed its invention to the small quantity of wood in Egypt, and the consequent expense of roofing with timber. The evidence that arches were known in the time of the first Osirtesen is derived from the drawings at Beni-Hassan (Wilkinson, 2:117). In the secluded valley of Deir el-Medineh, at Thebes, are several tombs of the early date of Amenoph I. Among the most remarkable of these is one whose crude brick roof and niche, bearing the name of the same Pharaoh, prove the existence of the arch at the remote period of B.C. 1540 (Wilkinson, Topography of Thebes, p. 81). Another tomb of similar construction bears the ovals of Thothmes 3, who is supposed by many to have reigned about the time of the Exode (Anc. Egyptians, 3, 319). At Thebes there is also a brick arch bearing the name of this king (Hoskins, Travels in Ethiopia). To the same period and dynasty (the 18th) belong the vaulted chambers and arched door-ways (fig. 4, above) which yet remain in the crude brick pyramids at Thebes (Wilkinson, Anc. Egyptians, 3, 317). In ancient Egyptian houses it appears that the roofs were often vaulted, and built, like the rest of the house, of crude brick; and there is reason to believe that some of the chambers in the pavilion of Rameses III (about B.C. 1245), at Medinet Habu, were arched with stone, since the devices in the upper part of the walls show that the fallen roofs had this form (fig. 3).

The most ancient actually existing arches of stone occur at Memphis, near the modern village of Sakkara. Here there is a tomb with two large vaulted chambers, whose roofs display in every part the name and sculptures of Psammeticus II (about B.C. 600). The chambers are cut in the limestone rock, and this being of a friable nature, the roof is secured by being, as it were, lined with an arch, like our modern tunnels. To about the same period — that of the last dynasty before the Persian invasion-belong the remarkable doorways of the enclosures surrounding the tombs in the Assasif, which are composed of two or more concentric semicircles (fig. 2) of brick (Wilkinson, Anc. Egyptians, 3, 319). Although the oldest stone arch whose age has been positively ascertained does not date earlier than the time of Psammeticus, we cannot suppose that the use of stone was not adopted by the Egyptians for that style of building previous to his reign, even if the arches in the pyramids in Ethiopia should prove not to be anterior to the same era. Nor does the absence of the arch in temples and other large buildings excite our surprise, when we consider the style of Egyptian monuments; and no one who understands, the character of their architecture could wish for its introduction. In some of the small temples of the Oasis the Romans attempted this innovation, but the appearance of the chambers so constructed fails to please; and the whimsical caprice of Osirei (about B.C. 1385) also introduced an imitation of the arch;in a temple at Abydus. In this building the roof is formed of single blocks of stone, reaching from one architrave to the other, which, instead of being placed in the usual manner, stand upon their edges, in order to allow room for hollowing out an arch in their thickness; but it has the effect of inconsistency, without the plea of advantage or utility. Another imitation of the arch occurs in a building at Thebes, constructed in the style of a tomb. The chambers lie under a friable rock, and are cased with masonry, to prevent the fall of its crumbling stone; but, instead of being roofed on the principle of the arch; they are covered with a number of large blocks, placed horizontally, one projecting beyond that immediately below it, till the uppermost two meet in the center, the interior angles being afterward rounded off to form the appearance of a vault (fig. 1, above). The date of this building is about B.C. 1500, and consequently many years after the Egyptians had been acquainted with the art of vaulting (Wilkinson, Anc. Egyptians, 2, 321). Thus, as the temple architecture of the Egyptians did not admit of arches, and as the temples are almost the only buildings that remain, it is not strange that arches have not oftener been found. The evidence offered by the paintings, the tombs, and the pyramids is conclusive for the existence and antiquity of arches and vaults of brick and stone; and if any remains of houses and palaces had now existed, there is little doubt that the arch would have been of frequent occurrence. We observe that Wilkinson, in portraying an Egyptian mansion (Anc. Egyptians, 2, 131), makes the grand entrance an archway. After this it seems unreasonable to doubt that the arch was known to the Hebrews also, and was employed in their buildings. Palestine was indeed better wooded than Egypt; but still that there was a deficiency of wood suitable for building and for roofs is shown by the fact that large importations of timber from the forests of Lebanon were necessary (2Sa 7:2; 2Sa 7:7; 1Ki 5:6; 1Ch 22:4; 2Ch 2:3; Ezr 3:7; Son 1:17), and that this imported timber, although of no very high quality, was held in great estimation.

Mr. Layard found evident traces of the arch among the Assyrian ruins. He first discovered a small vaulted chamber, the roof of which was constructed of baked bricks placed sideways, one against another, in the usual manner of an arch (Nineveh, 1, 38). He afterward came upon several vaulted drains beneath the palace of Nimroud, built of sun-dried bricks, and finally a perfect brick arch; showing the knowledge of this architectural element among the Assyrians at a very early date (Babylon and Nineveh, 2d ser. p. 163, 164). SEE ARCHITECTURE.

That the Greeks likewise understood the principle of the construction of the arch in very ancient times is evident from monuments as early as the Trojan war (Smith's Dict. of Class. Ant. s.v. Arcus), a cut of one of which is subjoined.

Triumphal arches were frequently erected by the Roman emperors to commemorate signal conquests, and several such are yet standing. The most noteworthy of these is that of Titus, on the interior of which are delineated the spoils of the Jewish temple.

## Arch in Christian Art[[@Headword:Arch in Christian Art]]

             The influence which the arch has had in effecting changes in architecture is much greater than is generally supposed. Not only may the deterioration which took place in the Roman be ascribed to it, but even the introduction of Gothic architecture may be said to be owing to it; for the arch gradually encroached upon the leading principle of Classical architecture-namely, that the horizontal lines should be dominant-until that principle was entirely abrogated, and the principle of the Gothic-namely, the dominant vertical line-took its place.

In the early Christian churches in Rome the arches are usually of brick, resting upon marble columns, and. are frequently. concealed behind a horizontal entablature. When once the open application of the arch above the columns had been introduced, it appears never to have been abandoned, and the entablature was interrupted to suit the arch, the principal object aimed at being .an appearance of height and spaciousness; and in some instances in Roman work-the entablature is omitted entirely, and the arch rises directly from the capital of the column, as in Gothic architecture. In the 5th and 6th centuries, a piece of entablature is preserved over the capital in Byzantine work, as at Ravenna, and' in the. Church of Santo Stefano Rotondo in Rome. When, after the dominion of the Romans was destroyed, and the rules governing the true proportions of  architecture, from which they had themselves so widely departed, were entirely lost, the nations of Europe began again to erect large buildings, they would naturally endeavor to copy the structures of the Romans; but it was not to have been expected, even supposing they were capable of imitating them exactly, that they would have retained the clumsy, and to them unmeaning, appendage of a broken entablature, but would have placed the arch at once on the top of the column, as we know they did hence arose the various national styles which preceded the introduction of the pointed arch, including the-Norman.

The earliest Norman arches are semicircular and square-edged, as in the remains of the palace of William Rufus at Westminster, not recessed (or divided into orders) and not moulded. 'As the Norman style advanced, the arches became much enriched with mouldings and ornaments, and recessed, often doubly or trebly recessed, or what Prof. Willis calls divided into two or more orders. The form of the arch also by this time begins to vary very much: a stilted arch is often used, sometimes for greater convenience in vaulting; in other instances, like the horseshoe arch, apparently from fashion only. The form, however, is of very little use as a guide to the date of a building either in this or in the later styles; it is always dictated by convenience rather than by any rule, and it is probable that the pointed arch came in exceptionally much earlier than has generally been supposed. The mouldings and details both of the arch itself and of the capitals are a much better guide to the date than the form of the arch.

## Archacolyth[[@Headword:Archacolyth]]

             Formerly, in some cathedrals, there was a dignitary so named: he was the chief of the acolyths, as the archpriest, archdeacon, and archsubdeacon were of their respective orders.

## Archaeology[[@Headword:Archaeology]]

             (ἀρχαιολογία, the knowledge of antiquity, antiquarian lore). This word is used by different writers in three senses: 1st, as including all the elements of public and private life of ancient peoples, together with their language, history, and the geography of their lands; 2d, as embracing only a scientific knowledge of the material, and especially monumental remains of ancient civilizations (in this sense, SEE ANTIQUITIES); or, 3d, as synonymous with the history of the formative arts of the ancients (in this sense, SEE CHRISTIAN).

We use the word in the first or more general sense, omitting history and geography, however, from the definition. Sacred Archaeology naturally divides itself into (1st) Jewish and (2d) Christian.

1. Jewish. — This has been defined as the science that makes us acquainted with the physical nature and social condition of those countries where the Hebrew Scriptures originated and to which they relate (Gesenius, in the Hall. Encyclop. 10, 74; comp. De Wette, Archaol. § 1). Some (as Jahn) regard it as including history and geography, but it is usually considered as embracing only such subjects as are involved in the science, art, and customs (political, social. and religious) of the nations of the Bible, especially the Jews (Hagenbach, Encykl. § 45; Schleiermacher, Darstell.. d. theol. Studien, § 140). For the general history and the best treatises on the whole subject, SEE ANTIQUITIES; it is the object of the present article to indicate more in detail the principal original materials and sources of Biblical archaeology (comp. Rosenmüller, Al'erthumsk. I, 1:6-130; Duncker, Gesch. des Alterthums (Berlin, 1852, 4 vols.).

1. Sources of archaeological Knowledge.

a. REMAINS OF ANCIENT HEBREW ART. These are unfortunately few, and but imperfectly understood, and are confined almost entirely to Palestine. Many of the reputed monuments of Old Testament times owe their authority to mediaeval (Mohammedan or Christian) tradition. A most important monument illustrating the Jewish service is the triumphal arch (q.v.) of Titus at Rome, containing in relief a delineation of the spoils of the Temple at Jerusalem (see Reland, De spol. templi Hieros. Traj. a. Rh. 1716, 2d ed. by Schulze, 1775). Besides these, the only genuine monuments in artistic relics are the Jewish “Samaritan” coins (q.v.), especially those of the Maccabees (see Bayer, De nummis Hebr. Samar. Valenc. 1784). The monumental remains of neighboring countries are also useful in the study of Jewish archaeology, especially the sculptures of Egypt (see Description de l'Egypte, Par. 1808; Rosellini, Monumenti dell'Egitto, Padua, 18,34; Wilkinson, Anc. Egyptians, Lond. 1847, N. Y. 1854; comp. Lane's Mod. Egyptians, Lond. 1842), the Phoenician inscriptions and coins (see Levy, Phonikische Studien, Breslau, 1856-62; Gesenius, Phaen. monumenta, Lips. 1837; also the numismatic works of Vaillant, Par. 1682; and Frohlich, Vindob. 1744), the ruins and sculptures of Persepolis (see the Travels of Ker Porter, Chardin, and Ousely) and Petra (see the Travels of Laborde and Olin), and the monuments of Nineveh and Babylon recently discovered by Botta and Layard.

b. WRITTEN MEMORIALS. The Bible itself stands first in value as the chief source of Jewish archaeology. Next are the works of Josephus and Philo, which are of great service; then follow the Talmuds (q.v.), and the Rabbins (q.v.), whose statements must be used carefully (see Meuschen's N.T. ex Talmud illustsr. 1736; Lightfoot, Hor. Hebr. Cantab. 1658; Schottgen, Hor. Hebr. 1,733-1742; Wetstein, Annot. in N.T. Amst. 1751). To these may be added notices respecting Egypt, Persia, Judaea, etc., found occasionally in Greek and Roman writers, especially Herodotus (see Hupfeld, Exercit. Iterod. 1, 2); next, Xenophon, Diodorus Siculus, Strabo, Pliny, Plutarch, Tacitus, Justinian, give illustrations of the customs of the times, particularly useful for the elucidation of the N.T., although they are very much given to misrepresentation of the Jews. c. ORIENTAL TREATISES, such as geographies and works on natural history, like those of Edrisi, Ibn Hautal, Abulfeda, Abdollatif, Avicenna; to which may be added the slight illustration to be derived from Eastern sacred hooks, such as the Koran, Zendavesta, Hamasa, and likewise the old historical and poetical productions of the East. d. TRAVELS in Oriental countries, particularly Egypt, Arabia, and Palestine, with itineraries, maps, and observations, from the 7th century, through the Middle Ages, down to modern times, constituting an immense fund of information, and affording reports not only on the geography, but also the natural history, and particularly the customs and social condition of the lands of the Bible, which have been proverbial for their uniformity. See a list of these at the end of the art. PALESTINE. The archaeological knowledge acquired by the Crusades may be found in the work of Bongarsius, entitled Gesta Dei per Francos (Hanov. 1611); many of the early travels are collected in the Bewahrten Reisbuch d. heil. Landes (1609), the most valuable of which were published with notes by Paulus (Jena, 1792). For a fuller view of the literature of the subject, see Mensel's Bibl. Hist. 1, 2, p. 70; Winer's Handb. d. theol. Lit. 1, 151, 3d ed.; and Ritter's Erdkunde, XV, 1.

2. Departments of Biblical Archaeology (see generally the extensive Bibl. Archaol. of Jahn, Wien, 17961805). —

a. The GEOGRAPHY of Bible lands, including not only Palestine and its immediate neighborhood, but also Egypt, the high interior of Asia, Mesopotamia, Asia Minor, and to some extent Greece and Italy, with an elucidation of the ethnographical table in Genesis 10 (see Gesenius, in the Hall. Encyklop. 10, 84 sq.). The most comprehensive work on this subject is that of Bochart, entitled Phaleg (Cadom. 1646, Frankf. 1674), with the supplement of Michaelis, entitled Spicilegium (Gott. 1780); to which may be added as an accompaniment Knobel's Volkertafel (Giess. 1850). On Palestine and vicinity alone may be named, as well-nigh exhaustive: of the ancient materials, Reland's Palaestina (Utrecht, 1614, etc.); the most convenient manual is Raumer's Palastina (3d ed. Lpz. 1850; and the most complete and exact modern book of travels is Robinson's Researches (2d ed. N. Y. 1856). General works on the subject are especially Hamesveld's Bibl. Geographie (2d ed. Hamb. 1793-1796), Ritter's Erdkund" (Berl. 1817 sq.), and Robinson's Physical Geography of the Holy Land. The best maps are those of Berghaus (1835); Zimmermann (Berlin, 1850); Kiepert (Berlin, 1857); and Van de Velde (Gotha, 1859). b. On the NATURAL HISTORY of the Bible there are principally Scheuchzer's 'Physica Sacra (Augsb. 1731); Oedmann's Vermischte Samml. (Rost. 1786); Th. M. Harris, Natural Hist. of the Bible (Lond. 1824); J. B. Friedreich, Zur Bibel (Niirnberg, 1848); while on Biblical zoology and botany separately the only complete treatises are still respectively Bochart's Hierozoicon (Lond. 1663), and Celsius's Hierobotanicum (Upsala, 1745). On the DOMESTIC HABITS of the Hebrews may be named Selden, Uxor Ebr. (Lond. 1646); Michaelis, Ehegesetze Mosis (Getting. 1786); Benary, De Iaebr. cirratu (Berl. 1835); Schroder, De vestitu mulier. Hebr. (Leyd. 1745); Hartmann, Hebraerin am Putztische (Amst. 1809).

d. On Biblical AGRICULTURE, Paulsen, Ackerbau d. Morgenlander (Helmst. 1748); and the two prize essays by Buhle and Walch, Calendarium Palaest. (Gott. 1785).

e. The SOCIAL RELATIONS of the Hebrews are treated in works on their political and judicial institutions, especially Michaelis, Mos. Recht (Frkft. 1775-1780); Hullmann, Staatsverfassung d. Isr. (Lpz. 18S4); Selden, De jure naturali (Lond. 1640); Saalschiitz, Das Mos, Recht (Berlin, 1846-48, 2 vols.).

f. On Jewish and the connected WEIGHTS AND MEASURES may be especially consulted Bockh. Metrolog. Untersuch. (Berl. 1838); Bertheau, Gesch. d. Isr. (Gott. 1842)

g. The Hebrew ARTS have been specially treated, as to Poetry, by Lowth, De sacra poesi Hebr. (ed. Michaelis, 1768, and Rosenmüller, 1815); Herder, Geist der Hebr. Poesie (1782); E. Meier, Form der iebr. Poesie (Tib. 1853), and Gesch. de, poet. Nat. — Literatur der Hebraer (Leipz. 1856); Saalschutz, Form und Geist der Hebraischen Poesie (Konigsberg, 1856); as to Music, by Saalschutz, Gesch. d. Musik bei den Hebraern (Berl. 1829); Schneider, Darstellung d. Hebr. Musik (Bonn); Weissmann, Geschichte der LMusik (Munich, 1862; still going on); as to Architecture, by Hirt, Der Tempel Salomo's, (Berl. 1809). h. The RELIGIOUS USAGES of the Hebrews, including the moral condition of surrounding nations, have been specially treated by Spencer, De legibus Hebr. ritualibus (Camb. 1685); Reland, Antiq. sacrae vet. Hebr. (Utrecht, 1708, etc.); Vitringa, De Synagog. vet. (Frankf. 1696); and, as exhibiting more modern views, Bahr, Symbolik d. Mos. Cultus (Heidelb. 1837). The foregoing are but a few leading works; for others, see each subject in its alphabetical place. 2. Christian Archaeology is that branch of theological science the object of which is to represent the external phenomena of the ancient Church, i.e. its institutions, usages, ceremonies, etc. Theologians are not yet agreed how far the period of the ancient Church ought to be extended, and what matter, consequently, Christian archaeology ought to comprise. The prevailing opinion at present is that it ought mainly to extend over the first six centuries, and ought not to include the constitution of the Church. It is also generally agreed that, in representing the external forms of the ancient Church, the subsequent developments of these forms up to the present times ought to be constantly kept in view and referred to.

1. Sources of Christian archaeological Knowledge:

(a) Remains. — The first class of sources consists of ancient remains, such as monuments, works of art, SEE ART, CHRISTIAN, inscriptions (q.v.), and designs on tombs, arches, buildings, and other monuments; medals and coins (q.v.); catacombs (q.v.) and other places of burial (q.v.).

(b) WRITTEN MEMORIALS. — The New Testament, of course, gives the beginnings of the most important Christian usages, such as Baptism, the Lord's Supper, Ordination, Prayer, etc. Next in importance come the writings of the apostolical fathers (q.v.), and of contemporaneous pagan writers. e.g. Pliny, Tacitus, Celsus, Julian, etc. After these come the fathers (q.v.) generally, and at a later period, liturgies, decrees of councils, etc.

2. Christian archaeology, as a science, cannot be said to have fairly arisen before the 18th century. Nevertheless, in the struggles of the Reformation, both parties appealed to primitive usage, and this appeal made the study of antiquities a necessity. The church historians, therefore (the Magdeburg centuriators, 1559-1574, 13 vols. fol., on the Protestant side, and Baronius [† 1607], in his Annales Ecclesiastici, on the Roman Catholic side), treated of the polity, worship, usages, etc., of the ancient church. As early as 1645 Casalius wrote his Christianorum Ritus Veteres (Reman Catholic), who was followed by Cardinal Bona (t 1694), Claude Fleury (1682), and by Edm. Martene, whose work De antiquis ecclesie ritibus (Antw. 173638, 4 vols. fol.) belongs among the best of the ancient works. But the science, in its modern form, may be said to have originated with Bingham's massive work, the Origines Ecclesiastica, which first appeared in 10 vols. 8vo, 1710-1722. It is divided into twenty-three books, of which the titles are, I. Names and Orders of Men in the Early Church;

II. Superior Orders of Clergy;

III. Inferior Orders of Clergy;

IV. Elections and Ordinations of Clergy;

V. Privileges, Immunities, and Revenues of Clergy;

VI. Rules of Life for Clergy;

VII. Ascetics;

VIII. Church Edifices, etc.;

IX. Geographical Divisions of the Ancient Church;

X. Catechumens and Creeds;

XI. Rites of Baptism;

XII. Confirmation and other Ceremonies following Baptism;

XIII. Divine Worship;

XIV. Catechumen Service;

XV. Communion Service;

XVI. Unity and Discipline of the Ancient Church;

XVII. Discipline of the Clergy;

XVIII. Penitents and Penance;

XIX. Absolution;

XX. Festivals;

XXI. Fasts;

XXII. Marriage Rites;

XXIII. Funeral Rites.

This vast work, the product of twenty years of industry, is full of erudition, especially patristical, and the material is set forth generally with simplicity and discretion. It is a store-house from which all subsequent writers have drawn copiously. But it lacks scientific method, and has the disadvantage of a High-Church stand-point. It is a great arsenal for the upholders of prelacy; the true organization of the original church is not to be gathered from it. But, with all its faults, it is still indispensable to the student of archaeology. It was translated into Latin, and the originals of the quotations added, by Grischovius (Halae, 1724-29, 10 vols. fol.; and again in 1751). The best English edition now extant is that of Pitman, which contains Bingham's other writings as well as the Origines (Lond. 1840, 9 vols. 8vo). A cheap and good edition of the Origines for students is that of Bohn (London, 1852, 2 vols. imp. 8vo). 3. At the request of Pope Benedict XIV, the Dominican Mamachi composed his work Originum et Antiquitatum Christianarum libri 20 (Romans 1749-1755). But of the twenty books into which the matter was to be divided only four appeared in five volumes. Shorter works were published by Selvaggio, Antiquitatum Christianarum institutiones (Naples, 1772-1774, 6 vols.), and by the German Jesuit Mannhardt, Liber Singularis de antiquit. Christianorum (Augsb. 1768). Better than any preceding work by Roman Catholic authors was that of Pellicia, De Christianae ecclesiae primae mediae et novissimae aetatis politia (Naples, 1777-1779, 3 vols. 4to; last edition by Ritter and Braun, Cologne, 1829-1838, 3 vols.). On the basis of this work Dr. Binterim compiled his Denkwurdigkeiten der christckatholischen Kirthe aus den ersten, mittleren und litzten Zeiten (Mentz, 1821-1841, 7 vols.).

4. Of recent works on Christian archaeology, the most extensive is Augusti's Denkwurdigkeiten aus der Christlichen Archaologie (Leipzig, 1816-31, 12 vols.). This work adds immensely to the stock of materials, but is very prolix, and also deficient in arrangement. These faults are mended somewhat by the author in his compendium, entitled Handbuch der christl. Archaologie (Leipz. 1836, 3 vols. 8vo). A scientific and condensed treatise is Rheinwald's kirchliche Archaologie (Berlin, 1830, 8vo), the best hand-book on the subject extant. Bohmer's Christlich- kirchl. Alterthumswissenschaft (Breslau, 1836-39, 2 vols. 8vo) is equally scientific, and more copious. Guericke's Lehrbuch der christl. Archaologie (Leipz. 1847, 8vo; 2d ed. 1859) is a useful manual. Other German manuals are by Lochcrer (Romans Cath.), Lehrbuch d. christl.-kirch. Archaol. (Frankf. 1822); Siegel, Handbuch der christl. Alterthumer (in alphabetical order, Leipz. 1835-38, 4 vols.). In English we have Henry's Compendium of Christian Antiquities (Philadel. 1837, 8vo), which is chiefly extracted from Bingham; Riddle's Manual of Christian Antiquities (2d edit. London, 1843, 8vo), in which large use is made of Augusti. But the best modern manual in English is Coleman's Ancient Christianity Exemplifjed (Philad. 1853, 8vo), in which the material is carefully wrought over in a truly Protestant spirit. See Hagenbach, Theolog. Encyklopadie, § 77; Coleman, Christian Antiquities (Introduction); Herzog, Real-Encykaopadie, 1:481; Riddle, Manual of Antiquities (Appendix H). For works treating more particularly of liturgies, SEE LITURGY.

## Archange De Lyon[[@Headword:Archange De Lyon]]

             a French preacher of the Capuchin Order who lived at the close of the 17th century, wrote, Oraison Funebre de M. Jean de Maupeon, (Chalons, 1677), bishop of Chalon-sur-Saole : — Oraison Funebre de AM. Jean- Armand Mitte de Chevriere, Ma rquis de Saint-Chamond (Lyons, 1686). See Hoefer, Nouv. Biog. Generale; s.v.

## Archange De Rouen[[@Headword:Archange De Rouen]]

             a French theologian of the Order of St. Francis, lived near the close of the 17th century. He wrote, among other works, Abrege de la Vie de St.  Vincent (Paris, 1687):--Paroles du Nouveau Testament pour Eclairer les Gens du Monde sur lnmportance du Salut (ibid. 1691)':-La Vie de Ste. Elisabeth, Fille du Roi de Hongrie, Duchesse de Thuringe (ibid. 1692):.-- La Rele du. Tiers Ordre de St. Francois (ibid. 1706). See Hoefer, Nouv. Biog. Generale, s.v.

## Archange De Valognes[[@Headword:Archange De Valognes]]

             was a Capuchin of Normandy in the 17th century, who exercised, in the island of Jersey, the functions of apostolic missionary. He wrote a book entitled Le Directeur Fidele (Rouen, 1645, 6 vols. 8vo).

## Archangel[[@Headword:Archangel]]

             (ἀρχάγγελος, chief angel, 1Th 4:16; Jud 1:9). Those angels are so styled who occupy the highest rank in the celestial order or hierarchy, which consists, according to the apostles, of “thrones, dominions, principalities, and powers” (Eph 1:21; Col 1:16; 1Pe 3:22). Of these there are said to be seven, who stand immediately before the throne of God (Luk 1:19; Rev 8:2), who have authority over other angels, and are the patrons of particular nations (Rev 12:7; Dan 10:18). In Mat 26:53; 2Th 1:7, hosts of angels are spoken of in the same manner as human armies. These the Almighty is said to employ in executing his commands, or in displaying his dignity and majesty, in the manner of human princes. These armies of angels are also represented as divided into orders and classes, having each its leader, and all these are subject to one chief, or: archangel. The names of two only are found in the Scripture — Michael, the patron of the Jewish nation (Dan 10:13; Dan 10:21; Dan 12:1; Jud 1:9; Rev 12:7); and Gabriel (Dan 8:16; Dan 9:21; Luk 1:19; Luk 1:26). The apocryphal book of Tobit (Tob 3:17; Tob 5:4) mentions one, Raphael; and 2 Esdras (2Es 4:34) another, Uriel; while the book of Enoch names the whole seven (enoch 20:1-7). SEE ANGEL.

The fathers are not agreed on the number and order of the celestial hierarchy. Dionysius the Areopagite admits but three hierarchies, and three orders of angels in each hierarchy. In the first are Seraphim, Cherubim, and thrones; in the second, dominions, mights, and powers; in the third, principalities, archangels, and angels. These titles of ranks are probably allusions to the customary order of the courts of the Assyrian, Chaldean, and Persian kings; hence Michael the archangel tells Daniel that he is one of the chief princes in the court of the Almighty. Extraordinary powers and functions were conferred on angels by the different Gnostic sects. They all held that angels were the fabricators or architects of the universe, and Cerinthus affirmed they were superior to Christ himself. These opinions were early entertained, and the Apostle Paul thought it necessary to warn the Colossians against such errors. “Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind” (Col 2:18). They also affirmed, according to Theodoret, that the law was given by angels, and that to one had access to God except through them. Hence we find on the Gnostic gems the names of numbers of their angels; on one are those of Michael, Gabriel, Uriel, Raphael, Ananael, Prosorael, and Chabsael. But the chief and most highly venerated was Michael, insomuch that oratories were erected in Asia Minor, where divine honors were paid to him. SEE MICHAEL.

## Archangelo of Borgo Novo (Or Archangelus De Burgonovo)[[@Headword:Archangelo of Borgo Novo (Or Archangelus De Burgonovo)]]

             an Italian 'theologian of the Order of Minorites who lived in the last half of the 16th century, applied himself to scholastic philosophy, and studied Hebrew and the Talmud. He wrote, Trattato ossia Dichiarazione della Virti e Dignita del Nome di Gesiu (Ferrara, 1557) :-Apologia pro Defensione Doctrince Cabalce contra Petr. Garziam (Bologna, 1564) :- Cabalistarum Selectiora (Venice, 1569). See Hoefer, Nouv. Biog. Generale, s.v.

## Archangels[[@Headword:Archangels]]

             are represented as the seven principal angels or rulers of the heavenly choir. Scripture gives us the names of four-viz., Michael, Gabriel, Raphael arid Uriel; tradition supplies-the other three-viz., Chamuel, Jophiel, and Zadkiel. Michael is represented as the guardian and protector of the Jewish Church; and, when the synagogue gave place to the Church of Christ. he became the patron of the Church militant. He is mentioned in Scripture five times. Gabriel was the archangel who announced to Mary the conception of our Blessed Lord, and to Zacharias the birth of John the Baptist. Raphael was the guardian and protector of Tobias. Tradition says that it was Raphael who appeared to the shepherds by night, announcing our Blessed Lord's nativity. Uriel appeared to Esdras to interpret God's will to him (2 Esdras 4). It was Chamuel who wrestled with Jacob. Tradition also says it was he who appeared to our Lord in the garden of Gethsemane. Jophiel was guardian of the tree of knowledge of good and evil, and drove out Adam and Eve from Paradise. It was Zadkiel who stayed the hand of Abraham when about to offer up Isaac. See ANGELS. .

## Archangiolo Della Presentazione[[@Headword:Archangiolo Della Presentazione]]

             was a monk of the Order of Barefooted Carmelites, and reader in theology in Italy, who flourished about the middle of the last century, published The Thirteen Books of the Confessions of St. Augustine of Hippo (Florence, 1757, fol.), illustrated with various commentaries, etc. also wrote a Life of St. Monica (Sienna, 1757, 4to), in Italian..

## Archanjos, Antonio Dos[[@Headword:Archanjos, Antonio Dos]]

             (in Lat. Antonius de Archangelis), a Portuguese 'preacher of the Order of St. Francis, was born in 1632. He taught philosophy and theology, distinguished himself in preaching, and died in 1682. He left a number of sermons. See Hoefer, Nouv. Biog. Generale, s.v.

## Archard[[@Headword:Archard]]

             was a monk of Citeaux, and master of the novices at Clairvaux, in the time of St. Bernard, who composed a Life of St. Geselinus the Hermit (Douai, 1626), edited by Raisius. Archard lived about 1140. Cave calls him "philosophus insignis et theologus illustris." He also wrote some short Sermons to the novices. See Dupin, Bibliotheque Univ. ii, 374; Cave, Hist. Lit. ii, 218.

## Archari[[@Headword:Archari]]

             the name given to novices in the monasteries of the Greek Church. SEE CALOYERS; SEE NOVICE.

## Archbishop[[@Headword:Archbishop]]

             (ἀρχιεπίσκοπος), chief of the clergy of a whole province.

I. Epiphanius (Haer. 68) speaks of Alexander of Alexandria, who lived about 320, as archbishop of that see, and this is the first mention of that title on record; nor is at all clear whether Epiphanius in that passage is not rather speaking after the custom of his own time, than intending to assert that Alexander bore the title of archbishop; for the titles of pope and bishop are given to this Alexander in a letter of Arius addressed to him. Be this as it may, Alexandria was the first see which assumed the title, which, however, was at first thought to savor too much of pride; for in the twenty-sixth canon of the Council of Carthage, A.D. 397, at which Augustine was present, it was ordered to be laid aside, and the ancient style of “bishop of the first see” used instead. This impression appears not to have worn out until the Council of Ephesus, where the title of archbishop was attributed to the bishops of the first three sees of the world, viz. Rome, Alexandria, and Antioch, as well as to John of Antioch, and Memnon of Ephesus. In process of time, when the bishops of the great sees assumed the higher title of patriarch, that of archbishop became gradually to be applied to those metropolitans who had other metropolitans under them, i.e. to those whom the Greeks called exarchs, and the Latins, in the middle and subsequent ages, primates. The archbishop differed from the metropolitan in the Eastern Church in that the former had only some privileges of honor and respect above the other bishops, whereas the metropolitans had jurisdiction over the bishops of their provinces (Landon, Eccl. Dict. s.v.).

II. In the Roman Church archbishops have a twofold character and authority:

(1) Episcopal charge of their own dioceses;

(2) Superintendence, to a certain extent, of all the bishops (not exempt) in their province. Their jurisdiction includes (a) the power to call synods (Conc. Trident. sess. 24, c. 2):

(b) the right of visitation, on call of a provincial synod (Conc Trid. sess. 24, c. 3). They rank in the hierarchy next to cardinals and patriarchs. They must receive the pallium (q.v.) from the pope before exercising their functions. A full account may be found in Thomassin, vet. ac. nov. Eccl. disciplina, etc., pt. 1, lib. 1, caps. 68, 69.

The number of archbishops in authority was, in 1865 as follows: In Europe (Roman Catholic), 112: viz Italy, 47; Austria, 16; France, 17; Spain, 9; Turkey, 4; Ireland, 4; Portugal, 2; Prussia, Bavaria, Russia (counting in Polocz, which exists only by name), Greece (inclusive of the Ionian Islands), 2 each; Belgium, Holland, England, Baden, Poland, Malta, 1 each. In Asia, 12: viz. Turkey, 10; Spanish possessions, 1; Portuguese possessions, 1. In Africa, 1: viz. Alger. In America, 22: viz. United States, 7; British possessions, 3; Mexico, Spanish possessions, Central America, United States of Colombia, Venezuela, Ecuador, Brazil, Bolivia, Peru, Chili, Dominican Republic, and Hayti, each 1. In Australia, 1. Fourteen (in Turkey, Russia, and Austria) belong to the United Greek, Armenian, Syrian, Maronite, Chaldean (q.v.) rites. There are also some archbishops “in partibus infidelium,” who are, of course, not included in the above list. Also the patriarchs (q.v.), though they exercise archiepiscopal rights, have been excluded from this list. The Jansenists (q.v.) in Holland have still one archbishop at Utrecht. We give a list of archbishoprics in our articles on the various countries.

In the United States there were, in 1865, seven provinces of the Roman Catholic Church, viz. Baltimore, Abp. Spaulding; New Orleans, Abp. Odin (died 1860); New York, Abp. McCloskey; Cincinnati, Abp. Purcell; St. Louis, Abp. Kenrick; Oregon, Abp. Blanchet; San Francisco, Abp. Alemany. In the year 1828 Pope Leo XII appointed, after much delay, an archbishop in Colombia, whom Bolivar had proposed.

III. In all the Eastern Churches the difference between archbishops and bishops is less marked than in the Roman Catholic Church. The Greek Church of Turkey has four patriarchs, independent archbishops of Cyprus, Mount Sinai, and Montenegro, and several archbishops or metropolitans in the patriarchate of Constantinople. In Russia, in 1865, 25 prelates had the title archbishop; in Greece, 12; in Austria, 2. With regard to the other Eastern Churches, compare the articles Armenians, Nestorians, Jacobites, Copts, Abyssinian Church.

IV. In Protestant countries, archbishops are found in Finland (Russia), 1; Sweden, 1; England, 2; and Ireland, 2. Bede assigns the first establishment of archbishoprics in England to the time of Lucius, said to be the first Christian king of England, who, after the conversion of his subjects, erected three archbishoprics, viz. London, York, and Llandaff (Caerleon). The dignity of archbishop continued in the see of London one hundred and eighty years, and was then, in the time of the Saxons, transferred to Canterbury. Augustin, the monk who was sent by Pope Gregory to convert the English nation, in the reign of Ethelbert, king of Kent, was the first bishop of Canterbury; but Theodore, the sixth in succession after him, was the first archbishop of that see. The archbishop of Canterbury had anciently the primacy, not only over England, but Ireland also, and all the bishops of the latter were consecrated by him. He was styled by Pope Urban II Alterius Orbis Papa; he had a perpetual legatine power annexed to his archbishopric: he had some marks of royalty, such as the power of coining money, etc. Since the Reformation he is styled Primate and Metropolitan of all England. Archbishop Cranmer was the first who Lore this title. As to precedency, there have been many contests about it, as also about the oath of canonical obedience between the two archiepiscopal sees. Some antiquarians will have it that the archbishop of York was originally: primate of the British Church; for London never was a Roman colony, or the seat of the Roman emperors, as York was, where both Severus and Constantius Chlorus lived and died, and where Constantine the Great was born; and from hence they infer that where the emperors resided was the most likely place to have pre-eminence above the rest. However it be, in the reign of Henry I, William, Corbel, archbishop of Canterbury, obtained from the pope the character of legate, by which he secured to himself a superiority over the see of York, which he visited jure legationis. But after his death the contest still continued; for we find that in the reign of Henry II, a synod being called at Westminster by the pope's legate, the archbishop of Canterbury coming first, seated himself at the right hand of the legate.; but York, coming afterward, refused to take the seat on the left hand, and demanded Canterbury's place, which the latter refusing, York sat down in his lap. This occasioned the synod to break up in disorder, and both parties appealing to the pope, the contest was decided in favor of the see of Canterbury, which enjoys the precedency to this day. The privileges of the archbishop of Canterbury are, among others, to crown the kings of England; to have prelates for his officers-as the bishop of London his provincial dean; the bishop of Winchester his chancellor; the bishop of Lincoln his vice-chancellor; the bishop of Salisbury his precentor; the bishop of Worcester his chaplain; and the bishop of Rochester his crosier- bearer, which last office, since the times of popery, has ceased. He is also the first peer of England next to the royal family. The archbishop of Canterbury has the supreme government of ecclesiastical matters next under the king. Upon the death of any suffragan bishop, the custody of his see devolves upon the archbishop. He has the power of censuring any bishop in his province; he has an ancient right to preside in all provincial councils of his suffragans, which formerly were held once a year, but have been discontinued a long time; so that his power of examining things throughout his province is devolved to the courts, of which he holds several — as the Court of Arches, Prerogative Court, Court of Peculiars, etc., and he has the probate of wills. As to the archbishop of York, he is now styled Primate and Metropolitan of England, and takes place of all peers except the archbishop of Canterbury and the lord chancellor. The province of the archbishop of York consists of the six northern counties, with Cheshire and Nottinghamshire. The rest of England and Wales form the province of the archbishop of Canterbury. The dioceses of the two archbishops — that is to say, the districts in which they exercise ordinary episcopal functions were remodelled by 6 and 7 William IV, c. 77. The diocese of Canterbury comprises Kent, except the city and deanery of Rochester, and some parishes transferred by this act; a number of parishes in Sussex called “peculiars;” with small districts in other dioceses, particularly London. The diocese of the archbishop of York embraces the county of York, except that portion of it now included in the dioceses of Ripon and Manchester, the whole county of Nottingham, and some other detached districts. Scotland, while episcopacy prevailed in that country, had two archbishops — of St. Andrew's and Glasgow — the former of whom was Primate of all Scotland. Wales likewise anciently boasted of an archbishop, whose see (as has been observed) was established at Caerleon, and was afterward translated to St. David's. But the plague raging very much in that county, the archiepiscopal see was again removed to Doll, in Bretagne, where this dignity ended; notwithstanding which, in after ages, the Britons, or Welsh, commenced an action on that account against the archbishop of Canterbury, but were cast. In Ireland there are two Protestant and four Roman Catholic archbishops. Of the former, the archbishop of Armagh is Primate of all Ireland, the archbishop of Dublin being Primate of Ireland. They sit alternately in the House of Lords; the three bishops who, along with them, represent the Church of Ireland, being also chosen by rotation from the whole body. Previous to the creation of an archbishopric in Ireland, the authority of the archbishop of Canterbury extended to that island. The amount of control which belongs to an archbishop over the bishops of his province is not very accurately defined; but if any bishop introduces irregularities into his diocese, or is guilty of immorality, the archbishop may call him to account, and even deprive him. In 1822, the archbishop of Armagh, who is primate of all Ireland, deposed the bishop of Clogher on the latter ground. To the archbishop of Canterbury belongs the honor of placing the crown on the sovereign's head at his coronation; and the archbishop of York claims the like privilege in the case of the queen-consort, whose perpetual chaplain he is.

The Episcopal Church of Scotland has at present no archbishop, but the presiding bishop has the title of primus, or metropolitan. In the English colonies, the bishops of Calcutta, Sydney, New Zealand, Montreal, Capetown, each of whom presides over an ecclesiastical province (a number of dioceses), have the title METROPOLITAN. SEE METROPOLITAN.

The election of an archbishop does not differ from that of a bishop, SEE BISHOP; but when he is invested with his office he is said to be “enthroned,” whereas a bishop is “consecrated.” He also writes himself “by divine providence,” a bishop being “by divine permission;” and has the title of “Grace” and “Most Reverend Father in God,” while a bishop is styled “Lord” and “Right Reverend Father in God.” The archbishop is entitled to present to all ecclesiastical livings in the disposal of diocesan bishops if not filled up within six months; and every bishop, whether created or translated, is bound to make a legal conveyance to the archbishop of the next avoidance of one such dignity or benefice belonging to his see as the archbishop shall choose. This is called the archbishop's option. SEE BISHOP; SEE EPISCOPACY. See Bingham, Orig. Eccles. bk. 2, ch. 17; Coleman, Ancient Christianity, ch. 8, § 4.

V. In the Protestant churches of Germany the title archbishop is not customary, yet it was conferred, on April 19,1829, by order of the king of Prussia, on the superintendent general of the province of Prussia, Borowski, with the declaration, “Why I should not the highest dignitaries of our evangelical church have the same claim to this dignity as the clergymen of several other evangelical countries, in which it has been preserved without interruption?” See Nicolovius, Die bischoft. Wurde in Preussen's evangel. Kirche (Kinigsberg, 1834).

On the Roman Catholic archbishops, see Helfert, Von den Rechten und Pflichten der Bischofe (Prague, 1832); and Mast, Dogmat. — histor. Abhandlung uber die rechtliche Stellung der Erzbischofe (Freiburg, 1847). A list of all archbishoprics, with their suffragans, throughout the world, will be given in an APPENDIX. — Hook, Church Dict. s.v.; Chambers's Encyclopaedia, s.v.

## Archbishops Cross[[@Headword:Archbishops Cross]]

             a cross affixed to a staff borne before an. archbishop, primate, or metropolitan, to signify and symbolize archiepiscopal jurisdiction. SEE CROZIER.

## Archbishops Mitre[[@Headword:Archbishops Mitre]]

             a mitre similar in kind to that worn by a bishop. In England, for the last hundred and fifty years, the fillet or band round the head has been made after the model of a duke's coronet, to signify the high temporal rank of the wearer.

## Archbishops Morse[[@Headword:Archbishops Morse]]

             a cope-brooch or copeclasp, on which the arms of the see of an archbishop are engraved. Anciently the archbishops of Canterbury commonly left their personal vestments and ornamenta for the use of their successors in their see.

## Archbishops Pastoral Letter[[@Headword:Archbishops Pastoral Letter]]

             a formal letter written to the faithful of his province by an archbishop, relating either to those general or particular subjects of which he can properly and legally treat, or else to some public event or religious duty to be considered by the Christian people under him.

## Archbishops Visitation[[@Headword:Archbishops Visitation]]

             1. A visitation by an archbishop of any particular place, church, religious house, or college within his own diocese and jurisdiction of which he is the ecclesiastical ordinary.

2. A visitation in the diocese of one of his suffragans to reform, amend, correct, or reverse a judgment or determination of the said suffragan in any ecclesiastical question.

3. The visitation of any college out of his own diocese, of which he is the legal and customary visitor and the acknowledged ordinary, for a similar purpose.

## Archbold, Israel[[@Headword:Archbold, Israel]]

             a Methodist Episcopal minister, was born in Harrison County, Va., Nov. 24, 1807. He received a careful religious training; experienced religion at the age of twenty; was licensed to preach in 1834; and in 1835 united with the Pittsburgh Conference. Between 1846 and 1852 he held a superannuated relation. He made several attempts to resume the active work, but his health forbade; and he died May 18,1859. As a man Mr. Archbold was frank, generous, and noble-hearted; as a husband and father affectionate; as a preacher, original and laborious; and as a Christian, deeply pious and self-sacrificing. See Minutes of Annual Conferences, 1860, p. 71

## Archdall, Mervyn[[@Headword:Archdall, Mervyn]]

             a learned clergyman and antiquary of the Protestant Church of Ireland, was born at Dublin in 1723, filled several ecclesiastical posts, and finally became rector of Slane, in the county of Meath. He died in 1791. After forty years of intense application to the monastic records of Ireland, he published, in 1786, Monasticon Hibernicum; a History of the Abbeys, Priories, and Religious Houses of Ireland — Gentleman's Magazine, 11, 780; Allibone, Dictionary of Authors, 1, 67.

## Archdeacon[[@Headword:Archdeacon]]

             (chief of the deacons), an ecclesiastical officer whose duty originally consisted chiefly in superintending the temporal affairs of the church.

1. The office was one of great honor in the early church; but how it grew into such importance is matter of dispute. “The antiquity of this office is held to be so high by many Roman Catholic writers that they derive its origin from the appointment of the seven deacons, and suppose that St. Stephen was the first archdeacon; but there is no authority to warrant this conclusion. Mention is also made of Laurentius, archdeacon of Rome, who suffered A.D. 260; but, although he was called archdeacon (according to Prudentius), he was no more than the principal man of the seven deacons who stood at the altar. ‘Hic primus e septem viris qui stant ad aram proximi' (Prudent. Hymnn. de St. Steph.). Jerome says ‘that the archdeacon was chosen out of the deacons, and was the principal deacon in every church, just as the archpresbyter was the principal presbyter.' But even in Jerome's time the office of archdeacon had certainly grown to great importance” (Hook, s.v.). It was usual for one of the deacons to stand by the bishop at the altar, while the other deacons discharged their duty in the assembly. This deacon was called primus, primicerius diaconumn, the first or chief deacon; and he was usually the bishop's man of business. Jerome speaks of the archdeacon as necessary to ecclesiastical order in his epistle ad Rusticum; and Optatus, bishop of Milevi, says that it was the rebuke of the archdeacon Cecilianus to Lucilla which caused eventually the Donatist schism. It is probable that, at first, the deacon senior both in years and office was elevated to the rank of archdeacon; but as the office increased in importance, it became necessary to elect the most able and proper person to discharge the duties. Athanasius was made archdeacon while he was yet a young man. This mode of election to office did not, however, prevail universally; for in some places the choice rested solely with the bishop; and when the relation of bishop and archdeacon became very intimate, and the latter was of special importance to his superior in the discharge of his episcopal functions, it was natural that the bishop should have considerable influence in his appointment. The powers of the archdeacons were extensive and influential. They had charge of the instruction and education of the younger clerks, were overseers over the deacons, superintended the support of the poor, and assisted the bishops in matters of administration and jurisdiction. Without his certificate no one was admitted to the orders, and frequently he represented the bishop at synods. Still greater became his powers in the sixth century, when he even received punitive power over the priests, and a rank above all the priests, even the archpriest. This is clearly stated by Isidor of Sevilla, who, in his Epistola ad Evagrium, plainly says: The archpriest must know that he is subordinate to the archdeacon, and must obey his orders, as well as those of his bishop (archipresbyter vero se esse sub archidiacono, ejus praeseptis sicut episcopi sui sciat obedere). Until the eighth century every diocese had only one archdeacon, but in 774, Bishop Heddo, of Strasburg, divided his diocese into seven archdiaconates (archidiaconatus rurales), and most of the other bishops imitated this institution, with the exception of Italy, where the smallness of the diocese seemed to make a division of the dioceses superfluous. The “rural archdeacons,” to whom the deans (archipresbyteri rurales) were subordinate, were mostly priests, while the archdeacon of the cathedral church (archidiaconus magnus) was usually only a deacon. In the eleventh and twelfth centuries the powers of the archdeacons reached their climax. They received a jurisdiction of their own (jurisdictio propria), suspended and excommunicated priests, held synods, and in many ways tried to enlarge their rights at the expense of the bishops. As the position had now become a very lucrative one, many members of noble, princely, and even royal families intruded themselves into it, even without having received the ordination of deacons. In many instances their powers even became dangerous to the bishops, and thus a reaction was called forth. Many of the synods of the thirteenth and fourteenth centuries, as those of Tours (1239), Liege (1287), Mentz (1310), took from them some of their powers, reserving them to the bishop and his vicar-general. This limitation of their powers was confirmed by the Council of Trent. Many of the archidiaconates had already disappeared before the latter synod, and in many others this was the case in the seventeenth and eighteenth centuries. At some cathedral churches the office of archdeacon still exists, but the former rights are no longer connected with it.

In the Greek Church the office of rural archdeacon never existed; the office of cathedral archdeacon was early displaced by the chartophylax, and even the title of archdeacon early disappeared. In Constantinople the title was retained, but the archdeacon was an officer of the court, not of the cathedral church.

In some of the Protestant state churches of Germany the title archdeacon has been retained for the head ministers of ecclesiastical districts.

See Thomassin, Vet. et Nov. Eccles. Disciplina, 1, 1. 2, c. 17; Herzog, Real-Encyklopadie, s.v.; Eadie, Eccles. Cyclopedia, s.v. SEE DEACON.

2. In the Church of England there are 71 archdeaconries — several in each diocese. The archdeacon is a clergyman of the cathedral, and as the income of the office is limited, he generally holds a benefice besides. He is appointed by the bishop, and is himself a sort of vice-bishop. He has the right of visitation every two years in three, to inquire into the reparations and movables belonging to churches; to reform abuses; to suspend; excommunicate; in some places to prove wills; and to induct all clerks into benefices within his Jurisdictions. He has power to keep a court, which is called the Court of the Archdeacon, or his commissary, and this he may hold in any place within his archdeaconry. In this court the church- warden's business is generally decided. The revenue of the archdeacon arises chiefly from pensions paid by the incumbents. These pensions originally bore no contemptible ratio to the whole value of the benefice, and formed a sufficient income for an active and useful officer of the church; but now, by the great change which has taken place in the value of money, the payments are little more than nominal, and the whole income of the archdeacons is very inconsiderable. The office, therefore, is generally held by persons who have also benefices or other preferment in the church. See Cripps, Law Pelating to the Church and Clergy (Edinb. 1859). — Bingham, Oriq. Eccles. bk. 2, ch. 21;. Marsden, Churches and Sects, 1, 330.

## Archdeaconry[[@Headword:Archdeaconry]]

             is the district over which the authority of the archdeacon extends. Of these there are a number in every diocese proportioned to its extent. SEE ARCHDEACON.

## Archdekin, Richard[[@Headword:Archdekin, Richard]]

             (Mac Gilla Cuddy), a Jesuit, was born about the year 1619 at Kilkenny, Ireland, and joined his society in 1642 in Belgium. For fourteen years he acted as professor of exegesis and scholastic theology at Louvain and Antwerp, and died at the latter place Aug. 3,1693. He is known as the author of Theologia Tripartita, which was first published at Louvain in 1671 under the title, Praecipuce Controversice Fidei ad Facilem Methodum Redactce. This work, which was used as a manual among the clergy, was often reprinted; the best edition is the one which appeared at Dillingen in 1694 (3 vols. fol.). By a decree dated Dec. 22, 1700, the work was prohibited with the remark " donec corrigatur." Later editions, as those of Antwerp, 1718; Cologne, 1737, 1744, etc., contain the required corrections. See Sotwell, Bibl. Script. Soc. Jes.; Hurter, Nomenclator, ii, 374 sq.; Comely, in Wetzer u. Welte's Kirchen-Lexikon (2d ed.), s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Archdruid[[@Headword:Archdruid]]

             was the chief of the Order of Druids (q.v.). The order in every nation, where their religion prevailed, had a chief priest, or Archdruid, who possessed absolute authority over the rest. ' here were two in Britain, residing in the islands of Anglesey and Man. The Druids rose to their principal dignity through six different gradations, distinguished by their costumes, of which the Archdruids constituted the sixth or highest. They were completely covered by a long mantle and flowing robes, wearing an oaken crown, and carrying a sceptre. On the occasion of the famous ceremony of cutting the mistletoe, it was the office of this functionary to climb the oak and cut the mistletoe with a golden sickle.

## Archelais[[@Headword:Archelais]]

             (Α᾿ρχελαίς), a city built by Archelaus, after whom it was named (Josephus, Ant. 17, 13, 1). It was situated in the plain of the Jordan, near Jericho and Phasaelis (Josephus, Ant. 18, 2, 2). In the Peutinger Table (p. 434) it is placed twelve miles from Jericho toward Scythopolis. Ptolemy reckons it among the cities of Judaea (see Reland, Palaest. p. 462; comp. p. 576), and Pliny (13:4) speaks of it as a valley near Phasaelis and Livias. Antiochus is named in the Latin version of acts of the council of Chalcedon as bishop of Archelais in Palestine (Acta concilior general. 4, 80); but the Greek copies read Arce (῎Αρκη), which likewise occurs in other notices (ib. 4, 327), as also the name Alcenon (Α᾿λκήνων, ib. 4, 460). Van de Velde (Memoir, p. 287) coincides in Schulze's identification of the site with the ruins el-Basaliyeh, at the south base of a hill in the lower section of Wady Fariah.

## Archelaus[[@Headword:Archelaus]]

             (Α᾿ρχέλαος, ruler of the people, Talmud ארקילוס), son of Herod the Great by Malthace, a Samaritan woman (Josephus, Ant. 17, 1:3; War, 1:28, 4), and brought up, with his brother Antipas, at Rome (Joseph. War, 1:31, 1). He inherited of his father's dominions (B.C. 4) Idummea, Judaea, and Samaria, with the important cities Caesarea, Sebaste, Joppa, and Jerusalem, and a yearly income of 600 talents, as ethnarch (Joseph. Ant. 17:11, 4; called king, βασιλεύς, in Mat 2:22, in the sense of “prince,” “regent;” comp. the commentators in loc.). His reign had commenced inauspiciously; for, after the death of Herod, and before Archelaus could go to Rome to obtain the confirmation of his father's will, the Jews having become very tumultuous at the Temple in consequence of his refusing some demands, Archelaus ordered his soldiers to attack them, on which occasion upward of three thousand were slain (Josephus, Ant. 17, 9, 3; War, 2, 1, 3). On Archelaus going to Rome to solicit the royal dignity (agreeably to the practice of the tributary kings of that age, who received their crowns from the Roman emperor), the Jews sent an embassy, consisting of fifty of their principal men, with a petition to Augustus that they might be permitted to live according to their own laws, under a Roman governor, and also complaining of his cruelty — (Josephus, War, 2, 2-7). To this circumstance our Lord perhaps alludes in the parable related by Luke (Luk 19:12-27): “A certain nobleman (εὐγενής, a man of birth or rank, the son of Herod) went into a far country (Italy), to receive for himself a kingdom (Judaea), and to return. But his citizens (the Jews) hated him, and sent a message (or embassy) after him (to Augustus Caesar), saying, ‘We will not have this man to reign over us.' “The Jews, however, failed in this remonstrance (Josephus, Ant. 17:11, 4). Archelaus returned to Judaea, and under pretense that he had countenanced the seditious against him, he deprived Joazar of the highpriesthood, and gave that dignity to his brother Eleazar. He governed Judaea with so much violence that, in the tenth (Joseph. Ant. 17, 13, 2; comp. Life, 1) or ninth (Joseph. War, 2:7, 3) year of his reign (according to Dio Cass. 60, 27, under the consulate of M. AEm. Lepidus and L. Aruntius, corresponding to A. D. 6), on account of his tyranny, especially toward the Samaritans, he was dethroned, deprived of his property, and banished to Vienna in Gaul (Joseph. Ant. 17, 13, 2), where he died (the year is unknown; Jerome, Onomast. s.v. Bethlehem, asserts that his grave was shown in this latter place, in which case he must have returned to Palestine as a private person). The parents of our Lord turned aside from fear of him on their way back from Egypt, and went to Nazareth in Galilee, in the domain of his gentler brother Antipas (Mat 2:22). He seems to have been guilty of great inhumanity and oppression. This cruelty was exercised not only toward Jews, but toward Samaritans also (Josephus, War, 2, 7, 3). He had illegally married Glaphyra, the wife of his brother Alexander, during the lifetime of the latter, who left several children by her (Joseph. Ant. 17, 13, 1). — Noldii Hist. Idum. p. 219 sq.; Smith's Dict. of Class. Biog. s.v. SEE HEROD.

Archelaus

is also the name of several other persons mentioned by Josephus.

1. The last of the kings of Cappadocia by that name, who received the throne (B.C. 34) from Marc Antony, and was afterward held in great esteem by Augustus and the succeeding emperors, but at length fell under the displeasure of Tiberius, and died at Rome, A.D. 17. (See Smith's Dict. of Class. Biog. s.v.) He was on intimate terms with Herod the Great (Josephus, Ant. 16, 10, 6, 7), whose son Alexander married his daughter Glaphyra (ib. 8, 6), and his intervention was of service in reconciling Herod with his sons and brother (ib. 4, 6; War, 1, 25). SEE ALEXANDER.

2. Julius Archelaus Epiphanes, son of Antiochus and grandson of Chelcias; he espoused Mariamne, the young daughter of Herod Agrippa I, while yet a girl of ten years; but before she became marriageable she was shamefully deflowered by the soldiery (Josephus, Ant. 19, 9, 1).

3. Son of Magadotus, and one of the deserters to the Romans during the final siege of Jerusalem (Josephus, War, 6, 4, 2).

## Archelaus (2)[[@Headword:Archelaus (2)]]

             bishop of Carrha in Mesopotamia, A.D. 278, held a public dispute with a heretic, Manes, an account of which he published in Syriac, soon translated into Greek and Latin (Socrates, Hist. Eccl. 1, 22; Jerome, De Vir. Illustr. 72). The Lat. version has been printed by Zaccagnius (Collect. Mon.. Vet. Rome, 1698) and Fabricius (in his ed. of Hippolytus).

## Archelaus (3)[[@Headword:Archelaus (3)]]

             a bishop of Caesarea in Cappadocia, who wrote a work against the heresy of the Messalians (A.D. 440), which is referred to by Photius (Cod. 52). — Cave, Hist. Lit. s. an.

## Archer[[@Headword:Archer]]

             (קִשָּׁת, kashshath', a bowman, Gen 21:20; בִּעִלאּחִצּים, baal- chitstsim', arrow-man, Gen 49:23; אנֵוֹשׁ בִּקֶּשֶׁת, enosh' bakke'sheth, bowman, 1Sa 31:3; מוֹרֶה בִּקֶּשֶׁתmoreh' bakke'sheth, shooter with the bow, 1Ch 10:3; דּוֹרֵךְ קֶּשֶׁת, one bending the bow, Jer 51:3; comp. Isa 21:17; Isa 23:3; but simply קֶּשֶׁת, ke'sheth, a bow, in Isa 22:3; comp. Psa 78:57; while in Job 16:13, the word is רִב, rab, great, prob. a host). From the frequent appearance of combatants armed with bows and arrows on the Egyptian monuments (see Wilkinson's Anc. Egypt. 1, 337, 354, 405) and Babylonish sculptures (see Layard's Nineveh, 2, 261), we may conclude that this art is of very high antiquity (see Jahn's Archaol. § 278). In Gen 21:20, Ishmael is spoken of as an archer, and again in Gen 27:3, but with reference to hunting rather than to war; and this appears to have been long the case with the Israelites, though the neighboring nations employed it for military purposes. SEE ARMOR.

Saul, we read (1Sa 31:3), was wounded by the Philistine archers, and it has been conjectured that it was the unskillfulness of the Israelites with this weapon which led David, while lamenting the death of the king and his sons, to give directions for “teaching the children of Judah the use of the bow” (2Sa 1:18). SEE BOW. If such were the case, his efforts were successful, for, after this period, from its frequent mention in the Holy Scriptures, archery would appear to have been considered as of great importance, so much so that “breaking the bow” is a phrase often employed by the sacred writers for taking away one's power (Hos 1:5; Jer 49:35), while “strengthening the bow” was a symbol of the increase of influence (Gen 49:24). The Persians were famous among the ancients for their archers (Isa 13:18; Jer 49:35; Jer 1:1-19). SEE BOWMAN.

## Archer (martyr)[[@Headword:Archer (martyr)]]

             a martyr, was one of seven who were burned at a place called The. Little Park, in Scotland, on April 4, 1519. The principal cause of his being  martyred was for teaching his children the Lord's Prayer and the Ten Commandments. See Fox, Acts and Monuments, 4:557.

## Archer, J. G[[@Headword:Archer, J. G]]

             a Presbyterian minister, was born near Churchville, Harford Co., Md., in September, 1842. He graduated at Dickinson College in 1861, and in 1865 at Princeton Theological Seminary. He was licensed by the Huntingdon Presbytery, and ordained and installed pastor of the Presbyterian Church of Clearfield, Pa., where he remained until death, which was occasioned by the car in which he was sleeping falling over an embankment three miles west of Pittsburgh, Jan. 12, 1869. - See Presbyterian, 1869. (W. P. S.)

## Arches, Court of[[@Headword:Arches, Court of]]

             This court, which subsisted in England before the time of Henry II, is a court of appeal, belonging to the archbishop of Canterbury; the judge is called the dean of arches, because he anciently held his court in the church of St. Mary-le-bow (Sancta Maria de Arcubus). The spiritual courts are now held at Doctors' Commons.

## Arches, Dean of[[@Headword:Arches, Dean of]]

             SEE ARCHES, COURT OF

## Archevite[[@Headword:Archevite]]

             (Chald. only in the plur. emphatic, Arkevaye', אִרְכְּוָיֵא; Sept. Α᾿ρχυαῖοι), one of the nations transplanted by the Assyrians in place of the captive Samaritans, and who joined afterward in opposing the returned Jews (Ezr 4:9), probably inhabitants of the city ERECH SEE ERECH (q.v.), mentioned (Gen 10:10) as an early settlement of Nimrod.

## Archevolti, Samuel[[@Headword:Archevolti, Samuel]]

             a Jewish writer of Padua who lived in the 16th century, is known for his labors in Hebrew philology. He is the author of a grammatical work, entitled ערוגת הבשם, an extensive grammar divided into thirty-two chapters, of which the twenty-sixth and twenty-seventh chapters are devoted to the accents, the twenty-eighth and twenty-ninth to the style, the thirtieth to stenography, and the thirty-first and thirty-second to the modern Hebrew metres. It was first published at Venice (1602, and often).' The thirty-second chapter-has been translated into Latin by Buxtorf, in his Kusari, p. 424 sq. Archevolti also wrote, דגל אהבה(Venice, 1551), an ethical work: — מעין גנים, The Fountains of the Gardens (ibid. 1553), a series of model pieces on Hebrew style. He also edited the Aruch of Nathan Jechiel (ibid. 1531). See First, Bibl. Jud. i, 49; Etheridge, Introduction to Hebrew Literature, p. 453; De Rossi, Dizionario Storico (Germ. transl.), p.46; Steinschneider. Bibliog. Handbuch, p."15; id. Catalogues Libr. Hebr. in Bibl. Bodleiana, p. 2405. (B. P.)

## Archflamen[[@Headword:Archflamen]]

             one of the chief priests, or flamens, among the ancient Romans. SEE FLAMEN.

## Archfraternities[[@Headword:Archfraternities]]

             are those religious orders, in the Roman Catholic Church, which have given origin to others, or have authority over them. They convey to those which are subject to them their laws and statutes, their mode of dress, and their peculiar privileges.

## Archi[[@Headword:Archi]]

             (Heb. Arki', אִרְכִּי; Sept. combines with the following word, Α᾿ρχιαταρώθ; Vulg. Archi Ataroth; but the Hebrews has no connective between the words, where the Auth. Vers. has prob. supplied the best relation “to”), a city or place on the boundary of Benjamin and Ephraim, between Bethel and Ataroth (Jos 16:2); supposed by some to be the region of Beni-Zeid (Keil, Comment. in loc.), which, however, is too far north SEE ATAROTH, and rather to be sought in the valley west of Bethel, perhaps at the ruined site called Kefr Musr. SEE TRIBE. It appears to designate (collectively used) a clan inhabiting a district called Erech (different, of course, from that in Babylonia, Gen 10:10), elsewhere named only as the residence of Hushai the Archite (Heb. Arki', אֲרְכִּי, Sept. Α᾿ρχί v. r. Α᾿ραχί), one of those who adhered to David during Absalom's rebellion (2Sa 15:32; 2Sa 16:16). SEE ARCHITE.

Archi

This place has, with great probability, been identified with the present in Ar Ak, a small modern village with a Greek Church adjoining, laid down on the Ordnance map four and one eighth miles west of ElBireh (Conder, Tent Work, ii, 104; Tristram, Bible Places, p. 176).

## Archibald (1), [[@Headword:Archibald (1), ]]

             a Scottish bishop, was dean of the Church of Moray, and was consecrated bishop of the see of Moray in 1253. He was bishop here in the years 1256, 1258, 1260, 1268, 1269, and 1287. He was also bishop here in 1290. During his episcopate William, earl of Ross, gave to the Church of Moray the lands of Catboll and other lands lying in the shire of Ross. See Keith, Scottish Bishops, p. 139.

## Archibald (2)[[@Headword:Archibald (2)]]

             a Scottish bishop, was archdeacon of Moray, and elected to the see of Caithness in 1275. He is said to have made a solemn composition of an affair that had been long in debate between his predecessors, Gilbert. William, and Walter, bishops of Caithness, and William, father and son, earls of Sutherland. He died in 1288. See Keith, Scottish Bishops, p. 210.

## Archibald, .Henry[[@Headword:Archibald, .Henry]]

             a Baptist minister, was born at Musselburgh, Scotland, in 1786. He came to the United States in 1818. His early religious association is were with the Established Church, but soon after his conversion he united with the Independents. Not long after he came to the United States he changed his views on baptism, and connected-himself with the Baptist Church in Chatham, Conn. Feeling that it was his duty to preach the Gospel, he gave up. a lucrative business, was licensed by the Church of which he was a member, and was ordained in Suffield, Conn., May 28, 1823.- The churches with which he labored were in Connecticut, Massachusetts, New  Hampshire, and Vermont, his ministerial life continuing until within three years of his death. Mr.M Archibald possessed more than ordinary talents, and was especially familiar with the Scriptures... " Gifted by nature with a strong mind, he brought all his powers: to bear upon the one work of preaching Christ, and him crucified." He took a prominent part in the great reforms of the day, and was especially active as. the advocate of antislavery. He died at the residence of his son, Rev. T. H.'Archibald, in Mount Holly, Vt., Dec. 4, 1859. See Watchman and Reflector, Jan. 5,1860. (J. C.S.)

## Archibald, Robert[[@Headword:Archibald, Robert]]

             a Presbyterian minister, graduated at the College of New Jersey in 1772, and was licensed by Orange Presbytery in 1775. In October, 1778, he was ordained and installed pastor of the Church of Rocky River, where he continued to labor with great success until 1792, when he became an advocate of the doctrine of universal salvation. In consequence he was suspended from the ministry in 1794, and in 1797 was deposed." See Sprague, Annals of the Amer. Pulpit, 4:113.

## Archibald, William Kerr[[@Headword:Archibald, William Kerr]]

             a Presbyterian minister, .son of Rev. G. D. Archibald, D.D., professor of pastoral theology in Danville Theological Seminary, Ky., was born at Allegheny, Pa., in 1852. At the age of sixteen he was admitted to the Church; graduated at Hanover College, Ind., in 1874, and studied theology in Danville Seminary. In April, 1877, he was ordained to the ministry by the Presbytery of Pennsylvania upon a call to the pastorate from the Church of Pee Wee Valley,, Ky. He was, however, never installed as pastor, but after a year of very acceptable service, he withdrew from the field in consequence of ill-health, which terminated in his death at Danville, Ky., Dec. 8, 1878. Mr. Archibald was gifted with a manly mind, a warm and generous nature, and an ardent piety. (W. P S.)

## Archicantor[[@Headword:Archicantor]]

             is the name of the prior or principal of a school of sacred music, of the kind established as early as the 6th century, and which became common in various parts of Europe, particularly in France and Germany. The title of the head officer of these schools at Rome was "Archicantor Ecclesims Romanae," and his post was highly respectable and lucrative.

## Archicapellanus, i.e. Archchaplain[[@Headword:Archicapellanus, i.e. Archchaplain]]

             was the title of the highest dignitary in the old Frankish empire. His duty was to make a report to the king on all ecclesiastical matters which were brought before the government. Generallyan archbishop was charged: with this office, and gradually it became connected with certain archiepiscopal sees. The office became extinct after a few centuries, and for the discharge of its duties eleemosynarii or aumoniers were instituted in the thirteenth century.

## Archidiaconus[[@Headword:Archidiaconus]]

             is a title given to two noted canonists who were both archdeacons of Bologna-viz. Guido Baifius and John de Anania.

## Archiereus[[@Headword:Archiereus]]

             (ἀρχιερεύς), a name denoting “highpriest,” and used in the Greek Church for the higher clergy above the rank of presbyter, like the Latin term PRELATE.

## Archimagus[[@Headword:Archimagus]]

             was the sovereign pontiff of the Magi among the ancient Persians. He was the head of the whole religious system. He resided in the principal fire- temple, a building which was held in as great veneration by the Persians as the temple at Mecca by the Mohammedans, and to which every one of that sect thought himself obliged to make a pilgrimage once in his life. Zoroaster first settled the fire-temple at Balch, between the Persian frontiers and Hindustan, where he himself, as the archimagus, had his usual residence. But after the Mohammedans had overrun Persia in the 7th century, the archimagus was under the necessity of removing into Kerman, a province in Persia lying on the coast of the Southern Ocean towards. India. This temple of the arohimagus, as well as the other fire-temples, was endowed with large revenues in lands. When the archimagus approached the consecrated fire, he was washed from head to foot, perfumed, and dressed in a vestment white as snow. He bowed to the ground before the flaming altar, and then, assuming an erect posture, he offered up the appointed prayers with bitter sighs and groans. SEE RABMAG.

## Archimandrite[[@Headword:Archimandrite]]

             (ἄρχων τῆς μάνδρας), the name given in the Greek Church to the head of a monastery, and is equivalent to “abbot.” It has also been applied to all ecclesiastical superiors, and even in the Latin Church there have been examples of archbishops being styled archimandrites.

## Archinimus[[@Headword:Archinimus]]

             a Christian confessor, is commemorated in some martyrologies March 29...

## Archinto, Alberico[[@Headword:Archinto, Alberico]]

             an Italian prelate, was born at Milan in. 1698. He was archbishop of Nice in 1747; governor of Rome in 1753; and finally became cardinal. He died at Rome in 1758. See Hoefer, Nouv. Biog. Generale, s.v.

## Archinto, Alessandro (1)[[@Headword:Archinto, Alessandro (1)]]

             was an Italian theologian. Charles V, for whom' he performed various missions in Milan, gave him the title of count. He died at Milan in 1567. He wrote, De Predestinatione: -De Beat Mari Mari Magdalene Pudicitia ac Virgiitate: -Dialogus in quo Philippo Patruo ac 'Pompilio Disserentibus quis,sit Villicus Iniquitatis ex -X VI Capit Luc.e quam diligentissime explicatur:-Dialogus Alter, in quo eosdem in eos qui pro Salvatore  Servatorem scribunt, Colloquentes facit. All of these works are found in MS. at the Ambrosian Library of Milan. The first two are also found in other libraries, particularly in the Casa Archinta. See Hoefer, Nouv. Biog. Generale, s.v.

## Archinto, Alessandro (2)[[@Headword:Archinto, Alessandro (2)]]

             an Italian Jesuit and a miscellaneous writer, was born at Milan in 1577, and died in 1645. He wrote a Compendium of Rhetoric the Rules of Rhetoric: — an historical Treatise, which-is preserved in MS. in the Casa Archinta: — also several eulogies upon members of the Jesuit Order, which are preserved in the Library of the Fathers at Milan. See Hoefer, Nouv. Biog. Generale, s.v.

## Archinto, Carlo Antonio[[@Headword:Archinto, Carlo Antonio]]

             an Italian ecclesiastic, canon of the Lateran, and author of various works, lived in the early part of the 17th century. He wrote, Encomiastica Oratio in Laudem Alexandri Troili, Abb. Generalis Lateranensis (Ravenna, 1647): — Oratio Panegyrica Theodoro Pontano, Visitatori Generali Lateranensium: - La Scrittura Politica, Discorso (Lucca, 1682). See Hoefer, Nouv. Biog. Generale, s.v.

## Archinto, Filippo[[@Headword:Archinto, Filippo]]

             an Italian prelate, was born July 3, 1500. He was a member of the College of Judges at Milan. As councillor of the emperor Charles V, he participated in important negotiations. Milan often sent him as delegate to the emperor. He attained successively to higher positions, as that of governor of Rome, vice-chamberlain apostolic, and vicar of the pope, an honor accorded only to cardinals. He was also bishop of San Sepolcro and Salluzzo, and finally archbishop of Milan. Paul IV sent him to Venice as legate a latere. He died June 21, 1558. He wrote, among other works, Oratio de Nova Christiani Orbis Pace Habita (Rome, 1544):-De Fide et Sacramentis Libri II (Rome, 1545). These writings remain in MS., and are preserved in the family archives. See Hoefer, Nouv. Biog. Generale, s.v.

## Archinto, Girolamo[[@Headword:Archinto, Girolamo]]

             an Italian prelate, and archbishop of Tarsus, was born at Milan about 1671. He was first admitted to the College of the Jurisconsults, then he became priest, and finally attained to the archiepiscopal-dignity. He was sent as  nuncio to the grandduke of Tuscany, and went as legate a latere to Germany, then to Poland during the reign of Frederick Augustus. He had scarcely arrived at Warsaw when he died, in 1721. He left in MS. a work upon the Council of Trent. See Hoefer, Noun. Biog. Generale, s.v.

## Archinto, Giuseppe[[@Headword:Archinto, Giuseppe]]

             an Italian prelate, cardinal and archbishop of Milan, and author of various works, was born .in 1651. He first studied law at Pavia, then entered upon an ecclesiastical career. Vice-legate of Innocent XI at Bologna for six years, he obtained the title of apostolic nuncio in that place. The successors of Innocent sent Archinto, in the same quality, to Venice and Spain. Clement XI charged him particularly to go :and celebrate. at Nice, the marriage of Philip V, king of Spain, with the princess of Savoy. A medal was 'stamped in honor of this cardinal with the following legend: Joseph. S.. R, E. Card. Archiitus Arch. Med., bearing these words of Isa 12:3, graven on the back: Hauriefis in Gaudio. He wrote, Celumn ex Terra, Oratio de Spiritus Sancti Adventu, habita Anno' 1670 (Rome, 1670) :-Relatio Legationis a Latere, qua Philippunm V, Hispaniarum et Indiarum Regem, cum Sabaudiae Ducis' Filia' Matrimonio junxit :-Epistolk Plures curs esset ῥNuntius Apostolicus: — Acta Visitationis Oppidi Abbiati- Crassi, per Danielem Parrum, Cancellarium Archiepiscopalensem, collecta. These last three works have not been published. See Hoefer, Nouv. Biog. Generale, s.v.

## Archippus[[@Headword:Archippus]]

             (῎Αρχιππος, “master of the horse"), a Christian minister, whom the Apostle Paul calls his “fellow-soldier” (Phm 1:2), and whom he exhorts to renewed activity (Col 4:17), A.D. 57. As the former epistle, which concerns a private matter, is addressed to him jointly with Philemon and Apphia, and as “the Church in their house” is also addressed, it seems necessary to infer that he was a member of Philemon's family. From the latter reference (so Jerome, Theodoret, and OEcumenius) it would seem that Archippus had exercised the office of evangelist sometimes at Ephesus, sometimes elsewhere (at Laodicea, according to the Apostolical Constitutions, 7:46), and that he finally resided at Colossae, and there discharged the office of presiding presbyter or bishop when Paul wrote to the Colossian Church (see Dietelmaier, De Archippo, Altdorf. 1751). The exhortation given to him in this epistle has, without sufficient grounds, been construed into a rebuke for past negligence. Tradition states that he had been one of Jesus's 70 disciples, and that he suffered martyrdom at Chonae, near Loadicea (Menalog. Graec. 1, 206).

## Archires[[@Headword:Archires]]

             are the prelates, or first classes of the clergy, in the Russian Church (q.v.). This name includes the whole episcopal order, who are distinguished by the titles of metropolitans, archbishops, and bishops titles, however, which are not attached to the see, as in England, but are merely personal distinctions conferred by the sovereign, and give the possessors no additional powers, for every bishop is independent in his own diocese, or dependent only on the synod. They are obliged to live rigid and recluse lives, to abstain from animal food, and they are not permitted to marry. SEE ARCHIEREUS.

## Archisubdiacsnus[[@Headword:Archisubdiacsnus]]

             is a word which occurs in the canons of the Synod of Auxerre, but apparently not elsewhere. If the reading be genuine, it would appear that in some dioceses the subdeacons as well as the deacons' had their primate; but  it is probable that the reading should be subarchidiaconum, which may have been another name for the officer known to some Western dioceses as secundarius, and by another title among the Greeks.

## Archisynagogus[[@Headword:Archisynagogus]]

             (ἀρχισυνάγωγος, “ruler of the synagogue,” called also ἄρχων τῆς συναγωγῆς [Luk 8:41], and simply ἄρχων [Mat 9:18]; Heb. ראשׁ הִכְּנֶסֶת, chief or ruler of the synagogue). In large synagogues there appears to have been a college or council of elders ( זִקְנִים= πρεσβύτεροι, Luk 7:3) to whom the care of the synagogue and the discipline of the congregation were committed, and to all of whom this title was applied (Mar 5:22; Act 13:15; Act 18:8, compared with Act 18:17). Their duties were to preside in the public services, to direct the reading of the Scriptures and the addresses to the congregation (Vitringa, De Synagoga Vetere, lib. 3, pt. 1, c. 7; comp. Act 13:15), to superintend the distribution of alms (Vitr. 100:13), and to punish transgressors either by scourging (Vitr.100:11; comp. Mat 10:17; Mat 23:34; Act 22:19) or by excommunication (Vitr. 100:9). In a more restricted sense the title is sometimes applied to the president of this council, whose office, according to Grotius (Annotationes in Mat 9:18; Luk 13:14) and many other writers, was different from and superior to that of the elders in general. Vitringa (p. 586), on the other hand, maintains that there was no such distinction of office, and that the title thus applied merely designates the presiding elder, who acted on behalf of and in the name of the whole. SEE SYNAGOGUE.

## Archite[[@Headword:Archite]]

             (Heb., with the art., ha-Arki', הָאִרְכִּי, as if from a place named Erech, אֶרֶךְ; Sept. οΑ῾᾿ραχί, Vulg. Arachites), the usual designation of David's friend Hushai (2Sa 15:32; 2Sa 17:5; 2Sa 17:14; 1Ch 27:33). The word also appears (somewhat disguised, it is true, in the Auth. Vers.) in Jos 16:2, where “the borders of Archi” (i.e. “the Archite”) are named as on the boundary of the “children of Joseph,” somewhere in the neighborhood of Bethel. No town of the name of Erech appears in Palestine: it is possible that, as in the case of the Gerizi, the Zemarites, and the Jebusites, we have here the last faint trace of one of the original tribes of the country. SEE ARCHI.

## Architecture[[@Headword:Architecture]]

             (Lat. architectura, from Gr. ἀρχιτέκτων, a master builder), though usually ranked as a fine art, is not purely such in the sense that painting, sculpture, music, and poetry are, but must be ranked rather as an applied art. Buildings erected for dwelling, manufacture, merchandise, public business, education, worship, burial, or defense, serve, first and primarily, their practical purposes. In so far as reference is had to the mathematical and physical principles of construction, the choice of material, and the perfect adaptation of the building to its uses, the edifice is a scientific achievement, and from this standpoint architecture is a science. In so far as the laws of taste and the power of the imagination are applied to the grouping of the masses, and the invention and distribution of the ornamentation, the edifice is a work of art, and, from this aesthetic stand- point, architecture is a fine art. Embodying thus the material and spiritual wants of an age or people with its knowledge of the resources of nature and the power of its imagination, the history of architecture is a most important element in the history of civilization. The genius of a great architect, though largely controlled by the object of the building, the materials at his command, and other considerations of site, country, and climate, and especially by the prevailing styles and tastes, will always be stamped upon his works, and give them a marked individuality. Though no monuments remain of their earliest history, architecture is generally supposed to have existed as a fine art before the other formative arts of painting and sculpture.

I. Ancient Architecture. — This period extends from the earliest times to about the time of Constantine the Great, when Christianity took the place of Paganism as the controlling spirit in architecture.

1. Egyptian. — The earliest authenticated monuments of architecture are to be found in Egypt, where were developed indeed the germs of all the arts. Of the other styles we can trace the rise, culmination, and decadence. Of the rise of Egyptian art we know nothing, but we are placed suddenly face to face with the Pyramids of Gizeh, the Sphinx, and other works, all executed in true taste, and with so great a degree of scientific knowledge as to indicate a long period of anterior development. This first period (in the fourth dynasty) excelled all later periods in some elements of design, though the second (in the twelfth dynasty) gave the column and other elements, all of which were moulded together, and brought to the highest execution and finish in the third period (in the eighteenth dynasty). Egyptian architecture, in many points, such as the majestic disposition of the masses, the sublime massiveness and durability of its walls, the long vistas through successive courts and lines of columns and sphinxes, the predominance of the interior over exterior ornament, the universal use of color, the subordination of sculpture and painting to architectonic effects, the symbolism of its ornaments and the monumental character of its edifices, was the most perfect the world has yet seen. (See Wilkinson, Architecture of the Ancient Egyptians, Lond. 1856.) The Egyptian public edifices consisted of temples, palaces, tombs, and aqueducts. The earliest Temples and Tombs were doubtless of wood, or were excavated from the solid rock. These two styles of building gave a typical character to the later temples, built mostly aboveground and of cut stone. The temple was usually built upon a high, often a raised foundation, above the flow of the high waters of the Nile. The entranceway was paved with broad stones, and often led from the tomb of a deceased king. This entrance opened on the side facing the Nile to an enclosure surrounded by a massive wall of cut stone, diminishing as it rose, and covered like all the Egyptian walls, as those of temples and tombs, with a broad, simple, spreading cornice. This unbroken massive wall was covered, as were the walls of the temple within, with symbolic paintings of the Egyptian religion, hieroglyphic records of history, or figures of deities and kings. Within the enclosure was the temple, surrounded by rows of trees, and often with an artificial basin of water at one side. From the single opening of the entrance in the wall the way led between two rows of colossal sphinxes or rams to the majestic facade of the temple. Before the door rose two lofty obelisks or sat two colossal figures, and banners floated from high poles at their side. The walls within and without, and the columns, even when made of costly and polished stones, were covered with religious paintings or hieroglyphics. Theidoor opened to a court within, surrounded by a covered passage-way (sometimes a second similar court followed); into these were admitted the awestruck multitude. Into the series of chambers extending back of the courts, covered by stone roofing and lighted by small openings from above, were admitted only priests or sacred persons. In the last chamber was the “sanctum sanctorum,” containing the image of the deity. The columns of the Egyptian architecture are of three typical kinds, emblematic of the papyrus, the lotus, and the palm — the fluting, when used, originating in the columns of the under-ground temples. The temples varied in size, and the general disposition of the courts and chambers, often having the rear half cut out of the living rock. SEE TEMPLE.

The Pyramids, or tombs of the kings, faced the four cardinal points of the compass. They were first built small, and then enlarged by successive coverings, as the length and prosperity of the reigns of the monarchs permitted. They were built in terraces, and then were filled out and faced with stone, commencing from the upper terrace and going downward. The interiors of the Pyramids and of the successive layers were often filled with brick or loose stone, but the facing was of hard, dressed, often of polished stone. Examination has shown that the interior pyramid was often made with much more care than the subsequent facings. There was only one small chamber (with a narrow passage leading to it), and containing a sealed massive stone sarcophagus, holding the embalmed body of the monarch. Of large and small pyramids there are found in Lower Egypt, where they mostly occur, sixty-seven, counting the finished and unfinished, and those in the different degrees of preservation. They reach from Cairo to Fayoum, along the left shore of the Nile, a distance of about five miles. They are arranged in five principal groups, the chief one being that of Gizeh, situated near ancient Memphis, the seat of the earliest Egyptian monarchy. The largest of them, that of Cheops, is now 450 ft. high, and 746 ft. square at the base. All the great pyramids were built between the second and fifth dynasties. The later pyramids were built mostly of brick, and were much smaller, as were also those of Upper Egypt, SEE ETHIOPIA, near Meroe, being built about 700 B.C. The private tombs were mostly cut in the living rock, and were often decorated with great taste and labor. SEE PYRAMID.

The villas of the Egyptians were of great extent, and contained spacious gardens watered by canals communicating with the Nile. The house itself was sometimes ornamented with propylea and obelisks, like the temples; it is even possible that part of the building may have been consecrated to religious purposes, as the chapels of other countries, since we find (in ancient paintings of them) a priest engaged in presenting offerings at the door of the inner chambers; and, indeed, were it not for the presence of the women, the form of the garden, and the style of the porch, we should feel disposed to consider it a temple rather than a place of abode. The entrances. of large villas were generally through folding gates, standing between lofty towers, as at the courts of temples, with a small door at each side; and others had merely folding gates, with the jambs surmounted by a cornice. One general wall of circuit extended round the premises, but the courts of the house, the garden, the offices, and all the other parts of the villa had each their separate enclosure. The walls were usually built of crude brick, and when in damp places, or within reach of the inundation, the lower part was strengthened by a basement of stone. They were sometimes ornamented with panels and grooved lines, generally stuccoed, and the summit was crowned either with Egyptian battlements, the usual cornice, a row of spikes in imitation of spear-heads, or with some fancy ornament. The plans of the villas varied according to circumstances, but their general arrangement is sufficiently explained by the paintings. They were surrounded by a high wall, about the middle of which was the main or front entrance, with one central and two side gates, leading to an open walk shaded by rows of trees. Here were spacious tanks of water, facing the doors of the right and left wings of the house, between which an avenue led from the main entrance to what may be called the center of the mansion. After passing the outer door of the right wing, you entered an open court, with trees, extending quite round a nucleus of inner apartments, and having a back entrance communicating with the garden. On the right and left of this court were six or more store-rooms, a small receiving or waiting room at two of the corners, and at the other end the staircases which led to the upper story. Both of the inner facades were furnished with a corridor, supported on columns, with similar towers and gateways. The interior of this wing consisted of twelve rooms, two outer and one center court, communicating by folding gates; and on either side of this last was the main entrance to the rooms on the ground floor, and to the staircases leading to the upper story. At the back were three long rooms, and a gateway opening on the garden, which, besides flowers, contained a variety of trees, a summer-house, and a large tank of water. The arrangement of the left wing was different. The front gate led to an open court, extending the whole breadth of the facade of the building, and backed by the wall of the inner part. Central and lateral doors thence communicated with another court, surrounded on three fides by a set of rooms, and behind it was a corridor, upon which several other chambers opened. This wing had no back entrance, and, standing isolated, the outer court extended entirely round it; and a succession of doorways communicated from the court with different sections of the center of the house, where the rooms, disposed, like those already described, around passages and corridors, served partly as sitting apartments and partly as store-rooms. (See Wilkinson's Anc, Eg. abridgm. 1:24 sq.) SEE BUILDING.

2. The remains of Persian and Assyrian palaces are important, as suggesting what may have been the predominant features of the palaces of David, and especially Solomon, although this style was doubtless somewhat modified by the Syrian method of architecture, which was probably more lofty, with several stories, quadrangular, and with flat roofs. In Mr. Fergusson's work (The Palaces of Ninevah and Persepolis Restored, Lond. 1851) may be found the latest and most ingenious theory on this subject, with plans and elevations giving a tangible form to his conclusions. The scarcity of wood in the East must have had great effect in architectural style; but stone being abundant in Palestine, there was no occasion for the immense piles and thick walls of sunburnt brick which formed so distinguishing a feature in Assyrian structures. According to Mr. Fergusson, the ground story alone was faced with stone, the upper story being formed upon a system of beams supported by pillars, and enclosed by a high mud wall (see the Jour. of Sac. Lit. Jan. 1852, p. 422-433). On the numerous points of resemblance between the Assyrian and Jewish palaces, see Layard's Nineveh, 2d ser. p. 641 sq. SEE ASSYRIA.

3. The specimens of the Indian styles are of doubtful date, yet the most remarkable were probably erected about one thousand years B.C. They are exclusively Brahminical and Buddhist temples and pagodas. Some of the Brahminical temples are excavations in the rocks, but not closed like the Egyptians, and have columns cut out of the rock without rules or uniformity (e.g. the temple of Ellora and Elephanta); others are provided with cells, with cupolas or pyramidal ceilings, and supported by figures of animals (Kailassa of Ellora). The Buddhist temples are also underground, but closed, and in the shape of a long parallelogram; they have a double row of pillars, a vault resembling the interior of a hollow cylinder, and end in a semicircular recess containing the divinity in the form of a soap-bubble (Dagoss), as in the temple of Wiswakarna at Ellora. The pagodas are built aboveground, generally pyramidal, and terminated by a cupola (e.g. Madura, Bramnbana of Java). The Indian architecture approaches closely to the Persian and the Assyrian, as exemplified in Persepolis, Nineveh, and Babylon; and also, at a later time, to the Chinese, which adopted the pagoda style in their turrets, but replaced the cupola by a projecting angular roof ornamented with bells (e.g. the porcelain tower at Nankin). But it is with the Egyptian style that the Israelite is connected, as exemplified in Solomon's Temple (see article). (See Sleeman's Rambles in India, Lond. 1844.)

Entirely independent of foreign sources, yet resembling the Indo-Chinese styles in its forms, is the Mexican style, especially in its temples (Theocalles), whose form is pyramidal, and of which remarkable remains are yet to be found in Testchuakan, Papantla, Eholula, etc.

4. Grecian and Roman. — Greek architecture lacks the size, the majestic grandeur, the long vistas, and the symbolism of the Egyptian, but excels it in freedom of treatment, and in perfection of proportion and execution of detail. It received nearly all its elements from Egypt and Assyria, but molded them into an original and native style, and influenced powerfully the architecture of the Roman and all subsequent styles. It is marked unequally by two great periods, the heroic and the historic. The heroic period extends from the first immigration of the Greek branch of the Greco-Italic division of the Indo-Germanic family into Greece and Asia Minor, to about the fall of Troy (1100 B.C.). The works of this period were mostly fortifications or palaces. The walls were built at first of massive, irregular, untrimmed stones (as at Tiryns, Fig. 1), or of irregular but trimmed stones (as at Argos, Fig. 2), and later of stones laid in broken ranges, as in the treasure-house of Atreus at Mycenae. The stones were laid (as was the case till the latest period of Grecian architecture) without mortar, and these massive walls are often termed Cyclopean. In the historic period appeared at first two distinct styles among the two great branches of the Greek people, the Doric and the Ionic. The Doric elements were mostly derived from Egypt, and the Ionic from Assyria.

The Doric order is the most ancient, and is marked by the characteristics of the people from whom it derives its name. It is simple, massive, and majestic. The column is characterized by the absence of a base, by the thickness and rapid diminution of the shaft, and by the simplicity and massiveness of the capital. In the entablature, the architrave is in one surface and quite plain. The frieze is ornamented by triglyphs, so called from the three flat bands into which they are divided by the intervening channels; while the metopes, or the vacant spaces between the triglyphs, are also adorned with sculptures in high relief. The cornice projects far, and on its under side are cut several sets of drops, called mutules. Its principal specimens are the temples at Corinth (Greece), Girgenti (in Sicily), Paestum (in Italy), at AEgina (Greece), and the Theseum, Parthenon, and Propylseum (at Athens).

The Ionic order is distinguished by simple gracefulness, and by a far richer style of ornament than the Doric. The shaft of the column is much more slender, and rests upon a base, while the capital is adorned by spiral volutes. The architrave is in three faces, each slightly projecting beyond the lower; there is a small cornice between the architrave and the frieze, and all three members of the entablature are more or less ornamented with moldings. The Ionic order was used mostly in temples and theatres. Its finest example is the Erechtheum in the Acropolis.

The Corinthian order is only a later form of the Ionic, and belongs to a period subsequent to that of the pure Grecian style. It is especially characterized by its beautiful capital, Which is said to have been suggested to the mind of the celebrated sculptor Callimachus by the sight of a basket, covered by a the, and overgrown by the leaves of an acanthus, on which it had accidentally been placed. The earliest known example of its use throughout a building is in the monument of Lysicrates, commonly called the Lantern of Demosthenes, which was built in B.C. 335.

In Italy we find at first the Etruscan or Tuscan style partaking of the Greek style of the Heroic period, but inclining afterward to the Doric. The temples were built on a quadrangle, the columns Doric, but weak, smooth, with a plinth below the basis, and standing wide apart. The framework was mostly of wood. The temple of Jupiter Capitolinus at Rome was built in that style, of which no specimens now remain, with the exception of a few tombs, such as the Cucumella of Volsci, the so-called tomb of the Horatii near Rome, that of Porsenna near Chiusi, etc. Roman architecture brought forth temples and palaces worthy of a nation which claimed the dominion of the world; among them the most celebrated were the Forum, Basilica, Curiae, etc.; and the triumphal arches (e.g. of Titus, Septimius Severus, Constantine, at Rome; Augustus, at Rimini; Trajan, at Ancona and Benevento, etc.), together with amphitheaters, circuses, and baths. These monuments were mostly in the Corinthian style, but on a gigantic scale. Their chief characteristic, however, was the union of the horizontal, or Greek style of building, with the Etruscan arch, the result of which was cylindrical vaults, cupolas, and semi-cupolas. This style was introduced by the Romans in all their European and Asiatic possessions; but in the 3d century it fell into a state of tawdry splendor (as in the temples of Palmyra and Baalbek), losing its characteristic features, as well as its original beauty and elegance. SEE BAALBEK; SEE TADMOR.

5. Jewish. -

(1.) Sources of Imitation. — “It was once common to claim for the Hebrews the invention of scientific architecture, and to allege that classical antiquity was indebted to the Temple of Solomon for the principles and many of the details of the art. It may here suffice to remark that temples previously existed in Egypt, Babylon, Syria, and Phoenicia, from which the classical ancients were far more likely to borrow the ideas which they embodied in new and beautiful combinations of their own. There has never, in fact, been any people for whom a peculiar style of architecture could with less probability be claimed than for the Israelites. On leaving Egypt, they could only be acquainted with Egyptian art. On entering Canaan, they necessarily occupied the buildings of which they had dispossessed the previous inhabitants; and the succeeding generations would naturally erect such buildings as the country previously contained. The architecture of Palestine, and, as such, eventually that of the Jews, had doubtless its own characteristics, by which it was suited to the climate and condition of the country, and in the course of time many improvements would no doubt arise from the causes which usually operate in producing change in any practical art. From the want of historical data and from the total absence of architectural remains, the degree in which these causes operated in imparting a peculiar character to the Jewish architecture cannot now be determined, for the oldest ruins in the country do not ascend beyond the period of the Roman domination. It does, however, seem probable that among the Hebrews architecture was always kept within the limits of a mechanical craft, and never rose to the rank of a fine art. Their usual dwelling-houses differed little from those of other Eastern nations, and we nowhere find any thing indicative of exterior embellishment. SEE HOUSE. Splendid edifices, such as the palace of David and the Temple of Solomon, were completed by the assistance of Phoenician artists (2Sa 5:11; 1Ki 5:6; 1Ki 5:18; 1Ch 14:1). SEE PALACE. After the Babylonish exile the assistance of such foreigners was likewise resorted to for the restoration of the Temple (Ezr 3:7). SEE TEMPLE. From the time of the Maccabaean dynasty the Greek taste began to gain ground, especially under the Herodian princes (who seem to have been possessed with a sort of mania for building), and was shown in the structure and embellishment of many towns, baths, colonnades. theatres, and castles (Josephus, Ant. 15:8, 1; 15:19,4; 15:10, 3; War, 1:4, 1). The Phoenician style, which seems to have had some affinity with the Egyptian, was not, however, superseded by the Grecian; and even as late as the Mishna (Baba Bathra, 3, 6), we read of Tyrian windows, porches, etc. See Hirt's Gesch. der Baukunst bei den Alten, 1, 113, 120, Schnaase, Gesch. d. bild. Kiuiste, 1, 241 sq. Ewald, Isr. Gesch. 3, 1:27; Fergusson, Illustrated Handbook of Architecture (London, 1856), Michaelis, De Judeis architecturce parum peritis (Gott. 1771). SEE ARCH.

(2.) History of Biblical Architecture. — The book of Genesis (Gen 4:17; Gen 4:20; Gen 4:22) appears to divide mankind into great characteristic sections, viz., the “dwellers in tents” and the “dwellers in cities,” when it tells us that Cain was the founder of a city; and that among his descendants, one, Jabal, was “the father of them that dwell in tents,” while Tubal-cain was “the instructor of every artificer in brass and iron.” It is probable that the workers in metal were for the most part dwellers in towns; and thus the arts of architecture and metallurgy became from the earliest times leading characteristics of the civilized as distinguished from the nomadic tendencies of the human race. To the race of Shem is attributed (Gen 10:11-12; Gen 10:22; Gen 11:2-9) the foundation of cities in the plain of Shinar, Babylon, Nineveh, and elsewhere; of one of which, Resen, the epithet “great” sufficiently marks its importance in the time of the writer, a period at least as early as the 17th century, B.C., if not very much earlier (Rawlinson, Outline of Ass. Hist. p. 10; Layard, Nineveh, 2, 221, 235, 238). From the same book we learn the account of the earliest recorded building, and of the materials employed in its construction (Gen 11:3; Gen 11:9); and though a doubt rests on the precise site of the tower of Belus, so long identified with the Birs Nimroud (Benjamin of Tudela, p. c. Bohn; Newton, On Proph. 10, 155, 156; Vaux, Nin. and Persep. p. 173, 178; Keith, On Proph. p. 289), yet the nature of the soil, and the bricks found there in such abundance, though bearing mostly the name of Nebuchadnezzar, agree perfectly with the supposition of a city previously existing on the same or a closely neighboring site (Layard, 2:249, 278, and Nin. and Bab. p. 531; Plin. 7:56; Ezr 4:1). In the book of Esther (Est 1:2) mention is made of the palace at Susa, for three months in the spring the residence of the kings of Persia (Est 3:13; Xen. Cyrop. 8:6, § 22); and, in the books of Tobit and Judith, of Ecbatana, to which they retired for two months during the heat of summer (Tob 3:7; Tob 14:14; Jud 1:12; Herod. 1:98). A branch of the same Syro-Arabian race as the Assyrians, but the children of Ham, was the nation, or at least the dominant caste, of the Egyptians, the style of whose architecture agrees so remarkably with the Assyrian (Layard, 2:206 sq.). It is in connection with Egypt that the Israelites appear first as builders of cities, compelled, in common with other Egyptian captives, to labor at the buildings of the Egyptian monarchs. Pithom and Raamses are said to have been built by them (Exo 1:11; Wilkinson, 2:195). The Israelites were by occupation shepherds, and by habit dwellers in tents (Gen 47:3). The “house” built by Jacob at Succoth is probably no exception to this statement (Gen 33:17). They had therefore originally, speaking properly, no architecture. Even Hebron, a city of higher antiquity than the Egyptian Zoan (Tanis), was called originally from its founder, perhaps a Canaanite of the race of Anak, Kirjath-Arba, the house of Arba (Num 13:22; Jos 14:15). From the time of the occupation of Canaan they became dwellers in towns and in houses of stone, for which the native limestone of Palestine supplied a ready material (Lev 14:34; Lev 14:45; 1Ki 7:10; Stanley, Palest. p. 146 sq.); but the towns which they occupied were not all, nor, indeed, in most cases, built from the first by themselves (Deu 6:10; Num 13:19).

The peaceful reign and vast wealth of Solomon gave great impulse to architecture; for besides the Temple and his other great works at and near Jerusalem, he built fortresses and cities in various places, among which the names and sites of Baalath and Tadmor are usually thought to be represented by the more modern superstructures of Baalbec and Palmyra (1Ki 9:15; 1Ki 9:24). Among the succeeding kings of Israel and of Judah more than one is recorded as a builder: Asa (1Ki 15:23), Baasha (16:17), Omri (16:24), Ahab (16:34; 22:39); Hezekiah (2Ki 20:20; 2Ch 32:27; 2Ch 32:30), Jehoash, and Josiah (2Ki 12:11-12; 2Ki 22:6); and, lastly, Jehoiakim, whose winter palace is mentioned (Jer 22:14; Jer 36:22; see also Amo 3:15). On the return from captivity, the chief care of the rulers was to rebuild the Temple and the walls of Jerusalem in a substantial manner. with stone, and with timber from Lebanon (Ezr 3:8; Ezr 5:8; Neh 2:8; Neh 3:1; Neh 3:32). During the government of Simon Maccabaeus, the fortress called Baris, and afterward Antonia, was erected for the defense of the Temple and the city. But the reigns of Herod and of his sons and successors were especially remarkable for the great architectural works in which they delighted. Not only was the Temple restored to a large portion, if not to the full degree, of its former magnificence, but the fortifications and other public buildings of Jerusalemwwere enlarged and embellished to an extent previously unknown (Luk 21:5; Benj. of Tudela, p. 83, Bohn). SEE JERUSALEM.

Besides these great works, the town of Caesarea was built on the site of an insignificant building called Strato's Tower; Samaria was enlarged, and received the name of Sebaste; the town of Agrippium was built; and Herod carried his love for architecture so far as to adorn with buildings cities even not within his own dominions, Berytus, Damascus, Tripolis, and many other places (Josephus, War, 1, 21, 1, 11). His son, Philip the tetrarch, enlarged the old Greek colony of Paneas, giving it the name of Caesarea in honor of Tiberias; while his brother Antipas founded the city of Tiberius, and adorned the towns of Sepphoris and Betharamphta, giving to the latter the name Livias, in honor of the mother of Tiberius (Reland, p. 497). Of the original splendor of these great works no doubt can be entertained; but of their style and appearance we can only conjecture, though with nearly absolute certainty, that they were formed on Greek and Roman models. Of the style of the earlier buildings of Palestine we can only form an idea from the analogy of the, Egyptian, Assyrian, and Persian monuments now existing, and from the modes of building still adopted in Eastern countries. The connection of Solomon with Egypt and with Tyre, and the influence of the captivity, may have in some measure successively affected the style both of the two temples and of the palatial edifices of Solomon. The enormous stones employed in the Assyrian, Persepolitan, and Egyptian buildings find a parallel in the substructions of Baalbek, more ancient than the superstructure (Layard, 2:317, 318), and in the stones of so vast a size which still remain at Jerusalem, relics of the building either of Solomon or of Herod (Williams, pt. 2:1). But, as it has been observed again and again, scarcely any connected monuments are known to survive in Palestine by which we can form an accurate idea of its buildings, beautiful and renowned as they were throughout the East (Plin. 5:14; Stanley, p. 183), and even of those which do remain no trustworthy examination has yet been made. It is probable, however, that the reservoirs known under the names of the Pools of Solomon and Hezekiah contain some portions, at least, of the original fabrics (Stanley, p. 103, 165). — Smith, s.v.

The domestic architecture of the Jews, so far as it can be understood, is treated under HOUSE SEE HOUSE . Tools and instruments of building are mentioned by the sacred writers: the plumb-line, Amo 7:7; the measuring-reed, Eze 40:3; the saw, 1Ki 7:9. (See De Vogud, L'architecture dans la Syrie, Par. 1865.)

II. Mediceval Architecture. —

1. With the victory of Christianity over Paganism, as the religion of state, commences a new era in the history of architecture. Still the Greek, or, rather, Roman art exercised a powerful influence, especially in the details of the new style. When Christianity became the religion of the state, the ancient basilicas (q.v.), or halls of justice, were turned into churches. The lower floor was used by the men, and the galleries devoted to the women. In later edifices the galleries were dispensed with. The church then consisted of a single oblong hall, with one, three, or five aisles, a round apsis at the rear end, an altar, etc. The basilican style prevailed throughout the entire Christian Church throughout the fourth century. It prevailed much later in Syria and Southern France, and remained in Central Italy till the Renaissance period.

2. The Byzantine was the earliest branching off from the basilican style. It had its rise in Constantinople, and was the fruitful parent of nearly all the later styles of Christian and Mohammedan architecture. Its finest example was the Church of St. Sophia, rebuilt by Justinian (A.D. 538), which has the most perfect interior of any church ever built. SEE ST. SOPHIA. The other best examples of this style are the Church of St. Vitale, in Ravenna, and of St. Mark's, in Venice. The style prevailed in Asia when it gave birth to the Saracenic and the Armenian (and hence to the Russian), and in Western and North-western Italy, as well as in parts of France and Spain. Its chief characteristics are a central flat dome, illuminated by a row of small windows at its base; semicircular “apsides” at the ends of the cross, covered with half domes; a profuse use of the round arch in colonnades and galleries within and without, of such varied sizes as to give great apparent size to the edifice; slender windows; a rather low entrance; the walls, and even pillars, covered with mosaic paintings, ornamental and scenic, thus giving the interior the greatest possible brilliancy and dignity; and capitals ornamented by a most remarkably rich interweaving of conventional elements borrowed from the antique or from life, and interspersed with animals fantastically disposed.

3. The different elements of the basilican and Byzantine styles were united first in Lombardy, then on the Rhine, and produced the Romanesque, or roundarch Gothic, which, rising from the 7th to the 10th centuries, and extending to the 12th, spread over most of Europe. Among the finest examples of this style are the Cathedrals of Pisa, Vercelli, Parma, Modena, and Lucca (in Italy), of Worms, Bonn, Mayence, Speyer, and the churches of St. Gereon and Sti. Apostoli in Cologne (on the Rhine), To this style belong the peculiar churches and round towers of North Ireland, Scotland, Scandinavia, and the low round tower of Newport, R. I. In the round-arch style the aisles were covered with long arches instead of open wooden roofs. Bell-towers — round (as in Italy, the north of Europe, and elsewhere), or square, or octagonal, built separate from the church edifice (as in Italy) or joined to the edifice (as north of the Alps) — were added. The pillars broke from the antique rules of proportion, and were molded into clustered columns. Small arched galleries ran around parts or the whole of the church, within and without. The exterior especially was covered with numerous well-disposed arches, pilasters, and other ornaments; richly-decorated doorways and windows drew the eye to the central part of the facade, and the whole external had a dignity not to be found in any other style of church architecture. The style prevailed throughout all Europe (excepting part of Italy) till the gradual introduction of the pointed arch gave rise to what is usually called the Gothic style.

4. Meanwhile the Saracenic style — another outgrowth of the Byzantine— had spread, with its numerous modifications, over all Mohammedan countries. It was modified largely by the Sassanian style (an outgrowth of the late Roman, as developed by the fire-worshippers of Persia) in the East, by the Spanish Romanesque in Spain and Morocco, and by the basilican style in Sicily. It arose in the seventh century, and spread with truly tropical luxuriance and quickness of growth from Persia to the Atlantic. Deprived by the Mohammedan faith of the use of painting or sculpture, it developed an architectonic ornamentation unsurpassed in the history of architecture by its richness and purely conventional character. Poetry took the place of the formative arts of sculpture and painting in the inscriptions from the Koran that were interwoven with the luxuriant ornament of the walls and columns. The Byzantine dome remained the principal feature of the roof, but this was hung with myriads of little semi-domes, producing a most fairy-like effect. Under the rich fancy of the Orient, color was used as freely as in the Egyptian style. The minaret was added, and gave a marvelous grace and lightness by its slender form. The pointed arch (adopted perhaps first from the court of a Christian monastery in Sicily erected in the sixth century) was soon adopted, and spread into the horse- shoe arch, finally developing itself into the complicated interwoven arches of the Moorish style. The style arose in the seventh century, and extended to the fifteenth, its culminating period being from the ninth to the eleventh centuries. The Turkish style is more Byzantine than Saracenic. Among its most important monuments are the mosques and tombs of the sultans at Cairo, and Bejapoor and Delhi (India), the palaces and mosques of the Alhambra and of the Cuba (Palermo), and the Castle of Alcazar at Segovia (Spain). In the twelfth century, Central and Western Europe came into much more intimate contact than formerly with the Orient, especially through the Crusades, and the pointed arch and the spirit of ornamentation of the Saracenic art were borrowed, and added largely to the development of the Gothic from the Romanesque style.

5. The Gothic. — The roundarch or Romanesque style has given the Christian temple its almost complete plan, as far as concerns the disposition of the aisles, altar, choir, etc. The pointed arch began first in France and Normandy to supplant the round arch. The progress of this new feature was then gradual and fluctuating for over a century. The two arches are found used almost promiscuously till 1280, when the pointed arch, and all the constructive changes it induced, were used, purely and solely, for a century. This is hence called the golden period of the Gothic architecture. The use of this arch required, for harmony, a corresponding additional upward tendency in all the parts of the structure. To this was added a richness of conventionalized, foliated ornamentation, not surpassing, perhaps, that of the windows and doorways of some works of the round- arch style, but far more generally diffused and more harmoniously incorporated with the feeling of the entire edifice. The spire was made more slender, filled with elaborate open-work ornaments, and made, like a flower on its stalk, the richest part of the edifice. Sculpture was used profusely within and without, and the windows were filled with paintings, in colored glass, from Biblical scenes, making thus (as in the Egyptian arch) the other arts subordinate to the architecture; or, more strictly speaking, mere architectonic adjuncts. The principal characteristics of this style are as follows: The ground-plan is an oblong rectangle, and for churches, the cross; the crypt disappears; the choir becomes smaller in proportion to the building, and ends in a polygon; the walls of the nave are higher, so that the arches spring immediately from the pillars; the walls themselves are divided by arches, and the windows enlarged; the arches are all pointed, and connected by chamfers and astragals, as well as also the pillars. Outside are buttresses and piers to strengthen the building, connected with small turrets and ornamented foliage tracery; the cornices are deeply excavated and much inclined (to facilitate the running off of water); the greatest number of ornaments are displayed on the facade, which is adorned with one or two towers, built on a square basis, but transformed afterward into an octagon, rising with a series of pillars, turrets, and high windows, and ending in an open-work octagonal pyramid; the entrance of the churches consists of either one or three richly decorated portals; the ornaments consist principally of straight lines and segments of circles meeting in acute angles, and of tracery representing natural objects, such as vine or oak leaves, etc. The principal specimens of German Gothic style are to be found in the cathedrals of Cologne, Freiburg, Regensburg, Vienna, Strasburg, etc. The French Gothic presents some peculiarities; thus, the foundation is generally fan-shaped, the choir being encircled by a row of chapels; its principal ornament consists in the three large portals in front; columns replace the pillars; the circles and arches are not connected by chamfers or astragals; the arches and buttresses are plain; the towers mostly square, and without the pyramidal apex; the perpendicular ascending tendency is balanced by a horizontal gallery in the facade. Its best specimens are Notre-Dame of Paris, and the cathedrals of Rouen, Dijon, Chartres, Rheims, Amiens, St. Onen near Rouen, etc. The Spanish Gothic inclines to the horizontal, looks heavy, and the inside is generally overloaded with ornaments, as, for instance, the cathedrals of Toledo, Barcelona, Xeres, etc. The convent of Batalha is a fine specimen of the Portuguese Gothic, which is of purer style than the Spanish. The Gothic of Holland and Belgium partakes of the French and the German; the former preponderates in the inside, and the latter in the outside, where we find large pointed windows, no rosettes, smaller portals, and high towers, as in the cathedrals of Amsterdam, Brussels, Utrecht, the Oude Kerk of Amsterdam, St. Laurentius of Rotterdam, etc. The English Gothic has many peculiarities. The richest specimens belong to the so-called Tudor style; for instance, the Chapel of Henry VII. The Italian Gothic is distinguished from the same style as found in more northern countries by inclining more to the antique, and presenting the perpendicular features only in false facades, while in the actual buildings the horizontal predominates; it also preserves the walls in their original massiveness, instead of dividing them by means of pillars and windows; the foundations are broad, the choir ends in a quadrangle; they are surmounted by a cupola, but have no towers, as the cathedrals of Florence, Sienna, Orvieto, Assisi, St. Antonio of Padua, St. Petronia of Bologna, St. Maria Novello of Florence, etc., etc. In the 15th and 16th centuries the spirit of the style had died out, though it still gave a tending to the character of the edifices erected in Germany and elsewhere, even as late as the 18th century.

6. The Renaissance. — In Italy the Gothic style had never taken such deep root as in the other countries of Europe. The revival of classical studies, and the tendency of the age to exalt ancient philosophy over Christianity, led to an extensive study of the antique. This spirit, carried into architecture, produced the Renaissance style, which is marked by an adaptation of classical (especially of Roman) architectural principles and details to the Christian temple. The round arch was again resorted to. A massive dome was built over the center of the cross. The columns resumed the classical proportions, or were made into massive pilasters. In the 17th century, and more especially in the 18th, architecture seemed to have broken away from all laws of proportion and harmony, and to have lost its predominance in church edifices. The churches seemed more galleries of painting or sculpture than architectural structures. The ornament became first massive, then overpowering, and was broken from its structural lines. It finally became trivial and inexpressive. Expensive stones and large gilded surfaces were more prized than aesthetic propriety or architectural effect. And, finally, the extravagant, insincere, almost infidel life of the 17th and 18th centuries manifested themselves in the Baroco (or Jesuitical) style of Italy, or the Rococo (or French) style of France and Germany.

Thus the greatest genuine architectural life of mediaeval times manifested itself in the great epochs of the Basilican (4th to 6th centuries), Byzantine (7th to 14th centuries), Saracenic (7th to 14th centuries), Romanesque (9th to 12th centuries), Gothic (12th to 15th centuries), and Renaissance (14th to 17th centuries). Perhaps its highest culmination was in the Middle Gothic (1300). After the 16th century all true architecture died out, and the Rococo period (18th century) closed the second great division or history, and was followed by the modern in the 19th century.

III. The Modern. — The chief characteristic difference between the modern, and the ancient, and mediaeval architecture, is that it is marked by no style such as is followed by all builders of the period in all lands where a certain civilization prevails. The inconsistencies and absurdities of the Rococo style of the latter part of the 18th century were felt under the purer taste awakened by the study of the history of ancient and mediaeval art that has prevailed during the last fifty years. Attempts are making to revive the spirit of the pure ages — of the Gothic (mostly in England), of the Renaissance (mostly in France), and of the Ancient Classical (mostly in Germany). A few architects and critics feel the necessity of having a new style of architecture, adapted to the wants of modern society, and to the use of the new materials (especially iron and glass) that science has brought within the reach of the builder.

In America the early church edifices had usually no architectural merits or pretensions. This arose from the poverty of the people, the lack of artistic education in the builders and of a cultivated taste in the community, or from an honest desire to shun any thing that might savor of pompous display in the house of God. Within the last twenty years a different spirit has animated all denominations of Christians, and a most healthy feeling prevails, manifesting itself in honest attempts to make the house of God a building worthy of its high and holy uses. The most important requisite for this is the development of a body of Christian architects from the church itself. These, permeated with the true Christian feeling, knowing the wants of the church, and cultivated in all the required departments of science and art, will be able to give an architecture suited to the wants of the present age. To accomplish this is needed the establishment of academies or departments of architecture in our universities and chairs of the fine arts in the colleges and theological seminaries.

For the history of architecture, see Schnaase's Gesch. der bild. Kuinste (Dtisseldorf, 1843-66, 8 vols.); Kugler, Geschichte der Baukunst (Stuttgart, 1859, 3 vols.); W. Lubke, Geschichte der Baukunst (Stuttgart, 1865); Gailhaband, Denkmaler der Baukunst aller Zeiten (Hamburg, 1849, 4 vols.); Fergusson, Handbook of Architecture (Lond. 1855, 2 vols.), and Modern Styles (Lond. 1862, 1 vol.); Voillet le Due, Histoire d'Architecture (Paris, 4 vols). On the history of church architecture (from the ecclesiological stand-point), see Christian Remembrancer, July, 1849, p. 184. There are also papers on church architecture in the Quarterly Review, 6:62; 75:179; Church Review, 3, 372; Monthly Christian Spectator, Nov. 1852, p. 654. Valuable practical hints may be found in Trimen, Chapel Architecture (London, 1849, 8vo); and in Jobson, Chapel and School Architerture (Lond. 1850, 8vo). See also Rickman, Attempt to distinguish the Styles of Architecture in England (Lond. 8vo); Sharpe, Seven Periods of English Architect. (Lond. 8vo); Brit. Quart. Rev. Aug. 1849, art. 2; Mercersburg Rev. 1851, p. 358; Bunsen, Basiliken des christl. Rom's (Mfnch. 1842); Lenoir, Architect. Monast. (Par. 1852); Brown, Sacred Architect. (Lond. 1845); Dollman, Ancient Architecture (Lond. 1858); Hubsch, Altchristliche Kirchen (Karlsr. 1860). See CHURCH EDIFICES.

## Architrave[[@Headword:Architrave]]

             (Gr. and Lat.= zchief-beam), the lowest division. of the entablature, in Classical architecture, resting immediately on the abacus of the capital, also the ornamental moulding running round the exterior curve of an arch, and hence applied to the mouldings round the openings of doors and windows, etc. SEE COLUMN; SEE ORDER.

## Architriclinus[[@Headword:Architriclinus]]

             (Α᾿ρχιτρίκλινος, master of the triclinium or dinner-bed, SEE ACCUBATION ), rendered in Joh 2:8-9, “governor of the feast” (q.v.), equivalent to the Roman Magister Convivii. The Greeks also denoted the same social office by the title of Symposiarch (συμποσίρχος). He was not the giver of the feast, but one of the guests specially chosen to direct the entertainment, and promote harmony and good fellowship among the company. (See Potter's Gr. Ant. 2, 386.) In the apocryphal Ecclesiasticus (35:1, 2) the duties of this officer among the Jews are indicated. He is there, however, called ἡγούμενος: “If thou be made the master [of a feast], lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down; and when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast.” (See Walch, De Architriclinio, Jen. 1753; Brendel, De loco Joh. Eisenb. 1785.) SEE BANQUET.

## Archive[[@Headword:Archive]]

             was the title of a record which was kept in the early African churches, by which bishops might prove the time of their ordination an important consideration, inasmuch as the oldest bishop, by the rules of these churches, was regarded as chief bishop or metropolitan. One record was kept in the primate's church, and another in the metropolis of the province.

## Archivolt[[@Headword:Archivolt]]

             (French from Lat. arcus volutus), the under curve or' surface of an arch, from impost to impost. The archivolt is sometimes quite plain, with square edges, in which case the term sofit is applicable to it. This kind of archivolt is used in the Roman and Romanesque styles, including those buildings in England which are by some considered as Saxon and in the Early Norman. In later Norman work it usually has the edges moulded or chamfered off; and towards the end of that style, and throughout all the Gothic styles, it is frequently divided into several concentric portions, each projecting beyond that which is beneath (or within) it,

## Archon[[@Headword:Archon]]

             (ἄρχων, a ruler), the title properly of the chief magistrates or rather executive officers of the Athenians during their democracy (see Smith's Diet. of Class. Ant. s.v.), and applied to various functionaries,

(1.) specially to the recognized head of the Syrian Jews during the Roman empire, SEE ALABARCH, and

(2.) technically a title in the Greek Church of several officers, e.g. the church-keeper, keeper of the book of Gospels, etc.

Archon

(ἄρχων, -ruler), a name in the Greek Church for several officers.

1. Archon of the Antiminsia, the keeper of the antiminsium.

2. Archon of the Contakion, or keeper of the book containing the contnakia, or hymns used on various occasions in the Greek Church (Goar says, " i e. Librumn Missalem in Liturgia"), which seem to have been composed by Romanus.

3. Achon of the Phota or Illuminati (ἄρχων τῶν φώτων) had charge of the newly baptized.

## Archon, Louis[[@Headword:Archon, Louis]]

             a French ecclesiastical writer, was born at Riom, Sept. 4,1645. 'At the age of fifteen years he completed his studies at Paris, and having won the favor of the cardinal of Bouillon, he was appointed chaplain to Louis XIV and priest of Saint-Gilbert-Neuf-Fontaines, in the diocese of Clermont. He died Feb. 25, 1717. He wrote, Histoire Ecclesiastique de la Chappele des Rois de France sous les Trois Races de nos Rois jusquau Regne de Louis XIV (Paris, 1704, 1711). The third volume, which includes the reign of Louis XIV, has not been published. See Hoefer, Nouv. Biog. Generale, s.v.

## Archontici[[@Headword:Archontici]]

             a sect of the second century who rejected baptism, and held that the world was not created by the Almighty God, but by certain powers, seven or eight in number, whom they called Archontes (ἄρχοντες, rulers), to the chief of whom they gave the name of Sabaoth, the god of the Jews and the giver of the law, whom they blasphemously distinguished from the true God. Now, as they pretended that baptism was administered in the name of Sabaoth, and not in that of the supreme God, they rejected it, and the holy Eucharist. They held that woman was a creation of the devil. They were a branch of the Valentinians. Bingham, Orig. Eccles. bk. 11, ch. 10, cap. 2; Tillemont, 2:295; Landon, Eccl. Dict. 1:493.

Archontici

SEE ASCOPHITES.

## Archpresbyter or Archpriest[[@Headword:Archpresbyter or Archpriest]]

             the head of the priests, as the archdeacon was originally head of the deacons. Anciently, the minister next in order to the bishop. Generally the senior priest of the diocese bore this title, but Thomassin shows that the bishops frequently chose the ablest and not the senior priest as archpresbyter. This was more frequently the case in the Greek than in the Latin Church, and some popes were altogether opposed to appointing any but the senior priest. The archpresbyter acted as the representative of the bishop at public worship, while the archdeacon represented him in the government of the diocese. At first there was only one archpresbyter in a diocese; but since the 5th and 6th centuries we find, besides one in the diocesan town, several in the country. In the time of the Carolingians, every diocese was divided into a number of archpresbyteral districts, called archpresbyterates, deaneries, Christianities (Christianitates), rural chapters. The powers of the archpresbyter were: He had, in the name of his bishop, to superintend the clergymen of his district, to execute the episcopal and synodal decrees, to present the candidates for the priesthood from his district to the bishop, and to settle difficulties between the clergy. On the first day of every month he held conferences with the clergy. He also reported to the archdeacon, and through him to the bishop, the graver offenses of the laymen. The archpriest's church was the only one in the district in which baptism was dispensed (ecclesia baptismalis). The whole of the districts was sometimes called plebs, and the archpresbyter Plebanus, a title which in several countries is still in use. There are still archpriests in the Greek Church, vested with most of the privileges of chorepiscopi, or rural bishops. The name is also still in use in some dioceses of the Roman Church, corresponding to the more common dean (q.v.). — Bingham, Orig. Eccles. bk. 2, cap. 19; Coleman, Christian Antiquities, p. 161; Thomassin, De nova et veteri ecclesiae disciplina, pt. 2:1. 2, 100:3; Neller, De Archipresbyteris (Trevir. 1771). SEE PRESBYTER; SEE PRIEST.

## Arcimboldi, Giovanni[[@Headword:Arcimboldi, Giovanni]]

             an Italian prelate, cardinal, and archbishop of Milan, author of various works, was born at the commencement of the 15th century. Being a member of the College of Jurists in 1436, he was intrusted by the dukes of Milan with important missions. He became successively ducal councillor,  president of the tribunal of Entrate Straordinarie, bishop of Novara in 1468, cardinal in 1473, and archbishop of Milan in 1484. In 1488 he resigned the archiepiscopal fuinctionis in favor of his brother Guido Antoiio. He died at Rome Oct. 2, 1491. His works, which' still remain in MS., are as follows: Statita.Plebis 'Gandiani, Anno MCDLXIX: -Statuta Ripariae S. julii, Annis MCDLXXIII et MCDLXXXTI:-Satuta pro Cleri Refornuatione :-Homilice et Oratidines :-De Ponderibus, Mlensuris, et Monetis Libri III. 'The work entitled Catalogo degli Eretici, published in 1514, has been attributed to him, but is probably the work of his son, Giovanni Angelo. See Hoefer, Nouv. Biog. Generale, s.v.

## Arcimboldi, Giovanni Angelo[[@Headword:Arcimboldi, Giovanni Angelo]]

             an Italian ecclesiastic at Milan in 1485, was sent by Leo X as papal nuncio to Scandinavia in order to sell papal indulgences. The permission to do so he bought at a high price of King Christian II of Denmark. In the controversies springing up between the Danes and the Swedes, he was first bribed by the Danes and later by the Swedes. On his return to Italy, Leo X ordered a suit to be instituted against him, but in 1525 he was made bishop of Novara, and in 1550 archbishop of Milan. He died in 1555.

## Arcimboldi, Guido Antokio[[@Headword:Arcimboldi, Guido Antokio]]

             an Italian prelate, was archbishop of Milan. In 1476 he accompanied the celebrated John James Trivulzi to Palestine; and was many times sent by the dukes of Milan to the Florentines, the Venetians, and the kings of Naples, Hungary, and Spain. He became archbishop of Milan in 1488 by the resignation of his brother Giovanni. He died Oct. 18,1497. See Hoefer, Nouv. Biog. Generale, s.v.

## Arcimboldi, Ottavio[[@Headword:Arcimboldi, Ottavio]]

             an Italian prelate, was born at Milan in 1471. He was a member of the College of Jurists in 1491, and distinguished himself by his great learning. He had, it is said, a perfect knowledge of Hebrew, Greek, and Latin. Appointed archbishop of Milan in 1503, he died before taking possession of his see. 'The six sonnets which Argelloti attributes to him, and which he indicates as first in the collection of the Academy of Transformation of Milan in 1548, are rather the work of Ottavio, son of Giovanni Angelo. This academy was not founded until 1546. See Hoefer, Nouv. Biog. Generale, s.v.

## Arcimboldi,-Antonello[[@Headword:Arcimboldi,-Antonello]]

             a Milanese ecclesiastic, was son of Giovanni Angelo, archbishop of Milan. He studied law at Pavia in 1556; and, among other ecclesiastical functions, he performed those of apostolic prothonotary. Philip II, king of Spain, conferred on him, in 1567, the honor of senator of Milan, and he became, under the title di l'Avertito, member of the Academy of the Affidati. He was versed in the Greek language. His death occurred in 1578. From him we have the following translations: D. Basilii Magni Homilice Octo Antonello Arcimboldo vertente (Milan, 1573):-D. Basilii Magni de Vera et Incorrupta Virginitate Liber A. A'. Interprete (ibid. eod.):-D. Basilii Magni de Gratiarum Actione Liberae Greco in Latinum translatus (ibid.):-Gregorii Nazianzeni Homilie IV, e .Grceco in Latinum transtulit A. A. Argellati and others attribute to him a translation of certain fragments of St. Chrysostom. Picinelli believes him to be the author of Catalogo degli Eretici, published under the name of Arcimboldi, archbishop of Milan. See Hoefer, Nouv. Biog. Generale, s.v.

## Arciszewski, Elias[[@Headword:Arciszewski, Elias]]

             a Polish theologian, father of the celebrated governor of Brazil, lived in the 16th century in the city of Schmiegel, where, he was pastor. He wrote and published the preface of a celebrated treatise of Sozzini, entitled -De Jesu Christo Servatore. Ruar and Sozzini spoke with high praise of the knowledge of Arciszewski. See Hoefer, Nouv. Biog. Generale, s.v.

## Arco, Alexis (Or Alfonso Del)[[@Headword:Arco, Alexis (Or Alfonso Del)]]

             a Spanish painter (also called el Sordillo de Pereda, on account of his deafness and from the name of his master, Pereda). He executed historical paintings. But his wife, impelled by motives of cupidity, wished him to unite himself with coadjutors less skilled than himself. He died at Madrid in 1700 in great poverty. His wife then accepted relief from the marquis of Santiago, and her two daughters took the veil His works are found in many villages of Spain. The most noteworthy is the Baptism of St. John, in the Church of that saint, at Toledo. Other paintings of his are the Miraculous Conception, and The Assumption, in the. Cloister of the Trinitarios Descalzos at Madrid: — also a picture of St. Teresa, in the Church of San Salvador. His coloring was charming, but his designs were faulty. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Arconati (1)[[@Headword:Arconati (1)]]

             an Italian Franciscan monk and a composer of music, was born about 1- 610. He entered this order while very young, applied himself diligently to the study of music, and wrote for the Church a large number of massess, moets, and other fragments of music. He was appointed, master of the chapel of the Convent of St. Francis of Bologna in 1653, in place of Guido Montalbani; but he died soon after, in 1657. His musical works may be found in the library of the convent. See Hoefer, Nouv. Biog. Generale, s.v.

## Arconati (2)[[@Headword:Arconati (2)]]

             a learned Italian Jesuit, was born in 1675. He came of a noble family of Milan, entered the Order of Jesuits in 1692, and died in 1702. He wrote, Prolusiones Posthumce in Gratiam Rhetorum Braydensium (Milan, 1702). See Hoefer, Nouv. Biog. Generale, s.v.

## Arcos, Cristoval[[@Headword:Arcos, Cristoval]]

             a Spanish priest and translator, a native of Seville, lived in the early part of the 16th century. He wrote a translation of De Bello Rhodio of J. la Fontaine, and not of Pontanus, as Jocher claims: La muy Lamentable- Conquista y Cruenta Batalla de Rodas (Seville, 1549) :-Itinerario del Venerabile Varron Patricio Romano (ibid. 1520). 'See Hoefer, Nouv. Biog. Generale, s.v.

## Arcosolium[[@Headword:Arcosolium]]

             is a term supposed to denote those tombs hewn in the rock of the Catacombs of Rome (and( elsewhere) in which there is an arched opening above the portion reserved for the deposition of the body, the grave being dug from above downwards into the reserved portion below the arch. Others suppose it to mean the sepulchral chambers, or cubicula, in which the great majority of these tombs are found. In the tombs of this kind the receptacle for the corpse was sometimes covered by a slab of marble, or sometimes a marble sarcophagus was inserted. In a few cases the sarcophagus projects forward into the chamber, and the sides of the arch are continued to the ground beyond the sarcophagus. Such slabs or sarcophagi have been supposed to have served as altars during the period of persecution, as being the resting-places of saints or martyrs, and in some instances this may have been the case; but the far greater number of these tombs are, no doubt, of later date, being simply the monuments used by the wealthier class. The bishops and martyrs of the 3d century were placed, not in these arcosolia, or monumenta arcuata, but in simple loculi-excavations in the wall just large enough to receive a body placed lengthwise. In the 4th and 5th centuries the humble: loculus was altered into the decorated monumentum arcuatum, and the whole sepulchral chamber, in many cases, was richly adorned with incrustations of marble, with stucco, and with paintings.

An excellent example of this is afforded by the chamber in' the Cemetery of Calixtus, in which the remains of the popes Eusebius (309- 311) and Miltiades (or Melchiades, 311-314) were placed, a part of which is represented in the annexed wood-cut. In the walls of this chamber are three large aircosolia, in front of one of which was a marble slab, with an inscription by pope Damasus commemorating pope Eusebius. The whole chamber has been richly decorated with marble incrustations, paintings, and mosaics. These decorations it would seem reasonable to assign to pope Damasus, who undoubtedly set. up the inscription. In the year 1859, in the Cemetery of St. Calixtus, an unviolated. arcosolium was discovered; in this a marble sarcophagus was found, in which lay a body swathed in numerous bands of linen exactly in the manner shown in the early representations of the raising of Lazarus. These arcosolia were often decorated with paintings, either on the front of the sarcophagus or on the wall above it. One of the most remarkable instances is the tomb of St. Hermes, in the  catacombs near Rome called by his name. The tombs of this class are more usually found in the cubicula, or small chambers, than in the galleries of the catacombs; in the former, two, three, or more are often found. Martigny seeks to draw a distinction between those found in the cubicula, which he thinks may often: or generally be those of wealthy individuals made at their own cost; and those in the so-called chapels or larger excavations, which lie thinks were constructed at the general charge of the Christian community. In' one such chapel in the Cemetery of St. Agnes, near Rome, there are eleven such tombs. It is claimed that such chapels, specially connected with the veneration of martyrs, do not usually date from an earlier period than the 4th or 5th century.

## Arcre, Louis Etienne![[@Headword:Arcre, Louis Etienne!]]

             a French priest of the Oratory, was born at Marseilles in 1698, and is chiefly known by his History of the Town of Rochelle and the Country of Aunis (1756, 2 vols. 4to, and in 6 vols. 12mo).. He died Feb. 7,1782. See Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Arcturus[[@Headword:Arcturus]]

             (the Latin form of the Gr. ἀρκτοῦρος, bear-keeper, designating among the ancients the brightest star in the constellation Bootes, Cic. Arat. 99; also the whole constellation Bootes, Hes. Op. 564, 608 Virg. Georg. 1, 204; and hence the time of its rising in September, Soph. (Ed. Tyr. 1137; Thuc. 2, 78; Virg. Georg. 1, 68), put in the Auth. Vers. for the Heb. עָשׁ(Ash, for נְעָשׁ, neash', Arabic the same, Job 9:9, “[God], which maketh Arcturus, Orion, and Pleiades, and the chambers of the south,” Sept. Πλειάς, Vulg. Arcturus), or עִיִשׁ(A'yish, a fuller form of the same, prob. signifying supporter, barrow, Job 38:32, “canst thou guide Arcturus with his sons,” Sept. ῞Εσπερος, Vulg. vesper), is thought by most recent interpreters to denote the constellation of the Great Bear, Ursa Major, but on grounds not altogether satisfactory nor with unanimity (see Hyde, ad Ulugh-Beii, Tab. Stell. p. 22, 23; Michaelis, Suppl. p. 1907; Schultens on Job, p. 239). The older interpreters understand:

(1.) the Great Bear, or the seven stars of the Wain (Septentriones), so Saadias and Aben Ezra;

(2.) the Pleiades, so the Sept. (in one passage only, and there perhaps the terms have become transposed, as ῞Εσπερος and Α᾿ρκτοῦρος both occur in the same verse) and the Targum ( זִגְתָּ‹in the other pas sage, according to the Venice and Lond. editions, meaning, however, hen, according to Bochart);

(3.) the evening star, Hesperus, Venus, so the Sept. (in the latter passage, and perhaps also in the first) and Vulg.;

(4.) the tail of Aries (זכר טלה) or the head of Taurus (ראש דעגלא), so the Talmudists (Berachoth, p. 586), apparently referring to the bright star in the eye of Taurus (Aldebaran), near the tail of Aries;

(5.) Arcturus, so the Vulg. (in chap. 9, and perhaps the Sept.);

(6.) the rendering lyutha of the Syriac (in both passages, as likewise in Job 15:27, for כֶּסֶל, and Amo 5:8, for כְּסִיל; comp. Ephraemi Opera, 2, 449 a), as this word is itself of doubtful origin and signification, if really genuine (see Anecdot. Orient. 2:37; Lach, in Eichhorn's Bibl. 7:341), but appears from the lexicographers to bear the general import of she-goat, referring to a star in the constellation Auriga. Laying aside those of these interpretations that are evidently mere conjecture (such as Arcturus, Venus), and others that are here out of the question (such as the Pleiades, which in Hebrews are called כִּימָה), There remain but two interpretations:

First, that which identifies the Heb. Ash with the Great Bear, or Ursa Major, the Wain. The superior probability of this is sustained by the following considerations:

(1.) This is so conspicuous a constellation, and so famous in all ancient as well as modern astronomy, that the total silence in these astrological enumerations, otherwise; respecting it is unaccountable, especially as inferior constellations are not omitted;

(2.) The mention of the attendant stars (“sons,” בָּנִים) in the second passage of Job agrees with the ascription among the Arabs of daughters to Neish, the corresponding Arabic constellation (Niebuhr, Beschreib. v. Arabien, p. 114), these being the three stars in the tail of the Bear.

The other interpretation, namely, the goat, can only be sustained by a forced etymology from עֵד, a goat, and a lesser constellation is then referred to, namely, Auriga; and the reference to the attendant stars, to those in the right hand of this figure, is not only unnatural, but at variance with its late origin. Schultens (Comment. in loc.) derives the Heb. word from an Arabic term signifying the night-watcher, because Ursa Major never sets; while Kimchi refers it to the Heb. עוּשׁ, in the sense of a collection of stars; and Led. de Dieu compares the Ethiopic name of the constellation Pisces; but the etymology first proposed above is preferable (see Bochart, Hieroz. 2:680; Alferg. p. 8, 63; Ideler, Unters. ib. d. Stern- Namen, p. 3, 19; comp. Abulfeda, p. 375; Eutych. p. 277; Schultens, Imp. Joctan, p. 10, 32). — Gesenius, Thes. Heb. p. 895. SEE ASTRONOMY; SEE CONSTELLATION.

## Arcudius, Peter[[@Headword:Arcudius, Peter]]

             a native of Corfu. The Popes Gregory XIV and Clement VIII tried, but unsuccessfully, to bring about, through him, a union of the Greek Church in Russia with that of Rome. He died in Rome in 1635. He wrote Concord. eccles. Orient. et Occident. in septem sacramentis, etc. (Paris, 1619, fol.). — Niceron, Memoires, 11, 56; Hoefer, Biog. Gen. 3, 74.

## Arcula[[@Headword:Arcula]]

             SEE ARCA.

## Arculf[[@Headword:Arculf]]

             a French bishop, lived in the last half of the 7th century. He is known by his journey into Palestine, which he undertook with Peter the Hermit, a native of Burgundy. He spent nine months -in exploring the holy places, especially of Jerusalem and its surroundings. He then visited Damascus and Tyre, going afterwards to Alexandria, to the Isle of Crete, and to Constantinople. He returned to Rome by sea, visiting Sicily on his way. It is said that, desiring to revisit his native country, he again embarked on the sea, and was thrown by a tempest upon the coast of Great Britain, and came to the Isle of Hy, in Ireland. Adamnan, priest of the Monastery of the Isle of Hy, treated him very kindly, and to him he related his adventures. Adamnan wrote out this recital, and in 698 presented it to Alfred, king of Northumberland. It consists of three books, of which the first contains Arculf's description of Jerusalem, the second gives his travels in the Holy Land, and the third presents the wonders of Constantinople. Bede gives an extract of it in his Hist. Eccles., and the Jesuit Gretser published it at Ingolstadt in 1619. Mabillon published it in vol. iv of his collection of the Acta Sanct. Ord. S. Bened. - A translation in English is printed in Bohn's Early Travels in Palestine, p. 1 sq. See Hist. Lit. de la France, iii, 650652; Cave, Hist. Lit. i, 599, ed. Oxon.; Smith, Dict. of Christ. Biog. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Ard[[@Headword:Ard]]

             (Heb. id. אִרְדְּ, prob. for אֶרֶד, i.q. יֶרֶד, descent; Sept. Α᾿ράδ v. r.

Α᾿δάρ), a grandson of Benjamin through Bela (Num 26:40). B.C. 1856. In Gen 46:21, he appears as a son of Benjamin, where, however, the Sept. makes him a great-grandson through Gera as a son of Bela. In 1Ch 8:3, he is called ADDAR. His descendants were called Ardites, Heb. Ardi'. אִרְדִּי, Sept. Α᾿ραδί (Num 26:40). SEE BENJAMIN. He is possibly the same with EZBON SEE EZBON (1Ch 7:7).

## Ardath[[@Headword:Ardath]]

             (Lat. Ardath, the Gr. text being no longer extant), the name of a “field” mentioned only in the Apocrypha (2 [Vulg. 4] Esdras 9:26) as the scene of the vision of the bereaved woman; no doubt a fanciful appellation.

## Ardbne, Jean Paul De Rome D[[@Headword:Ardbne, Jean Paul De Rome D]]

             a French priest of the Oratory, and brother of Esprit Jean (de Rome d'Ardene), was born at Marseilles in 1689, and gained several academical prizes for his, poetical essays. He Became superior of the college of his congregation. The last half of his life was passed at Sisteron, where he  died, Dec. 5, 1769. 'His works are, Traite des Tulipes: — Annee Chamnptre:--Traite des Oeillets (1762).

## Ardee, Jacques D[[@Headword:Ardee, Jacques D]]

             a French poet and theologian, was born at Liege, and lived in the first half of the 17th century. In 1615 he entered the Monastery of the Croisiers at Huy, and taught theology. He wrote, in Latin verse, a History of the Bishops of Liege (Liege, 1634): and -a paraphrase of the book of Ecclesiastes, under this: title Ecclesiasta Encomia de Vanitate; item, Rosarium Mariance Sanctitatis. et quodlibetice Qucestiones ex Fontibus Granmmaticorum, sive Pedotechnia et Anigmata Puerilia (ibid. 1632)., See Hoefer, Nouv. Biog. Generale s.v.

## Ardely, John[[@Headword:Ardely, John]]

             a Christian martyr, was burned in Essex, England, May 25,1555, for his faithful adherence to the cause of Christ. During his examination many articles were brought up and read by the bishop of London, at Fulham, against him; but they were wisely answered. See Fox, Acts and Monuments, 7:86.

## Ardemans, Don Teodoro[[@Headword:Ardemans, Don Teodoro]]

             a Spanish painter arid architect, was born at Madrid in 1664. In 1689 he went to Granada, and there did much painting. In 1694 he was appointed chief master of the Cathedral of Toledo; in 1700 he received a similar appointment at Madrid; and again .in 1702, from Philip V, who placed him over the Alcazar and other palaces of Madrid, with a salary of four hundred ducats per annum. As an architect he designed the decorations at the celebration of the funeral of the dauphin of France, in 1711, and of the queen Maria Louisa of Savoy in 1715, at the Convent of the Incarnation at; Madrid. In 1719 he designed. the principal part of the palace and gardens, the Collegiate Church, and the great altar of San Ildefonso. He was known also as an architectural and scientific writer. He was living, probably, in 1730.

## Ardente, Alessandro[[@Headword:Ardente, Alessandro]]

             a Piedmontese painter who flourished from .1565 to 1592. There is a picture of the Conversion of St. Paul by him, at Turin, in the Monte della Pieta, which is considered a grand piece of painting. Ardente was painter to the Court of France, and died at Paris in 1575.

## Arderne, James[[@Headword:Arderne, James]]

             an English divine, dean of Chester, was a native of Cheshire, and was educated in Christ's College, Cambridge. In 1673 he became a fellow- 'ommoner of Brasenose College, Oxford.. He held the living of St. Botolph, Aldgate, London, from 1666 to 1682, when king Charles II bestowed upon him the deanery of Chester. He died Sept. 18,.1691. His writings are, Directions concerning the Matter and Style of Sermons (1671, 12mo):-Conjectura circa Επινομην D. Clementis Romani, cui sunijciuntur Castigationes in Epiphanium et Petaviumn de Echaristia, de Calibatu Clericorum, et de Orationibus pro. Vita Functis (London, 1683, 4to). He printed some single Sermons. ' See Chalmers, Biographical Dictionary, s.v.; Allibone, Dictionary of British an d American Authors, a.v.

## Ardia[[@Headword:Ardia]]

             a goddess, said by Pliny to have had a temple adorned with fine paintings, under tie name of Juno Ardia, and an altar under that of Lucinc.

## Ardingelli, Nicola[[@Headword:Ardingelli, Nicola]]

             an Italian cardinal, was a native of Florence.: After having been associated with cardinal Fanese (elected pope afterwards under the name of Paul' III), he became secretary of cardinal Alexander Farnese, nephew of the pontiff. Paul III charged him with the reconciliation of Charles V with Francis I. He accompanied cardinal Alexander into Spain, then to Germany and France, and on his return was made cardinal himself. He died in 1547 at the age of forty-five years. He wrote a book, entitled De Negotiatione sua pro Paice Ineunda inter Carolum V et Franciscum:-also some poetical sketches. See Hoefer, Nouv. Biog. Generale, s.v.

## Ardite[[@Headword:Ardite]]

             (Num 26:40). SEE ARD.

## Ardo[[@Headword:Ardo]]

             was a monk of the Abbey of Ariane, in the diocese of Montpellier. He was originally called Smaragdus, and was one of the first disciples of St. Benedict of Ariane, whose Life he wrote. Many other works go under the name of Smaragdus; but there is a great controversy among the learned whether they belong to this or another writer. The Life of St. Benedict is certainly his, and may be found in Menardus, Observ. ad Martysiolog. Benedict. lib. ii; also in Mabillon, Scec. Benedict. 4:1. He was highly esteemed by Charlemagne, and died March 7, 845, aged sixty. 'See Cave, Historia Literaria, ii, 23.

## Ardon[[@Headword:Ardon]]

             (Heb. Ardon', אִרְדּוֹן, descendnt, others fugitive; Sept. Α᾿ρδών v. r. Ο᾿ρνά), the last-named of the three sons of Caleb by his first wife Azubah (1Ch 2:18). B.C. ante 1658.

## Ardorno, Benjamin[[@Headword:Ardorno, Benjamin]]

             a German rabbi, lived probably in the 16th century. He wrote a treatise entitled Mitzvoth Nashinm, i; e." Precepts for Women," first printed at Venice in 1552, which' was a work of authority among. the Jews.' See Hoefer, Nouv. Biog. Generale,. s.v.

## Arduino, Maestro[[@Headword:Arduino, Maestro]]

             an Italian architect and sculptor, a native of Venice, lived in the' 15th century. There is at the monastery del Carmine, of that place, a Madonna and Child, bearing the name of this artist; and it is said he laid the first foundations of the Church of San Petronio of Bologna. He has been confounded with another Arduino, beadle of the College of Medicine at Bologna, a painter and engraver upon wood, and a botanist. See Hoefer, Nouv. Biog. Generale, s.v.

## Area[[@Headword:Area]]

             a space within which monuments stood, being protected by Roman law from the acts of ownership 'to which other lands were liable. In the Roman catacombs care has evidently been taken lest the subterraneous excavations should transgress the limits of the area on the surface. This reverence of the Roman law for burial - places enabled the early Christians; except in times of persecution, to preserve their sepulchres inviolate. The: areas about the tombs of: the :martyrs were especially so preserved, where meetings for worship were held and churches' frequently built. So the Acta Proconsularia of the trial of Felix speak of the areae, "where you Christians make prayers." These areae were frequently named from some  well-known person buried there; thus St. Cyprian is said to have been buried 'in the area of the procurator Candidus." In another work, certain citizens are said to have been shut upin area martyrum, where, perhaps, a church is intended. The name area is also applied to the court in front of a church.

## Aregius (Or Aridius; Vulgarly Arey), St[[@Headword:Aregius (Or Aridius; Vulgarly Arey), St]]

             bishop of Nevers, is only known by his subscriptions to the acts of the Councils of Orleans (549) and Paris (551). He is honored on Aug. 16 at Decize, near Nevers. See Baillet, Aug. 16. SEE ARIDIUS.

## Areius (or Areus)[[@Headword:Areius (or Areus)]]

             that is, the warrior, or, to whom prayers are addressed, was a title of Jupiter, as AREIA was of Minerva.

## Areli[[@Headword:Areli]]

             (Heb. Areli', אִרְאֵלִי, heroic, fr. Ariel; Sept. Α᾿ρεηλείς, Α᾿ριήλ), the last- named of the seven sons of Gad (Gen 46:16). B.C. 1873. His descendants were called Arelites (Heb. id., Sept. Α᾿ριηλί, Num 26:17).

## Arelite[[@Headword:Arelite]]

             (Num 26:17). SEE ARELI.

## Aremberg, Charles D[[@Headword:Aremberg, Charles D]]

             a French monk of the Order of Capuchins, was born in 1593. He was son of Charles of Ligne, duke of Aremberg, and entered his order in March, 1616. He wrote, Flares Seraphici, sive Icones, in: quibus continentur Vitea et Gesta Illustrium Ordinis Fratrum Minorum Sancti Francisci Capucinorum, qui ab Anno 1525 usque ad Annum 1612 in eodem Or- dine, Miraculis ac Vitcr Sanctimonia fioruerent (Coogne, '1640-41) :- Clypeus Seraphicus, sive Scutum Veitatis in Defensionens Annaliumn Fratrum- Minorum Capucinorum (ibid. 1643). See Hoefer, Nouv. Biog. Generale, s.v..

## Arena[[@Headword:Arena]]

             (Lat.), the floor of an amphitheatre, a wooden floor covered with sand for the athletes to wrestle upon; sometimes applied to the amphitheatre itself; often confounded with the area or open space,- and in that sense applied also to the body of a church.

## Arenaria[[@Headword:Arenaria]]

             is a name sometimes applied to the Catacombs (q.v.).

## Arend (or Arents)[[@Headword:Arend (or Arents)]]

             Caius, a German theologian, was born in the Duchy of Holstein in 1614. In 1633 he went to the University of Rostock to study under Lauremberg; and the year following he was made professor of logic and metaphysics. In 1636 he went to Sweden as instructor of the young and as merchant. There he performed ministerial functions in several localities. During the Thirty Years' War he was often the victim of along series of hostilities, against which he opposed this maxim: " Patience devours the Devil." He died in 1691. He wrote, Goldhaus christlicher und von Gott gesegneter Ehefrauen (Glickstadt, 1666) :-Drei schone Amaranthen auf dem Sarg Dr. Christiani von Stocken (ibid. 1685). See Hoefer, Nouv. Biog. Generale, s.v.

## Arenda, Council of[[@Headword:Arenda, Council of]]

             (Concilium Arendense), wars held in December, 1473, at Arenda, in Spain, in order that some remedy might be applied to correct the ignorance and immorality of the clergy. Alfonso, archbishop of Toledo, with his suffragans, made there twenty-nine rules of discipline, among which are the following:-viz. that no one shall be admitted to holy orders who is not acquainted with Latin; that the clergy shall not wear mourning; that bishops shall not appear in public without the rochette; that they shall never wear any garment made of silk; that they shall cause the Holy Scriptures to be read at their table, etc. The other canons relate to such cases' as fornication among the clergy, clandestine marriages, simony, shows and dramatic representations held in churches, sports forbidden to clerks, duels, rapes, etc. This is the same with the Council of Toledo of the same year. See Labbe, Concil. 13:1448..

## Arentius, Bernardus[[@Headword:Arentius, Bernardus]]

             (Bernard Arint), a Lutheran minister, was one of the earliest clergymen of his denomination in New York city, succeeding the Rev. Jacob Fabritius as pastor of Trinity Lutheran Church, at the south-west corner of Broadway and Rector Street. This church was erected in 1671, and was built of logs. Mr. Arentius became its pastor about the year 1700, the services being held in the Low Dutch language. The date of his death is unknown.' See Quar. Rev. of Evang. Luth. Church, 7:272.

## Arents[[@Headword:Arents]]

             SEE AREND.

## Areopagite[[@Headword:Areopagite]]

             (Α᾿ρεοπαγίτης), a member (Act 17:34) of the court of AREOPAGUS SEE AREOPAGUS (q.v.). This, as constituted by Solon, consisted of the nine archons (chief magistrates) for the year, and the ex-archons. The latter became members for life; but before their admission, they were submitted, at the close of their annual magistracy, to a rigid scrutiny into their conduct in office and their private morals. Proof of criminal or unbecoming conduct was sufficient also afterward to expel them. Various accounts are given of the number to which the Areopagites were limited. If there was any fixed number, admission to the council could not have been a necessary consequence of honorable discharge from the archonship. But it is more probable that the accounts which limit the number are applicable only to the earlier period of its existence (see the anonymous argument to Demosthenes' Oration against Androtion). Lysias expressly states that the acting archons had a seat in it (Areop. p. 110, § 16-20).

## Areopagus[[@Headword:Areopagus]]

             the Latin form of the Greek words (ὁ ῎Αρειος πάγος), signifying, in reference to place, Mars' Hill, but, in reference to persons, the council which was held on the hill. The' council was also termed ἡ ἐν Α᾿ρείῳ πάγῳ βουλή (or ἡ βουλὴ ἡ ἐν Α᾿ρείῳ πἀγῳ), the Council on Mars' Hill; sometimes ἄνω βουλή, the Upper Council, from the elevated position where it was held, and sometimes simply, but emphatically, ἡ βουλή, the Council; but it retained till a late period the original designation of Mars' Hill, being called by the Latins Scopulus Martis, Curia Martis (Juvenal, Sat. 9, 101), and still more literally, Areum Judicium (Tacit. Annal. 2, 55). The place was a rocky height in Athens, opposite the western end of the Acropolis, from which it is separated only by an elevated valley. It rises gradually from the northern end, and terminates abruptly on the south, over against the Acropolis, at which point it is about fifty or sixty feet above the valley already mentioned. Of the site of the Areopagus there can be no doubt, both from the description of Pausanias, and from the narrative of Herodotus, who relates that it was a height over against the Acropolis, from which the Persians assailed the, latter rock (Paus. 1, 28, § 5; Herod. 8, 52). According to tradition, it was called the hill of Mars (Ares) because this god was brought to trial here before the assembled gods by Neptune (Poseidon) on account of his murdering Halirrhothius, the son of the latter. The meetings were held on the south-eastern summit of the rock. There are still sixteen stone steps cut in the rock, leading up to the hill from the valley of the Agora below; and immediately above the steps is a bench of stones excavated in the rock, forming three sides of a quadrangle, and facing the south. Here the Areopagites sat as judges in the open air (ὑπαίθριοι ἐδικάζοντο, Pollux, 8, 118). On the eastern and western side is a raised block. These blocks are probably the two rude stones which Pausanias saw there, and which are described by Euripides as assigned, the one to the accuser, the other to the criminal, in the causes which were tried in the court (Iph. T. 961). — Smith. SEE AREOPAGITE.

The Areopagus possesses peculiar interest to the Christian as the spot from which Paul delivered his memorable address to the men of Athens (Act 17:22-31). It has been supposed by some commentators that he was brought before the Council of Areopagus, but there is no trace in the narrative of any judicial proceedings. Paul “disputed daily” in the “market” or Agora (Act 17:17), which was situated south of the Areopagus, in the valley lying between this hill and those of the Acropolis, the Pnyx, and the Museum. Attracting more and more attention, “certain philosophers of the Epicureans and Stoics” brought him up from the valley, probably by the stone steps already mentioned, to the Areopagus above, that they might listen to him more conveniently. Here the philosophers probably took their seats on the stone benches usually occupied by the members of the council, while the multitude stood upon the steps and in the valley below. The dignified bearing of the apostle is worthy of high admiration, the more so from the associations of the spot (see Conybeare and Howson, Life and Epistles of St. Paul, 1, 346-379). Nor does his eloquent discourse appear to have been without good effect; for, though some mocked, and some procrastinated, yet others believed, among whom was a member of the council, “Dionysius, the Areopagite,” who has been represented as the first bishop of Athens, and is said to have written books on the “Celestial Hierarchy;” but their authenticity is questioned. The history in the Acts (Act 17:22) states that the speaker “stood in the midst of Mars' Hill" (see Robinson's Researches, 1:10-12).

Having come up from the level parts of the city, where the markets (there were two, the old and the new) were, he would probably stand with his face toward the north, and would then have immediately behind him the long walls which ran down to the sea, affording protection against a foreign enemy. Near the sea, on one side, was the harbor of Piraeus, on the other that designated Phalerum, with their crowded arsenals, their busy workmen, and their gallant ships. Not far off in the ocean lay the island of Salamis, ennobled forever in history as the spot near which Athenian valor chastised Asiatic pride, and achieved the liberty of Greece. The apostle had only to turn toward his right hand to catch a view of a small but celebrated hill rising within the city near that on which he stood, called the Pnyx, where, standing on a block of bare stone, Demosthenes and other distinguished orators had addressed the assembled people of Athens, swaying that arrogant and fickle democracy, and thereby making Philip of Macedon tremble, or working good or ill for the entire civilized world. Immediately before him lay the crowded city, studded in every part with memorials sacred to religion or patriotism, and exhibiting the highest achievements of art. On his left, somewhat beyond the walls, was beheld the Academy, with its groves of plane and olive trees, its retired walks and cooling fountains, its altar to the Muses, its statues of the Graces, its Temple of Minerva, and its altars to Prometheus, to Love, and to Hercules, near which Plato had his country-seat, and in the midst of which he had taught, as well as his followers after him. But the most impressive spectacle lay on his right hand; for there, on the small and precipitous hill named the Acropolis were clustered together monuments of the highest art, and memorials of the national religion, such as no other equal spot of ground has ever borne. The apostle's eyes, in turning to the right, would fall on the north-west side of the eminence, which was here (and all round) covered and protected by a wall, parts of which were so ancient as to be of Cyclopean origin.

The western side, which alone gave access to what from its original destination may be termed the fort, was, during the administration of Pericles, adorned with a splendid flight of steps, and the beautiful Propylsea, with its five entrances and two flanking temples, constructed by Mnesicles of Pentelican marble, at a cost of 2012 talents. In the times of the Roman emperors there stood before the Propylaea equestrian statues of Augustus and Agrippa. On the southern wing of the Propylaea was a temple of Wingless Victory; on the northern, a Pinacotheca, or picture gallery. On the highest part of the platform of the Acropolis, not more than 300 feet from the entrance- buildings just described, stood (and yet stands, though shattered and mutilated) the Parthenon, justly celebrated throughout the world, erected of white Pentelican marble, under the direction of Callicrates, Ictinus, and Carpion, and adorned with the finest sculptures from the hand of Phidias. Northward from the Parthenon was the Erechtheum, a compound building, which contained the Temple of Minerva Polias, the proper Erechtheum (called also the Cecropium), and the Pandroseum. This sanctuary contained the holy olive-tree sacred to Minerva, the holy salt-spring, the ancient wooden image of Pallas, etc., and was the scene of the oldest and most venerated ceremonies and recollections of the Athenians. Between the Propylaea and the Erechtheum was placed the colossal bronze statue of Pallas Promachos, the work of Phidias, which towered so high above the other buildings that the plume of her helmet and the point of her spear were visible on the sea between Sunium and Athens. Moreover the Acropolis was occupied by so great a crowd of statues and monuments, that the account, as found in Pausanias, excites the reader's wonder, and makes it difficult for him to understand how so much could have been crowded into a space which extended from the south-east corner to the south-west only 1150 feet, while its greatest breadth did not exceed 500 feet. On the hill itself where Paul had his station, was, at the eastern end, the temple of the Furies, and other national and commemorative edifices. The court-house of the council, which was also here, was, according to the simplicity of ancient customs, built of clay. There was an altar consecrated by Orestes to Athene Areia. In the same place were seen two silver stones, on one of which stood the accuser, on the other the accused. Near them stood two altars erected by Epimenides, one to Insult (῞Υβρεως, Cic. Contunelice), the other to Shamelessness (Α᾿ναιδείας, Cic. Impudentiae). SEE ATHENS.

The court of Areopagus was one of the oldest and most honored, not only in Athens, but in the whole of Greece, and indeed in the ancient world. Through a long succession of centuries it preserved its existence amid changes corresponding with those which the state underwent, till at least the age of the Caesars (Tacitus, Ann. 2, 55). The ancients are full of eulogies on its value, equity, and beneficial influence; in consequence of which qualities it was held in so much respect that even foreign states sought its verdict in difficult cases. But after Greece had submitted to the yoke of Rome, it retained probably little of its ancient character beyond a certain dignity, which was itself cold and barren; and however successful it may in earlier times have been in conciliating for its determinations the approval of public opinion, the historian Tacitus (ut supra) mentions a case in which it was charged with an erroneous, if not a corrupt, decision. The origin of the court ascends back into the darkest mythical period. From the first its constitution was essentially aristocratic; a character which to some extent it retained even after the democratic reforms which Solon introduced into the Athenian Constitution. By his appointment the nine archons became for the remainder of their lives Areopagites, provided they had well discharged the duties of their archonship, were blameless in their personal conduct, and had undergone a satisfactory examination. Its power and jurisdiction were still farther abridged by Pericles through his instrument Ephialtes. Following the political tendencies of the state, the Areopagus became in process of time less and less aristocratical. and parted piecemeal with most of its important functions. First its political power was taken away, then its jurisdiction in cases of murder, and even its moral influence gradually departed. During the sway of the Thirty Tyrants its power, or rather its political existence, was destroyed. On their overthrow it recovered some consideration, and the oversight of the execution of the laws was restored to it by an express decree. Isocrates endeavored by his Α᾿ρεοπαγιτικὸς λόγος to revive its ancient influence. The precise time when it ceased to exist cannot be determined; but evidence is not wanting to show that in later periods its members ceased to be uniformly characterized by blameless morals.

It is not easy to give a correct summary of its several functions, as the classic writers are not agreed in their statements, and the jurisdiction of the court varied, as has been seen, with times and circumstances. They have, however, been divided into six general classes (Real-Encyclopadie von Pauly, s.v.).

(1.) Its judicial function embraced trials for murder and manslaughter (φόνου δίκαι, τὰ φονικά), and was the oldest and most peculiar sphere of its activity. The indictment was brought by the second or king-archon (ἄρχων βασιλεύς), whose duties were for the most part of a religious nature. Then followed the oath of both parties, accompanied by solemn appeals to the gods. After this the accuser and the accused had the option of making a speech (the notion of the proceedings of the Areopagus being carried on in the darkness of the night rests on no sufficient foundation), which, however, they were obliged to keep free from all extraneous matter (ἔξω τοῦ πράγματος), as well as from mere rhetorical ornaments. After the first speech, the accused was permitted to go into voluntary banishment if he had no reason to expect a favorable issue. Theft, poisoning, wounding, incendiarism, and treason belonged also to this department of jurisdiction in the court of the Areopagus.

(2.) Its political function consisted in the constant watch which it kept over the legal condition of the state, acting as overseer and guardian of the laws (ἐπίσκοπος καὶ φύλαξ τῶν νόμων).

(3.) Its police function also made it a protector and upholder of the institutions and laws. In this character the Areopagus had jurisdiction over novelties in religion, in worship, in customs, in every thing that departed from the traditionary and established usages and modes of thought (πατρίοις νομίμοις) which a regard to their ancestors endeared to the nation. This was an ancient and well-supported sphere of activity. The members of the court had a right to take oversight of festive meetings in private houses. In ancient times they fixed the number of the guests, and determined the style of the entertainment. If a person had no obvious means of subsisting, or was known to live in idleness, he was liable to an action before the Areopagus; if condemned three times, he was punished with ἀτηεία, the loss of his civil rights. In later times the court possessed the right of giving permission to teachers (philosophers and rhetoricians) to establish themselves and pursue their profession in the city.

(4.) Its strictly religious jurisdiction extended itself over the public creed, worship, and sacrifices, embracing generally every thing which could come under the denomination of τἀ ἱερά sacred things. It was its special duty to see that the religion- of the state was kept pure from all foreign elements. The accusation of impiety (γραφὴ ἀσεβείας) — the vagueness of which admitted almost any charge connected with religious innovations — belonged in a special manner to this tribunal, though the charge was in some cases heard before the court of the Heliaste. The freethinking poet Euripides stood in fear of, and was restrained by, the Areopagus (Euseb. Prep. Evang. 6, 14; Bayle, s.v. Eurip.). Its proceeding in such cases was sometimes rather of an admonitory than punitive character.

(5.) Not less influential was its moral and educational power. Isocrates speaks of the care which it took of good manners and good order (τῆς εὐκοσμίας, εὐταξίας). Quintilian relates that the Areopagus condemned a boy for plucking out the eyes of a quail — a sentence which has been both misunderstood and misrepresented (Penny Cyclop. s.v.), but which its original narrator approved, assigning no insufficient reason, namely, that the act was the sign of a cruel disposition, likely in advanced life to lead to baneful actions (Quint. 5, 9). The court exercised a salutary influence in general over the Athenian youth, their educators and their education.

(6.) Its financial position is not well understood; most probably it varied more than any other part of its administration with the changes which the constitution of the city underwent. It may suffice to mention, on the authority of Plutarch (Themis. c. 10), that in the Persian war the Areopagus had the merit of completing the number of men required for the fleet by paying eight drachmae to each.

In the following works corroboration of the facts stated in this article, and further details, with discussions on doubtful points, may be found: Sigonius, De Rep. Ath. 3, 2, p. 1568; De Canaye, Recherches sur l'Areopage, p. 273-316; Miem. de l'Acad. des Inscr. 10; Schwab, Num quod Areop. in plebiscita ant confirmanda aut rejicienda jus exercuerit legitimum (Stutt. 1818); the treatises, De Areopago, of Hauer (Hafn. 1708), Meursius (Lugd. B. 1624, and in Gronov. Thes. 5, 207), Schedius (Viteb. 1677, and in Iken. Thes. 2, 674 sq.), and Bockh (Berl. 1826); Forbiger, Handb. d. alt. Geogr. in; Meier, Von der Blutgerichtsbarkeit des Areopag.; Matthia, De Jud. Ath. in Misc. Philol.; Krebs, De Ephetis; Potter, Gr. Antiq. bk. 1, ch. 19; Smith's Dict. of Class. Ant. s.v. Areiopagus; Grote's Hist. of Greece (Am. ed.), 3:73, 79, 122; 4:141; 5:352-366. SEE MARS HILL.

## Areopolis[[@Headword:Areopolis]]

             SEE AR; SEE AROER

## Arepol, Samuel[[@Headword:Arepol, Samuel]]

             a Jewish writer of Safed, in Upper Galilee, who lived during the 16th' century, is the author of אמרת אלה, or expositions on the Pentateuch (Venice):- לב הכם, a commentary on Ecclesiastes (Constantinople, 1591) :- מזמור לתודה, or a commentary on the alphabetic Psalms and the Songs of Degrees (Venice, 1576) :- שר שלום, a commentary on the Canticles (Safed, 1579).See Furst, Bibl. Jud. i,. 50; De' :Rossi, Dizionario Storico (Germ. transl.), p. 46; Etheridge,' Introd. to Hebr. Literature, p. 415. (B. P.)

## Ares[[@Headword:Ares]]

             (Α᾿ρές), one of those whose “sons” (to the number of 753) are said (1Es 5:10) to have returned from Babylon; evidently the ARAH SEE ARAH (q.v.) of the genuine texts (Ezr 2:5; Neh 7:10).

## Aresi, Paolo[[@Headword:Aresi, Paolo]]

             an Italian theologian and preacher, was born at Cremona in 1574. He was of a Milanese, family, and his father was invested with the dignity 'of podesta at Cremona. He entered the Order of Theatines in 1590. Eight years afterwards he was professor of philosophy and theology at .Naples and Rome. His success in preaching. was not less; and his renown in this capacity extended throughout Italy. He became confessor to the princess Isabella of. Savoy;. and in 1620 pope Paul V made him bishop of Tortona, which position he held for twenty years. But he did not relinquish his theological studies. His devotion to literature did not interfere with his episcopal functions. He died June 13, 1644. He wrote, In Libros Aristotelis de Generatione et de Corruptione (Milan, 1617) :-De Aquea Transformatione in Sacrificio Missce (Tortona, 1622; Antwerp, 1628) :- Velitationes in Apocalypsim: (Milan, 1677, with the Life of the author by  P. Sondrati):Artedi Predicar Bene (Venice, 1611) :-Impresse Sacre con Triplicati Discorsi Illustrate ed Arricchite (Verona, 1613; Frankfort, 1702). This is the most remarkable work of this author. See Hoefer, Nouv. Biog. Generate, S. v.

## Areson, John[[@Headword:Areson, John]]

             an Icelandic bishop and poet, was born in 1484. While very young the death of his father left him to the care of his mother. His uncle taught him to write and to chant Latin. At the age of twenty years he took holy orders, and acted as preacher in the parish of Helgastad, in Reikiadal. At that time bishop Gotschalk, of Holum, sent him on a mission to Norway; and so well did he execute his commission, and so much skill did he display, that he was chosen to succeed; the bishop at his death. This excited the jealousy of certain aspirants for the position, especially of a certain Bodpar, who founded his protestation against. the election on the ground that Areson was ignorant of Latin. Areson responded to him in Icelandic verse. But another and more formidable opposition presented itself. Ogmond, bishop of Skalholt, claiming the vacant see, marched against him at the head of troops. After some difficulty, Areson was established in his position in 1524. He passed-.the remainder of his life in religious disputes. A conflict was raised between him and the king of Denmark, Frederick III, occasioned by the tendency of that prince to introduce Lutheranism into the States. Areson claimed that he overreached his prerogative in meddling with, spiritual affairs. After a long struggle Areson and his two sons were put to death, Nov. 7, 1550; after which Protestantism made rapid progress in;IIceland. Areson was the first to introduce printing into his country. At Holum he published, in 1530, a Malnuale Pastorum. As a poet he was, without doubt, the most distinguished of his time. He wrote a poem, entitled Pinslargratr, or Lamentation on the Passion: and a paraphrase upon Psalm li in the Thorlakson Visabok of 1612. His other poems are found in Harboe's History of the Reformation in Iceland. See Hoefer, Nouv. Biog. Generale, s.v.

## Aretas[[@Headword:Aretas]]

             (Α᾿ρέτας; Arab. charresh, Pococke, Spec. Hist. Arab. p. 58, or, in another form, c(haurish=חוֹרֵשׁ, graver, Pococke, 1:70, 76, 77, 89), the common name of several Arabian kings (see Diod. Sic. 14:70; comp. Wesseling; Michaelis, in Pott's Syllog. 3, 62 sq.).

1. The first of whom we have any notice was a contemporary of the Jewish high-priest Jason and of Antiochus Epiphanes, about B.C. 170 (2Ma 5:8): “In the end, therefore, he (Jason) had an unhappy return, being accused before Aretas, the king of the Arabians."

2. Josephus (Ant. 13, 13, 3) mentions an Aretas, king of the Arabians

(surnamed Obedas, Ο᾿βέδας, Ant. 13, 13, 5), contemporary with Alexander Jannaeus (died B.C. 79) and his sons. After defeating Antiochus Dionysus, he reigned over Coele-Syria, “being called to the government by those that held Damascus (κληθεὶς εἰς τὴν ἀρχὴν ὑπὸ τῶν τὴν Δαμασκὸνἐχόντων) by reason of the hatred they bore to Ptolemy Mennaeus” (Ant. 13:15, 2). He took part with Hyrcanus, who had taken refuge with him (War, 1:6, 2), in his contest (Ant. 14:1, 4) for the sovereignty with his brother Aristobulus (q.v.), and laid siege to Jerusalem (B.C. 65), but, on the approach of the Roman general Scaurus, he retreated to Philadelphia (War, 1, 6, 3). Hyrcanus and Aretas were pursued and defeated by Aristobulus at a place called Papyron, and lost above 6000 men (Ant. 14, 2, 3). After Pompey had reduced Syria to a Roman province, Aretas submitted to him again, B.C. 64 (see Dion Cass. 37:15; Appian, Mithr. 166; Plut. Pomp. 39, 41). Three or four years after, Scaurus, to whom Pompey had committed the government of Coele-Syria, invaded Petraea, but, finding it difficult to obtain provisions for his army, he consented to withdraw on the offer of 300 talents from Aretas (Josephus, Ant. 14, 5, 1; War, 1, 8, 1). This expedition is commemorated on a coin. SEE SCAURUS. The successors of Scaurus in Syria also prosecuted the war with the Arabs (Appian, Syr. 50).

3. Aretas, whose name was originally AEneas (Αἰνείας), succeeded Obodas (Josephus, Ant. 16, 9, 4). He was the father-in-law of Herod Antipas. The latter made proposals of marriage to the wife of his half- brother Herod-Philip, Herodias, the daughter of Aristobulus, their brother, and the sister of Agrippa the Great. (On the apparent discrepancy between the Evangelists and Josephus, in reference to the name of the husband of Herodias, see Lardner's Credibility, etc., 2:5; Works, 1835, 1, 408-416.) In consequence of this the daughter of Aretas returned to her father, and a war (which had been fomented by previous disputes about the limits of their respective countries, see Joseph. Ant. 17, 10, 9) ensued between Aretas and Herod. The army of the latter was totally destroyed; and on his sending an account of his disaster to Rome the emperor immediately ordered Vitellius to bring Aretas prisoner alive, or, if dead, to send his head (Joseph. Ant. 18, 5, 1). But while Vitellius was on his march to Petra, news arrived of the death of Tiberius (A.D. 37), upon which, after administering the oath of allegiance to his troops, he dismissed them to winter-quarters and returned to Rome (Joseph. Ant. 18, 5, 3). The Aretas into whose dominions AElius Gellius came in the time of Augustus (Strabo, 16:781) is probably the same. There is another coin extant inscribed Φιλέλληνος, i, e. lover of the Greeks (Eckhel, Doctr. Num. 3, 330), that may have belonged to this Aretas.

It has been supposed by many that it was at the above juncture that Aretas took possession of Damascus, and placed a governor in it (ἐθνάρχης) with a garrison, as stated by the Apostle Paul: “In Damascus the governor under Aretas, the king, kept the city of the Damascenes with a garrison, desirous to apprehend me; and through a window in a basket was I let down by the wall, and escaped his hands” (2Co 11:32, compared with Act 9:24). In that case we are furnished with a chronological mark in the apostle's history. From Gal 1:18, it appears that Paul went up to Jerusalem from Damascus three years after his conversion. SEE PAUL. The Emperor Tiberius died March 16, A.D. 37; and, as the affairs of Arabia were settled in the second year of Caligula, Damascus was then most probably reoccupied by the Romans. The city under Augustus and Tiberius was attached to the province of Syria; and we have Damascene coins of both these emperors, and again of Nero and his successors. But we have none of Caligula and Claudius, and the following circumstances make it probable that the rulership of Damascus was changed after the death of Tiberius. By this occurrence at Rome a complete reversal took place in the situation of Antipas and his enemy. The former was ere long (A.D. 39) banished to Lyons, and his kingdom given to Agrippa, his foe (Ant. 18:7), who had been living in habits of intimacy with the new emperor (Ant. 18:6, 5). It would be natural that Aretas, who had been grossly injured by Antipas, should, by this change of affairs, be received into favor; and the more so as Vitellius had an old grudge against Antipas (Ant. 18:4, 5). Now in the year 38 Caligula made several changes in the East, granting Ituraea to Soanmus, Lesser Armenia and parts of Arabia to Cotys, the territory of Cotys to Rhaemetalces, and giving to Polemon, son of Polemon, his father's government. These facts, coupled with that of no Damascene coins of Caligula or Claudius existingr, make it probable that about this time Damascus, which belonged to the predecessor of Aretas (Ant. 13:5, 2), was granted to him by Caligula. The other hypotheses, that the ethnarch was only visiting the city (as if he could then have guarded the walls to prevent escape), that Aretas had seized Damascus on Vitellius giving up the expedition against him (as if a Roman governor of a province would allow one of its chief cities to be taken from him merely because he was in uncertainty about the policy of a new emperor), are very improbable (Wieseler, Chron. des apostolischen Zeitalters, p. 174). If, then, Paul's flight took place in A.D. 39, his conversion must have occurred in A.D. 36 (Neander's History of the Planting of the Christian Church, 1, 107; Lardner's Credibility, etc., Supplement, ch. 11; Works, 5, 497, ed. 1835; Schmidt in Keil's Analekt. 3, 135 sq.; Bertholdt, Einl. 5, 2702 sq.). But it is still more likely that the possession of Damascus by Aretas to which Paul alludes occurred earlier, on the affront of his daughter by the espousal of Herodias (Luk 3:19-20; Mar 6:16; Mat 14:3), which stands in connection with the death of John the Baptist (q.v.); and in that case it affords neither date nor difficulty in the apostle's history (see Browne's Ordo Saeclorum, p. 113 n.; Conybeare and Howson, 1:82; Smith's Dict. of Class. Biog. s.v.). SEE CHRONOLOGY.

4. One or more other kings of Arabia by the same name are mentioned in history (Strabo, 16:781; Dio Cass. 37:15; comp. Assemani, Bibl. Orient. 1, 367; 2, 331; 3, 1, 139; and a coin of one of them is extant (Mionet, Desc. des medailles antiques, p. 284, 285; comp. Conybeare and Howson, St. Paul, 1, 107); but it is not clear that the Aretas whom Josephus names as having a contest with Syllaeus (Ant. 17, 3, 2; War, 1, 29, 3) was different from the preceding, and the succeeding kings of that name are unimportant in any Scriptural relation (see Anger, De tempor. ratione, p. 173; Heyne, De Areta Arabum rege, Viteb. 1775; Heinold, De ethnarcha Jeudeorum Paulo obsidiante, Jen. 1757).

## Aretas, Or Arethas[[@Headword:Aretas, Or Arethas]]

             a bishop of Caesarea, in Cappadocia, is supposed to have lived in the second half of the sxth century. He wrote a Commentary on the Revelation (Συλλογὴ ἐξηγησέων), giving a collection of the opinions of different authors. SEE ANDREW (Bishop of Caesarea).

## Aretas, St[[@Headword:Aretas, St]]

             was an Arabian martyr who, together with three hundred and forty Christians, was beheaded by Dunaan, king of the Homerites, about the year 522, in the city of Nagran. The Greek menologia mark his festival on Oct. 24. See Baillet, Oct. 24.

## Arethas[[@Headword:Arethas]]

             archbishop of Cappadocia, composed A Commentary on the Apocalypse, which was printed in Greek at Verona in 1532 and 1568, fol. (Ecumenius subsequently published it in Greek and Latin at Paris (1631). See Cave, Historia Literaria i 520.

## Arethas (or Aretas)[[@Headword:Arethas (or Aretas)]]

             a Greek priest and theologian of Coesarea, lived in the early half of the 10th century. He left a work upon the Translation of St. Euthymius, patriarch of Constantinople. Aretas the priest must not be confounded with the bishop of Cesarea. See Hoefer, Nouv. Biog. Generale, s. . v.

## Aretino, Francesco[[@Headword:Aretino, Francesco]]

             a Franciscan of the strict observance, in the 16th century, wrote, Expositio in Regulam F.F Minorum (Florence, 1594):-Interpretcatio Commentariorum: Chrysostomi in Enuang. S. Johannis (Paris, 1415).

## Aretino, Guido, Of Arezzo[[@Headword:Aretino, Guido, Of Arezzo]]

             So called because he was born in that city, was a Benedictine monk. and, according to some, abbot of the Monastery of Pomposia, near Ravsenna. He discovered six notes in music, in changing the hymn of St. John, thus:

UT queant laxis Re sonare fibris, Mi ra gestorum FA muli tuorum, SOL ve polluti LA bpii reatum.

In the time of pope John XIX, Guido went to Rome, and was favorably received by the pontiff. Barolnils, in his -Annals, gives a letter written by him to a monk of Pomposia, in which he describes his journey. This monk had assisted him in compiling his Antiphonarium, which he presented to the monastery upon his return. He also wrote a musical work, called Micrologus, and another on the Measure of the Monochord.

## Aretino, Leonardo Bruno[[@Headword:Aretino, Leonardo Bruno]]

             an Italian writer of the fifteenth century, was born at Arezzo. At the solicitation of Poggius, his intimate friend, he was made secretary of pope Innocent VII, and afterwards, in 1413, of John XXIII, with whom he attended the Council of Constance. Poggius addressed to him his celebrated letter upon the punishment of Jerome of Prague. After the council he was made chancellor of the republic of Florence, which office he held till his death, in 1443. He was buried in the Church of Santa Croce, where a fulsome epitaph adorns his splendid tomb. He was guilty of the dishonesty of translating the (Gothic) History of Procopius into Latin, and publishing it as his own; but the deceit was discovered shortly after his death. He wrote also, Contra Hypocritas Libellus, in Fasciculus Rerunt Expet. (Cologne, 1543) :-Historiea Florentince. Libri xii (Argentinse, 1610) :--Epistolarum Libri VIII (ibid. 1521; Basle, 1535, 8v6), etc. See Cave, Hist. Lit. ii, App. p. 122.

## Aretino, Pietro[[@Headword:Aretino, Pietro]]

             an Italian writer, was born at Venice, and died in 1556. His boldness in criticising public men obtained for him the sobriquet of the Flail of Princes. He composed paraphrases on the Penitential Psalms:-The Life of the Blessed Virgin; of St. Thomas Aquinas; St. Catharine of Sienna, etc.

## Aretius, Benedictus[[@Headword:Aretius, Benedictus]]

             a celebrated Swiss theologian; professor of logic at Marburg, in 1548; appointed professor of languages at Berne, in Switzerland, 1563, and professor of theology the same year; in which office he remained until his death in 1574, leaving many works, among them —

1. Examen Theologicum, or Loci Communes (Geneva, 1759 and 1617), a voluminous work, much sought after at the time: —

2. Commentarii Breves in Pentateuchum (Berne, 1602),

3. Lectiones viz de Ccena Domini (Geneva, 1589): —

4. Also Commentaries on the Four Gospels, on the Acts, on all the Epistles of St. Paul, on the Apocalypse.

In 1580 appeared a Commentary on the whole New Testament, in 11 vols. Svo. — Adam, Vitae Theol. Germ.; Landon, Eccl. Dict. 1, 512.

## Aretusi, Cesare[[@Headword:Aretusi, Cesare]]

             an Italian painter, was born at Modena, and lived about 1590. He imitated the works of Bagnacavallo, and surpassed all artists then living as a copyist of the works of great masters; for he could assume the style of almost any painter, and pass off many of his copies as genuine. He was so successful in imitating the works of Correggio that he was employed to restore, the painting executed by that artist for the tribune of the Church of San Giovanni at Parma, where it still remains. In the Church of San- Giovanni - del Monte at Bologna is a fine altar-piece by this master, representing the Virgin and Infant, with two female figures embracing each other.

## Areus[[@Headword:Areus]]

             a king of the Lacedaemonians, whose letter to the high-priest Onias is given in 1Ma 12:20 sq. He is so called in the A. V. in 1Ma 12:20 and in the margin of 1Ma 12:7; but Oniares in 1Ma 12:19, and so in the Greek text Ο᾿νιάρης (v. r. Ο᾿νιάρις, Ο᾿νειάρης) in 1Ma 12:20, and Darivs (Δαρεῖος) in 1Ma 12:7 : there can be little doubt, however, that these are corruptions of Α᾿ρεύς. In Josephus (Ant. 12:4, 10) the name is written (Α᾿ρεῖος) as in the Vulgate Arsus. There were two Spartan kings of the name of Areus, of whom the first reigned B.C. 309 265, and the second, the grandson of the former, died when a child of eight years old in B.C. 257. There were three high-priests of the name of Onias, of whom the first held the office B.C. 323300. This is the one who must have written the letter to Areus I, probably in some interval between 309 and 300 (Grimm, Zu Maacc. p. 185). See ONIAS. This Areus was foremost in the league of the Greek states against Anti, onus Gonatus (B.C. 280), and when Pyrrhus attacked Sparta (B.C. 272) he repelled him by an alliance with the Arcives. He fell in battle against the Macedonians at Corinth (Smith's Diet. of Class. Biog. s.v.).

## Arevalo, Rodrigues Sanchez De[[@Headword:Arevalo, Rodrigues Sanchez De]]

             a Spanish bishop, was born at St. Maria de Nieva, in the diocese of Segovia, in 1404. He studied law at Salamanca, and the kings, John II and Henry IV of Castile, whose secretary he was, made use of his talents on several occasions. When, in 1455, he was sent to Rome to bring to pope Calixtus III the congratulations of his monarch, he was made bishop of Oviedo. Under Paul II he occupied the episcopal see of Zamora, next of Calahorra, and finally that of Palencia. He died October 4, 1470. Most of his works are still in MS. in the Vatican Library; only three have been published, Speculum Vitae Humanae (Rome, 1468): — Historia Hispanica, giving the history from the earliest times to the year 1469 (ibid. 1470): — De Monarchia Orbis et de Origine et Differentia Principatus Imperialis et Regalis (ibid. 1521). See Biog. Generale, 43:249 sq.; Hamberger, Zuverldssi.qe Nachrichten, 4:800 sq.; Stansnik, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Arey, St[[@Headword:Arey, St]]

             SEE AREGIUS, ST.

## Arez[[@Headword:Arez]]

             in Persian mythology, is one of the six mighty fish spirits (agathodemons in fish forms) which Ormuzd created as protecting spirits of the tree of life, Gorgad, which stands in the Ferakhand sea, against the monster which Ahriman created. The latter has the appearance of a frightfully large turtle. It seeks to gnaw at the tree and to swallow the fish. Arez is the lifegiving principle of the water, therefore figuratively father of the aquatic beings. Arezn is also called king of all people of the sea.

## Arezzo, Francesco D[[@Headword:Arezzo, Francesco D]]

             an Italian friar of the Franciscan Order, was born in 1553. He filled various positions, particularly that of confessor of Ferdinand T, grand-duke of Tuscany. His sermons were eloquent, and he wrote several theological works. He died in 1616. The following works have reached several editions: Summa Theologies Specukltive .et Moralis, ac Commentaria Scholastica in Tertium et Quartum Sententiarum Liblrum Joannis Duns Scoti (Venice, 1581, 1613, 1616, 1619) :-Criminale Canonicumn (ibid. 1617; Perugia, 1669). See Hoefer, Nouv. Biog. Generale, s.v.

## Arezzo, Scipione Burali D[[@Headword:Arezzo, Scipione Burali D]]

             an Italian cardinal, was born at Atri, near Gaeta, in 1511. He studied law, received the degree of doctor at. Bologna, and met with so great success as advocate at Naples that Charles V appointed him, in 1550, member of the collateral council of the kingdom of Naples. In 1557 he retired to a monastery of the Order of the Theatines, where he took the name of Brother Paul. His talents and services were not, however, overlooked, for in 1562 Philip I[ appointed him to the archiepiscopal see of Brindisi, which honor he declined. Several bishoprics were successively offered him, but he persisted in his refusal of them. Two years after, delegated by the city of Naples, he undertook a difficult mission in Spain; he went to protest against an attempt of Philip II to introduce the Spanish Inquisition into Italy. His success greatly augmented his popularity among the Neapolitans. He was immediately called to Rome, where he occupied successively different ecclesiastical positions until 1568, when he was made bishop of Placentia. In 1570 he was made cardinal, and in 1576 the pope made him archbishop of Naples, where he died in 1578, and was interred in the Theatine Church of St. Paul. His testament and a letter in Latin upon the  motives which prompted him to refuse the see of Brindisi are found in his biography published by Bagatta, a brother of his order (Verona, 1698). See Hoefer, Nouv. Biog. Generale, s.v.

## Arezzo, Tommaso[[@Headword:Arezzo, Tommaso]]

             an Italian cardinal, was born at Orbitello, Tuscany, Dec. 17,1756.. He was the younger son of Claudio Maria Arezzo, says Aretius, the historiographer of Charles V. , He was placed in the College of Nazareno at Rome, which at that time had' illustrious professors. He studied rhetoric under Francis Tasso, philosophy under the celebrated Beccaria, and theology under Molinelli. In 1777 he entered an ecclesiastical college in order to study civil and canonical law. Among his ecclesiastical honors, he was charged with the duties of chancellor. Pius VI sent him as vicelegate to Bologna, and appointed him successively governor of Fermo, of Perugia, and of Macerata. In 1798 Arezzo abandoned this position and retired into Sicily, where his family originated. Two years after, he returned to Rome and was appointed archbishop in partibus of Seleucia, in Syria, and in 1781 ambassador extraordinary to the court of Russia, in order to co-operate in the union of the Greek Church.' The death of Paul I caused him to leave St. Petersburg, and he went as legate to Dresden. Upon the invitation of Napoleon, he presented himself before the emperor at Berlin (1807), who sent him to Rome to arrange the difficulties which existed between France and the Holy See. Not having succeeded in this mission, his conduct was taxed with perfidy, the more so as he was appointed governor of Rome in place of the prelate Cavalchini. He was arrested in September, 1808, but finally obtained his liberty and retired to Florence. He escaped sentence of death by fleeing to Sardinia in the guise of a seaman. In 1815 Pius VII made him priest-cardinal of St. Peter's, and on Sept. 23 of the same year he went as legate to Ferrara. He refused the bishopric of Novara and the archbishopric of Palermo, which the king of the Two Sicilies offered him. In 1830 he was called to the vice-chancellorship of the Church and appointed bishop of Sabina. He died at Rome, Feb. 3, 1832, and was interred in the Church of St. Lawrence. The memoirs of Arezzo, so valuable concerning the ecclesiastical history of, his time, were never published. Cardinal Arezzo was the founder of the academy called "Degli Ariostei" at Ferrara, and he re-established the College of Jesuits founded in that place by St. Ignatius. See Hoefer, Nouv. Biog. Generale, s.v.

## Arferia[[@Headword:Arferia]]

             in Roman mythology, was the name of the water which was sprinkled about at death-sacrifices as a libation for the subterranean gods.

## Argaiz, Gregorio[[@Headword:Argaiz, Gregorio]]

             was a Spanish Benedictine of the 17th century. In a monastery of Old Castile he wrote a history of the Spanish Church, entitled Poblacion Eclesiastica de Espana, y Noticia de sus Primeras; Honras Hallada en los Escritos de San Gregorio, Obispo de Granzada, y en la Cranica de Hauberto, Monge de San Benito. The first volume of this work was published at Madrid in 1667, the second in 1668, and two others in 1669. Argaiz was convicted of having forged the documents from which he had written this work; but this was one of the frauds considered justifiable by the ecclesiastics. He. published in .1675 a defence of his work entitled instruccion Historica apologetica para Religiosos, Eclesiasticos, y Seglares (Madrid). Besides several other works, he also wrote Teatro Monastico y Obispos de Espania, which was never published. See Hoefer, Nouv. Biog. General, s.v.

## Argall, John[[@Headword:Argall, John]]

             an English clergyman and writer, was born in London, and educated at Christ Church, Oxford, where ;he graduated A.M. in 1565. He afterwards. studied divinity, took holy orders, and obtained the living of Halesworth, in Suffolk. He died at Cheston, near Halesworth, in October, 1606. He published, De Vera Ponitentia (1604):-and Introductio ad Artem Dialecticam (1605). See Chalmers, Biog. Dict.; Wood, Athence Oxonienses; Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Argelli, Cesare[[@Headword:Argelli, Cesare]]

             (also called Paltroni, after his mother), an Italian canonist, archbishop of Avignon, was born at Bologna in 1577. 'He' studied jurisprudence, was made LL.D., became judge of the Court of Appeals at Rome, and archbishop of Avignon the year before his death, which occurred in 1648. He wrote, De Legitimo. Contradictore ad L Final. Cap. de Edict. Div. Adrian. tollend. (Venice, 1611) :-De Acquirenda Possessione, etc. (ibid. 1655). See Hoefer, Nouv. Biog. Generale, s.v.

## Argentan, Louis Francois D[[@Headword:Argentan, Louis Francois D]]

             a French theologian of the Capuchin Order, lived in the last half of the 17th century, and wrote, Les Exercices du Chrhtien Intrieiur (Paris, 1662):-- Conferences sur les Grandeurs de Dieu (Rouen, 1675). See Hoefer, Nouv. Biog. Generale, s.v.

## Argenteus, Codex[[@Headword:Argenteus, Codex]]

             (silver manuscript), a MS. of part of the N. T, so called from the silver letters in which it is written. This codex is preserved in the University of Upsal, and is a copy from the Gothic version of Ulphilas, which was made in the fourth century. It is of a quarto size, is written on vellum, the leaves of which are stained with a violet color; and on this ground the letters, which are all uncial, or capitals, are painted in silver, except the initial letters, which are in gold, of course now much faded. It contains fragments of the four gospels (in the Latin order, Matthew, John, Luke, Mark) on 188 (out of about 320) leaves, so regularly written that some have imagined they were impressed with a stamp. This MS. was first discovered by Ant. Morillon in 1597, in the library of the Benedictine abbey of Werden, in Westphalia, but by some means it was deposited in Prague, and was taken to Stockholm by the Swedes on the capture of the former place in 1648. Queen Christina appears to have given it to her librarian Vossius prior to 1655, and while in his hands a transcript of it was made by one Derrer. Through the agency of Puffendorf, it was purchased by Count de la Gardieu for the Swedish library, where it still remains. Vossius had previously placed the MS. in his uncle Junius's hands for publication; and in 1665 the text of the Gothic gospels, so far as contained in this codex, was edited at Dort under his care, accompanied by the AngloSaxon version, edited by Thos. Marshall. This edition was in Gothic characters cut for the purpose, and for it Junius employed the transcript made by Derrer. — Tregelles, in Horne's Introd. 4, 301. SEE GOTHIC VERSIONS.

## Argentine Confederation[[@Headword:Argentine Confederation]]

             a confederation of states in South America, consisting in 1865, when Buenos Ayres, which had seceded in 1854, had been reunited with it, of 14 provinces, with a population of about 1,171,800. It constituted itself an independent state in 1816. The population, partly Europeans, partly Africans, partly Indians, partly of mixed descent, belong mostly to the Roman Catholic Church. The inhabitants of the country district (Pamperos) surpass in rudeness all other tribes of South America, and show very little interest in religion. The Roman Catholic Church has five bishoprics, Buenos Ayres. Cordova,. Salta, Sarana, and Cuyo, all of which are suffragans' of the archbishop of Charcas, in Bolivia. In 1825 religious toleration was granted to all denominations, and in 1834 mixed marriages were allowed, provided that the parents agreed to bring up all the children in the Roman Catholic Church. The tithes were placed under the administration of the government, which uses one part of them for school and other objects of common interest. The convents were suppressed, except one convent of Franciscans and two convents of nuns, and their property confiscated. Later, the Dominicans were again allowed to settle, and the Franciscans to receive new members from Spain. The Jesuits established themselves at Buenos Ayres in 1841. In 1858 there were disturbances at Buenos Ayres in consequence of the bishop prohibiting ecclesiastical rites at the burial of free-masons.

Protestant missionaries came to the Argentine Confederation from the United States in 1835, and many copies of the Scriptures were disseminated. A treaty with the United States in 1852 guaranteed freedom of Protestant worship and burial. The Methodist mission in Buenos Ayres, commenced in 1836, is in a flourishing condition. The church and congregation support the pastor and pay the current expenses of the church and parsonage. According to the report of the Rev. William Goodfellow, superintendent of the Methodist missions in South America, there were, in 1864, appointments at Tatay, Lobos, Guardia del Monte, Canuelas, and Tuyu, all in the province of Buenos Ayres. At Azul, in the same province, about seventy leagues from the city of Buenos Ayres, where there is a fine region, rapidly filling up with good Protestant settlers, a separate charge has been arranged, holding a quarterly conference. In the province of Santa Fe, Rosario, the second city of the confederation, with an aggregate population of 12,000 or more, has a rapidly increasing Protestant population, and already possesses a Protestant cemetery, which was consecrated in 1864. At Esperanza: also in the province of Santa Fe, there were at that date about 600 Protestants, who were so located as to constitute an important point in reference to further extensions. San Carlos, in the same province, had a Protestant population of 300 Germans and French, whose number bade fair to increase rapidly by immigration. Another settlement of European Protestants was at San Jose, near Parana, in the province of Entre Rios. It was expected that the bulk of these colonists would unite with the M.E. Church. According to the Missionary Report for 1888 there are 15 circuits and stations, with 10 ordained ministers, 39 other workers, 899 members, 4615 adherents, 9 day-schools, with 990 pupils, and property estimated at $130,000. The largest church is the Second Church of Buenos Avres, with 185 members and 166 probationers. SEE AMERICA.

## Argentre, Charles Du Plessis D[[@Headword:Argentre, Charles Du Plessis D]]

             bishop of Tulle, was born in the Castle du Plessis, near Vitre, May 16, 1673, and died Oct. 27, 1740. In 1699 he was appointed by Louis XIV to the abbey of St. Croix de Guingamp, — and in 1700 he became a doctor of the Sorbonne. In 1705 he attended the General Assembly of the clergy of France as a deputy of the second order from the province of Tours. In 1707 he was appointed by the bishop of Treguier vicar general; in 1709, almoner of the king; and in 1723, bishop of Tulle. In 1723 he also attended the General Assembly of the clergy of France as a deputy of the first order from the province of Bourges. He wrote numerous theological and philosophical works, among which are L'Analyse de la Foi (against Jurieu, Lyons, 1698, 2 vols. 12mo); Lexicon Philosophicum (Hague, 1706, 4to). — Hoefer, Biographie Generale, 3, 130.

## Argimir, St., of Cabra[[@Headword:Argimir, St., of Cabra]]

             in Andalusia, was martyred by the Saracens June 28, 856, for abusing the false prophet Mohammed. See Baillet, June 28.

## Argiva[[@Headword:Argiva]]

             a name of Juno, from the Argivi, among whom the sacrifices called Heraia were celebrated in her honor. They made her image in gold and ivory, holding a pomegranate in one hand, and in the other a sceptre, upon the top of which stood a cuckoo, because Jupiter changed himself into that bird when he fell in love with her.

## Argob[[@Headword:Argob]]

             (Heb. Argob', אִרְגּוֹב, for רְגֹב, with אprosthetic, stone-hep), the name of a place and also of a man.

1. (Sept. Α᾿ργώβ, but in Kings Ε᾿ργάβ). A district in Bashan beyond the lale Gennesareth, containing 60 cities ( HAVOTH-JAIR SEE HAVOTH-JAIR), originally ruled over by Og (Deu 4:4; Deu 4:13), and eventually formed into a purveyorship by Solomon (1Ki 4:13). The name may probably be traced in the Ragab (רָגָב) of the Mishna (Menachoth, 8, 3), the Rigobah ( ריגובאהof the Samaritan version (see Winer's Diss. de vess. Samar. indole, p. 55), the Ragaba ( ῾Ραγαβᾶ) of Josephus (Ant. 13, 15, 5), and the Arga or Ergaba (Ε᾿ργαβά) placed by Jerome and Eusebius (Onomas'. s.v. Argob) 15 Roman miles west of Gerasa (see Reland, Palaest. p. 959). Josephus elsewhere (Ant. 8:2, 3) seems to locate it in Trachonitis (q., v.), i.e. Gaulonitis, where Burckhardt is disposed to find it in El Husn, a remarkable ruined site (Syria, p. 279), but Mr. Banks (Quar. Rev. 26, 389) has assigned this to Gamala (comp. Jour. Sac. Lit. Jan. 1852, p. 364). Dr. Robinson identifies it with the modern village with ruins called Rajib, a few miles north-east of the junction of the Jabbok with the Jordan (Researches, 3, Append. p. 166); and Dr. Thomson very properly remarks that it probably denotes rather the whole adjacent region, for the hill on which Um-Keis (somewhat to the north) stands is called Arkub by the Bedouins (Land and Book, 2, 54). — Kitto, s.v.

From this special or original locality, however, the term Argob seems to have been extended in its application to designate a large tract to the north- east; for we find it identified (as by Josephus above) with TRACHONITIS SEE TRACHONITIS (i.e. the rough country) in the Targums (Onkelos and Jonathan טרכונא, Jerusalem ץטכונא). Later we trace it in the Arabic version of Saadiah as Mujeb (with the same meaning); and it is now apparently identified with the Lejah, a very remarkable district south of Damascus, and east of the Sea of Galilee, which has been visited and described by Burckhardt (p. 111-119), Seetzen, and Porter (specially 2:240-245). This extraordinary region — about 22 miles from north to south, by 14 from west to east, and of a regular, almost oval shape-has been described as an ocean of basaltic rocks and boulders, tossed about in the wildest confusion, and intermingled with fissures and crevices in every direction. “It is,” says Mr. Porter, “wholly composed of black basalt, which appears to have issued from innumerable pores in the earth in a liquid state, and to have flowed out on every side. Before cooling, its surface was violently agitated, and it was afterward shattered and rent by internal convulsions. The cup-like cavities from which the liquid mass was extruded are still seen, and likewise the wavy surface a thick liquid assumes which cools while flowing. The rock is filled with little pits and air-bubbles; it is as hard as flint, and emits a sharp metallic sound when struck” (p. 241). “Strange as it may seem, this ungainly and forbidding region is thickly studded with deserted cities and villages, in all of which the dwellings are solidly built, and of remote antiquity” (p. 238). The number of these towns visited by one traveler lately returned is 50, and there were many others to which he did not go. A Roman road runs through the district from south to north, probably between Bosra and Damascus. On the edge of the Lejah are situated, among others, the towns known in Biblical history as Kenath and Edrei. In the absence of more conclusive evidence on the point, a strong presumption in favor of the identification of the Lejah with Argob arises from the peculiar Hebrew word constantly attached to Argob, and in this definite sense apparently to Argob only. This word is חֶבֶל(Che'bel), literally “a rope” (σχοίνισμα, περίμετρον, funiculus), and it designates with striking accuracy the remarkably defined boundary-line of the district of the Lejah, which is spoken of repeatedly by its latest explorer as “a rocky shore;” “sweeping round in a circle clearly defined as a rocky shore- line;” “resembling a Cyclopean wall in ruins” (Porter, 2, 19, 219, 239, etc.). The extraordinary features of this region are rendered still more remarkable by the contrast which it presents with the surrounding plain of the Hauran, a high plateau of waving downs of the richest agricultural soil stretching from the Sea of Galilee to the Lejah, and beyond that to the desert. almost literally “without a stone;” and it is not to be wondered at — if the identification proposed above be correct — that this contrast should have struck the Israelites, and that their language, so scrupulous of minute topographical distinctions, should have perpetuated in the words Mishor and Chebel (which see severally) at once the level downs of Bashan (q.v.), the stony labyrinth which so suddenly intrudes itself on the soil (Argob), and the definite fence or boundary which incloses it. SEE HAURAN.

2. (Sept. Α᾿ργόβ.) A subaltern or ally of Pekahiah (B.C. 757), as appears from 2Ki 15:25, where we read that Pekah conspired against Pekahiah, king of Israel, “and smote him in Samaria, in the palace of the king's house, with Argob and Arieh.” In giving this version, some think our translators have mistaken the sense of the original, which they therefore render “smote him in the harem of the palace of the king of Argob and Arieh,” as if these were the names of two cities in Samaria. Others, however, maintain, with good reason, that the particle אֶתאּis properly translated uith, i.e. these two officers were assassinated at the same time; so the Sept. (μετά). It will hardly bear the other construction: the word strictly denotes near (Vulg.juxta), but that would yield no tolerable sense to the whole passage (see Keil, Comment. in loc.). According to some, Argob was an accomplice of Pekah in the murder of Pekahiah. But Sebastian Schmid explained that both Argob and Arieh were two princes of Pekahiah whose influence Pekah feared, and whom he therefore slew with the king. Rashi understands by Argob the royal palace, near which was the castle in which the murder took place. In like manner, Arieh, named in the same connection (“the lion,” so called probably from his daring as a warrior), was either one of the accomplices of Pekah in his conspiracy against Pekahiah, or, as Schmid understands, one of the princes of Pekahiah, who was put to death with him. Rashi explains the latter name literally of a golden lion which stood in the castle. SEE PEKAH.

## Argonauts of St. Nicolas and the, Shells[[@Headword:Argonauts of St. Nicolas and the, Shells]]

             was a military order instituted by Charles III of Naples towards the end of the 14th century. The patron of the order was St. Nicolas, and the knights wore a collar formed of shells and silver hooks, from which hung a ship, with the motto Non credo tempori. Their name of "Argonauts of St. Nicolas and the Shells" arose from this: collar. They followed the rule of St. Benedict, and wore on days of ceremony a large cape or mantle of white silk, over which they, hung the collar.

## Argonne, Noel[[@Headword:Argonne, Noel]]

             a Carthusian who was born at Paris in 1634, 'and died at Gaillon in 1704, published in 1688 a work entitled Traite de la Lecture des Peres de Eglise. The second edition was published in 1697, and is divided into four parts. Part i treats of the authority of the holy fathers, by whom he intends the doctors of the first twelve centuries. He remarks that Protestants are agreed neither as to who are to be considered as the fathers of the Church, nor as to thee degree of deference to be paid to their writings. In pt. ii he treats of the necessity of scholastic theology; in pt. iii he delivers a scheme for reading the fathers with advantage; and in pt. iv he speaks of the use to be made of these writers,

## Argota, Hieronimo Contador I)[[@Headword:Argota, Hieronimo Contador I)]]

             a learned Portuguese Theatine monk, was born at Collares, in. Estremadura, July 8, 1676, and was one of the first members of the Portuguese Academy of History, and contributed various historical papers to their Memoirs. His chief work sare; De Antiquitatibus Conventus Bracara-Augustani (lib. iv,,1728, 4to, and 1738, an improved edition)': - Memorias para a Historia Ecclesiastica de Braga (Lisbon, 1732-44, 3 vols. 4to). His other works were sermons and lives of saints.' He died at Lisbon in 1749. See Chalmers, Biog. Diet. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Argue, James[[@Headword:Argue, James]]

             a preacher among the English Methodists, was an Irishman, from Crossforts, County Cavan, born in 1803. He was brought under the influence of religion in early life with the New Connection; became a missionary to his brethren in 1828, and for thirty years he labored with much success in Irish circuits. In 1861 he was removed to England, and travelled in seven circuits, enjoying good health for more than seventy years. He died in his work, at Clay Cross, County Derby, May 12, 1875. See Baggaly's Digest.

## Argyle[[@Headword:Argyle]]

             (Ergadia), an episcopal see in Scotland; the diocese contains the counties or districts of Argyle, Lorn, Kintire, and Lochaber, with some of the Western Isles, as Lismore, where the see is. The present title of the see is “Argyle and the Western Isles,” and the incumbent in 1865 was Alexander Ewing, D.D., consecrated in 1847.

## Argyle, Jeremiah[[@Headword:Argyle, Jeremiah]]

             an English Congregational minister, was born at Dorchester in 1782, and brought up to the trade of a white-smith. At the age of eighteen he enlisted as a soldier, and served two years, when he again resumed his trade; was converted, joined the Wesleyans and went to preaching. In 1830 Mr. Argyle became a Congregational minister, and was ordained at Poole, where he labored till his death, Nov. 5,1858. See (Lond.) Cong. Year- book, 1859,.p. 190.

## Arholfe (or Arnoul)[[@Headword:Arholfe (or Arnoul)]]

             archbishop of Milan, was raised to the archiepiscopacy in 1093, and was almost immediately deposed by the apostolic legate. He resumed his functions in 1095, after having made a reconciliation with Rome; accompanied Urban II to the meeting at Clermont; and preached in favor of the Crusade in the provinces of Lombardy. He was sent as an ambassador to the emperor Henry IV. In Argellati we find mention of a volume of Arnolfe, or Arnoul, entitled Concdones ad Populum, ut Crucem suscipiant. See Hoefer, Nouv. Biog. Generale, s.v.

## Ari[[@Headword:Ari]]

             SEE LION.

## Arialdus[[@Headword:Arialdus]]

             deacon and martyr of the church of Milan in the 11th century. The Roman Church in the north of Italy was then very corrupt; a wide-spread licentiousness, originating from the unnatural institution of priestly celibacy, prevailed. Great numbers of the clergy kept concubines openly. Some earnest men, shocked by this flagrant evil, vainly imagined the strict enforcement of celibacy the only effectual cure. Chief among these reformers stood Arialdus, whose life was one continued scene of violent controversy. Although successively sanctioned by Popes Stephen X, Nicholas II, and Alexander II, he found little sympathy among his brethren, and used to complain that he could only get laymen to assist him in his agitation. Having at length succeeded in obtaining a papal bull of excommunication against the archbishop of Milan, a fierce tumult ensued in the city, whose inhabitants declared against Arialdus and his coadjutors. Arialdus now fled to the country; but his hiding-place being betrayed, he was conveyed captive to a desert isle in Lake Maggiore, where he was murdered by the emissaries of the archbishop, and his remains thrown into the lake, June 28, 1066. He was afterward canonized by Pope Alexander 2.— Acta Sanctorum, June 28.

## Arianism[[@Headword:Arianism]]

             a heresy with regard to the person of Christ which spread widely in the church from the fourth to the seventh centuries. It took its name from Arius, a presbyter of Alexandria, said to have been a Libyan, and a man of subtle, but not profound mind. The most probable account is that he was educated in the school of Lucian the martyr at Antioch; and the doctrinal position of Lucian (scientifically nearer to the subsequent doctrine of Arius than of Athanasius) helps to explain not only how Arius's view arose, but also how it happened to be so widely received (comp. Dorner, Person of Christ, div. 1, vol. 2, p. 490; Socrates, Hist. Ecclesiastes 2, 10; Sozomen, Hist. Ecclesiastes 3, 5). He is said to have favored Meletius (q.v.), who was deposed A.D. 306; but it appears that Peter, bishop of Alexandria, the great enemy of Meletius, ordained Arius deacon (Sozom. Hist. Ecc 1:15) about A.D. 311, but soon, on account of his turbulent disposition, ejected him. When Peter was dead, Arius feigned penitence; and being pardoned by Achillas, who succeeded Peter, he was by him raised to the priesthood, and entrusted with the church of Baucalis, in Alexandria (Epiphan. Haeres, 68, 4). It is said that on the death of Achillas, A.D. 313, Arius was greatly mortified because Alexander was preferred before him, and made bishop, and that he consequently sought every occasion of exciting tumults against Alexander; but this story rests simply on a remark of Theodoret (Hist. Ecclesiastes 1, 2) that Arius was envious of Alexander.

I. Ancient Arianism. —

1. First Period: to the Council of Nice. — The eloquence of Arius gained him popularity; and he soon began to teach a doctrine concerning the person of Christ inconsistent with His divinity. When Alexander had one day. been addressing his clergy, and insisting that the Son is co-eternal, co- essential, and co-equal with the Father (ὁμότιμον τοῦ Πατρός, καὶ τὴν αὐτὴν οὐσίαν ἔχειν, Theod. 1:11), Arius opposed him, accused him of Sabellianism, and asserted that there was a time when the Son was not (῏ην ὅτε οὐκ ῏ην ὁ ὑιός), since the Father who begot must be before the Son who was begotten, and the latter, therefore, could not be eternal (Socrat. Hist. Ecclesiastes 1, 5). Such is the account, by the early writers, of the origin of the controversy. But if it had not begun in this way, it must soon have began in some other. The points in question had not arrived at scientific precision in the mind of the church; and it was only during the Arian controversy, and by means of the earnest struggles invoked by it, carried on through many years, causing the convocation of many synods, and employing some of the most acute and profound intellects the church has ever seen, that a definite and permanent form of truth was arrived at (Dorner, Person of Christ, div. 1, vol. 2, p. 227). SEE ATHANASIUS.

At length, Alexander called a council of his clergy, which was attended by nearly one hundred Egyptian and Libyan bishops, by whom Arius was deposed and excommunicated (Sozom. Hist. Eccl. 1, 15). This decision was conveyed to all the foreign bishops by circulars sent by Alexander himself (A.D. 321). Arius retired to Palestine, where by his eloquence and talents he soon gained a number of converts. Eusebius, bishop of Nicomedia, who had also studied under Lucian, and doubtless held his opinions, naturally inclined to favor Arius, who addressed to Eusebius a letter, still extant (Epiphanius, Haeres. 69. 6, and in Theodoret, Hist. Ecclesiastes 1, 5), from which we derive our knowledge of the first stage of Arian opinion.: It runs thus: “We cannot assent to these expressions, ‘always Father, always Son;' ‘at the same time Father and Son;' that ‘the Son always co-exists with the Father;' that ‘the Father has no pre-existence before the Son, no, not so much as in thought or a moment.' But this we think and teach, that the Son is not unbegotten, nor a part of the unbegotten by any means. Nor is he made out of any pre-existent thing; but, by the will and pleasure of the Father, he existed before time and ages, the only begotten God, unchangeable; and that before He was begotten, or made, or designed, or founded, he was not. But we are persecuted because we say that the Son has a beginning, and that God has no beginning. For this we are persecuted; and because we say the Son is out of nothing. Which we therefore say, because he is not a part of God, or made out of any pre-existent thing” (διδάσκομεν, ὅτι ὁ υἱὸς οὐκ ἔστιν ἀγέννητος, οὐδὲ μέρος ἀγεννήτου κατ᾿ οὐδένα τρόπον, οὐδὲ ἐξ ὑποκειμένου τινός· ἀλλ᾿ ὅτι θελήματι καὶ βουλῇ ὑπέστη πρὸ χρὸνων καὶ πρὸ αἰὼνων πλὴρης θεός, μονογενής, ἀναλλοίωτος, καὶ πρὶν γεννηθῇ, ἤτοι κτισθῇ, ἢ ὁρισθῇ, ἢ θεμελιωθῇ, οὐκ ῏ην· ἀγέννητος γὰρ οὐκ ῏ην· διωκόμεθα ὅτι εἴπαμεν, ἀρχὴν ἔχει ὁ υἱός, ὁ δὲ θεὸς ἄναρχός ἐστι . . . . καὶ ὃτι εἴπαμεν, ὃτι ἐξ οὐκ ὄντων ἐστίν· οὕτω δὲ εἴπαμεν καθότι οὐδὲ μέρος θεοῦ οὐδὲ ἐξ ὑτοκειμένου τινός). Voigt (in his Lehre des Athanasius von Alexandrien) gives this letter, with critical emendations, which elucidate the development of the opinions of Arius (see transl. from Voigt, by Dr. Schaeffer, in Bibliotheca Sacra, 21, 138). The second direct source of our knowledge of the. opinions of Arius is a letter addressed by him to Alexander (preserved in Epiphanius Haeres. 69, 7, and in Athanasius, De Synod. 16), in which he states his positions plausibly and cautiously, and claims that they are the traditional opinions of the church. “We believe that there are three Persons, the Father, the Son, and the Holy Ghost. God, the cause of all things, is alone without beginning. The Son, begotten of the Father before time, made before the ages were founded, was not before he was begotten. Nor is he eternal, or co-eternal, or begotten at the same time with the Father.” In these two letters Arius teaches that the Father alone is God, and that the Son is his creature. He still regards the Son, however, “as occupying a unique position among creatures; as unalterable and unchangeable; and as bearing a distinctive and peculiar likeness to the Father” (Dorner, l. c. p. 236). He terms the Son “a perfect creature of God, but not as one of the creatures; an offspring, but not as one of those who are generated” (Ep. ad Alex.). Alexander now wrote a letter to Alexander of Constantinople (Theod. 1, 4), in which he charges Arius with teaching not only that the Son is less than the Father, but also that he is “liable to change,” notwithstanding that Arius, in the epistles cited above, speaks of the Son as “unalterable and unchangeable” (ἀναλλοίωτος, ἄτρεπτος). But Arius abandoned these terms, and set forth the changeableness of the Son without reservation in his Thalia (Θάλεια), the latest of his writings known to us (written during his stay at Nicomedia). It is partly in prose and partly in verse, and obviously addressed to the popular ear. What we have extant of it is preserved in Athanasius (cont. Arianos, 1, 5-9; De Synod. 15; see citations from all the remains of Arius in Gieseler, Ch. History, 1, § 79).

A council was called in Bithynia (A.D. 323) by Eusebius of Nicomedia, and other favorers of Arius, by which an epistle was written to “all bishops,” exhorting them to hold fellowship with Arius (Sozomen, 1:15). Another council was now held at Alexandria (323?), from which Alexander sent forth an encyclical letter against Arius, and also sharply censured Eusebius of Nicomedia, and other Eastern bishops, as supporters of grave heresy (preserved in Socrates, Hist. Ecc 1:6). We now hear, for the first time, the name of Eusebius of Caesarea in connection with the controversy. He did not accept the Arian formula (῏ην πότε ὅτε οὐκ ῏ην); but, as he had been educated in Origen's denial of the eternal Sonship of Christ, he was just in the position to suggest a compromise between the opposing parties. He wrote letters in this spirit (excusing Arius) to Alexander; but the question at issue was a fundamental one, ready for its final decision, and the day of compromise was past and gone (Sozomen, Hist. Eccl. 1, 15; Epiphanius, Haeres. 69, 4; SEE EUSEBIUS OF CAESAREA). The controversy had now spread like a flame throughout the Eastern empire, and at last Constantine found it absolutely necessary to bring it to a point. At first he sought to reconcile Alexander and Arius by a letter in which he urged them to drop discussion on unessential points, and to agree together for the harmony of the church. This letter was conveyed by his court bishop, Hosius; but he met with no success, and an uproar arose in Alexandria, in which the effigy of the emperor himself was insulted. As all the provincial synods had only helped to fan the flame of strife, Constantine determined to call a general council of bishops, and accordingly the first oecumenical council was held at Nice, A.D. 325, consisting of 318 bishops, most of whom were from the East. ( SEE NICE, COUNCIL OF. )

The gist of the question to be settled by the Council of Nice lay in the summary argument of Arius: “The Father is a Father; the Son is a Son; therefore the Father must have existed before the Son; therefore once the Son was not; therefore he was made, like all creatures, of a substance that had not previously existed.” — This was the substance of the doctrine of Arius. His intellect, logical, but not profound or intuitive, could not embrace the lofty doctrine of an eternal, unbeginning generation of the Son. In a truly rationalistic way, he thought that he could argue from the nature of human generation to divine; not seeing that his argument, while insisting on the truth of the Sonship of Christ, ended by alienating Him wholly from the essence of the Father. “The Arian Christ was confessedly lacking in a divine nature, in every sense of the term. Though the Son of God was united with human nature in the birth of Jesus, yet that Son of God has a κτίσμα. He indeed existed long before that birth, but not from eternity. The only element, consequently, in the Arian construction of Christ's person that was preserved intact and pure was the humanity” (Shedd, History of Doctrines, 1, 393). Of the debates upon these great questions in the Council of Nice no full account is extant. Athanasius, who was then a deacon under Alexander, bore a prominent part in the council, and contributed largely to its decisions, in defense of which the remainder of his life was chiefly occupied. SEE ATHANASIUS. For an account of the proceedings, as far as known, see Kaye, Council of Nicaea (Lond. 1853). Eusebius of Caesarea was also a chief actor in the council, and sought, in harmony with his character and habits, to act as mediator. He proposed, finally, a creed which he declared he had “received from the bishops who had preceded him and from the Scriptures” (Socrates, Eccl. Hist. 1, 8), which received the immediate approbation of Constantine. It did not, however, contain the word ὁμοούσιος, which was insisted upon by the orthodox. (It is given in parallel columns with the Nicene Creed in Christ- an Remembrancer, January, 1854, p. 133.) The Creed, as finally adopted, condemned the heresy of Arius, and fixed the doctrine of the person of Christ as it has been held in the church to this day, declaring the Son to be “begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, of one substance with the Father, by whom all things were made” (see Socrates, Eccl. Hist. 1, 8; and article SEE CREED, NICENE ). According to Sozomen (1, 20), all the bishops but fifteen, according to Socrates (1, 8), all but five, signed the Creed. These five were Eusebius of Nicomedia, Theognis of Nice, Maris of Chalcedon, Thomas of Marmarica, and Secundus of Ptolemais; and of these only the two last held out against the threat of banishment made by the emperor. Arius was excommunicated and banished, and his books ordered by the emperor to be burnt.

2. From the Council of Nice to the Council of Milan. — Soon after the close of the Council of Nice, Eusebius of Nicomedia and Theognis of Nice, being found to continue their countenance of the Arian cause by refusing to carry out its anathemas, were deposed, were both subjected to the same penalty of exile by the emperor, and had successors appointed to their sees. By imposing upon the credulity of Constantine, they were in three years restored, and gained considerable influence at court (Sozom. 2, 16, 27). The indulgent emperor, on the statement being made to him (by a presbyter of the household of his sister Constantia, who herself favored Arianism, and on her death-bed recommended this presbyter to Constantine) that Arius had been misrepresented, and differed in nothing that was important from the Nicene fathers, had him recalled from banishment, and required him to present in writing a confession of his faith (Socrates, Hist. Eccles. 1, 25). He did this in such terms as, though they admitted a latent reservation, yet appeared entirely orthodox, and therefore not only satisfied the emperor, but offended some of his own friends, who from that time separated from him (see the Creed in Socrates, 1, 26). Athanasius, now bishop of Alexandria, was not so easily imposed upon, but was resolute in refusing Arius admission to the communion, since the Nicene Council had openly condemned him, until a similar synod should receive his submission and restore him. The Synod of Tyre, convened A.D. 335 by the emperor, tried Athanasius on trumped-up charges of immorality, and he was banished. The emperor then sent for Arius to Constantinople, and, after receiving his signature to the Nicene Creed, insisted on his being received to communion by Alexander, the bishop of that city. On the day before this reception was to have taken place Arius died suddenly (A.D. 336) (Socrates, 1:26-38).

Constantine died A.D. 337, and the empire fell to his three sons, Constantine II in Gaul; Constantius in the East; Constans in Italy and Gaul. The latter was a friend and protector of Athanasius. The religious question was now greatly mixed up with politics. On the death of the younger Constantine, the emperor of the East, Constantius (340), took the Arians formally under his protection (Sozom. 3, 18). Eusebius obtained great influence with Constantius, and became bishop of Constantinople A.D. 339, and secured permission for the Arians to celebrate public worship at Alexandria and other places of the Eastern empire. Nevertheless, a council was held at Antioch, A.D. 341, in which the Eastern bishops declared that they could not be followers of Arius, because “how could we, being bishops, be followers of a presbyter?” In this synod four creeds were approved, in which an endeavor was made to steer a middle course between the Nicaean Homoousios and the definitions of Arius, which two points were considered to be the two extremes of divergence from the standard of ecclesiastical orthodoxy in the East. These four Antiochene creeds are extant in Athanasius, De Synodis, § 22-25 (see Gieseler, Ch. History, 1, § 80). As this middle course originated with Eusebius of Nicomedia, its adherents were called Eusebians. The Council of Antioch deposed Athanasius, who went to Rome, and was fully recognized as orthodox by the Synod of Rome, A.D. 342. Another Arian council met at Antioch, A.D. 345, and drew up what was called the long Creed (μακρόστιχος, to be found in Socrates, Hist. Eccl. 2, 18), leaving out the homoousion, which they sent to the council of Western bishops summoned by Constans at Milan (A.D. 346). The Milan council not only rejected this creed, but required the deputies who brought it to sign a condemnation of Arianism. Of course they left the council in wrath. The emperors Constantius and Constans endeavored to reconcile the combatants for Oriental and Occidental orthodoxy by calling a general council of both East and West at Sardica, in Illyricum, A.D. 347 (according to Mansi A.D. 344, putting back also the preceding dates); but the Eusebians refused to remain in the council unless Athanasius and other heterodox bishops were excluded. Failing in this, they retired to the neighboring city of Philippopolis, leaving their opponents alone at Sardica. Eusebianism was, under Constantius, as victorious in the East as the Nicene Creed was, under Constans, in the West. The Eusebians procured the deposition of Marcellus, bishop of Ancyra, on a charge of Sabellianism. After the death of Constans, A.D. 350, and the victory over Masnentius, A.D. 353, Constantius endeavored to establish Arianism by force in the West. In the synods of Arles, A.D. 354, and of Milan, A.D. 355, he compelled the assembled bishops to sign the condemnation of Athanasius, though most of them were, it is thought, orthodox. Hosius of Cordova and Liberius of Rome, refusing to sign, were deprived of their sees. Athanasius was expelled from Alexandria (A.D. 356), and George of Cappadocia put in his place, not without force of arms. Constantius persecuted the orthodox relentlessly, and it seemed for a time as if their cause were irretrievably ruined. Even Hosius (now a century old) and Liberius were brought to sign a confession which excluded the homoousion.

3. Divisions among the Arians: History to the Council of Constantinople.

— A new era now began with this apparent triumph of Arianism. Heretofore the various classes of opponents of the orthodox doctrine had been kept together by the common bond of opposition. Now that the state and church were both in their power, their differences of doctrine soon became apparent. The reins of government were really in the hands of the Eusebians (q.v.), whose opinions were a compromise between strict Arianism and orthodoxy. The strict Arians were probably in a minority during the whole period of the strife. Their leaders at this period were Aetius of Antioch, Eunomius of Cappadocia, and Acacius of Caesarea; and from them the parties were called Aetians, Eunomians, Acacians. They were also called ἀνόμοιοι (Anomoeans), because they denied the sameness of the essence of the Son with the Father; and also Heterousians, as they held the Son to be ἑτεροούσιος (of different essence), inasmuch as the unbegotten, according to their materialistic way of judging, could not be similar in essence to the begotten. Aetius and Eunomius sought, at the first Council of Sirmium (A.D. 351), to put an end to all communion between Arians and orthodox; but they were vigorously met by the Semi- Arians, led by “Basilius, bishop of Ancyra, and Georgius, bishop of Laodicea, who held fast by the position of the Eusebians, viz. that the Son is of similar essence with the Father (ὁμοιούσιος), and were hence called Homoiousians and SemiArians. Constantius was attached to the Semi- Arians, but a powerful party about his court exerted themselves with no less cunning than perseverance in favor of the Anomoeans. And because they could not publicly vindicate their formula, they persuaded the emperor that, in order to restore peace, the formulas of the two other parties also must be prohibited, which measure they brought about at the second synod of Sirmium (A.D. 357. The formula is given in Walch, Bibl. Symb. p. 133). On the other hand, Basil, bishop of Ancyra, called together a synod at Ancyra (358), which established the Semi-Arian creed, and rejected the Arian (see the decrees in Epiphan. Haer. 73; the confession of faith adopted by the synod, in Athanas. de Syn. § 41). Constantius allowed himself to be easily convinced that the Sirmium formula favored the Anomoeans, and the confession of faith adopted at the second was now rejected at a third synod of Sirmium (358), and the anathemas of the Synod of Ancyra were confirmed. The Anomceans, for the purpose of uniting in appearance with the Semi-Arians, and yet establishing their own doctrine, now adopted the formula τὸν υἱὸν ὅμοιον τῷ πατρὶ κατὰ πὰντα ώς αἱ ἃγιαι γραφαὶ λέγουσι τέ καὶ διδάσκουσι (the Son is similar to the Father in all respects, as the Scriptures say and teach), and succeeded in convincing the emperor that all parties might be easily united in it. For this all bishops were now prepared, and then the Westerns were summoned to a council at Ariminum, the Easterns to another at Seleucia, simultaneously (359). After many efforts, the emperor at last succeeded in getting most of the bishops to adopt that formula. But, along with this external union, not only did the internal doctrinal schism continue, but there were besides differences among such as had been like-minded, whether they had gone in with that union or not. Thus Constantius, at his death, left all in the greatest confusion (A.D. 360). The new emperor, Julian (361-363), was, as a Pagan, of course equally indifferent to all Christian dogmas, and restored all the banished bishops to their sees. Jovian also (t 364), and his successors in the West, Valentinian († 375), then Gratian and Valentinian II, maintained general toleration. On the contrary, Valens, emperor of the East (364 378), was a zealous Arian, and persecuted both orthodox and Semi-Arians.

“Various causes had contributed, since the death of Constantius, to increase in the East the number of adherents to the Nicene Creed. The majority of the Orientals, who held fast by the emanation of the Son from the Father, were naturally averse to strict Arianism; while the Nicene decrees were naturally allied to their ideas, as being fuller developments of them. Moreover, the orthodox were united and steadfast; the Arians were divided and wavering. Finally, the influence of Monachism, which had now arisen in Egypt, and was rapidly becoming general and influential, was bound up with the fortunes of Athanasius; and in all countries where it was diffused, was busy in favor of the Nicene Creed. One of the first of the important converts was Meletius, formerly an Acacian Arian, who declared himself in favor of the Nicene Creed immediately after he had been nominated bishop of Antioch, A.D. 361. But the old Nicene community, which had still existed in Antioch from the time of Eustathius, and was now headed by a presbyter, Paulinus, refused to acknowledge Meletius as bishop on the charge that he was not entirely orthodox (Socrates, Hist. Eccl. 2, 44). The Council of Alexandria, assembled by Athanasius (362), sought, indeed, not only to smooth the way generally for the Arians to join their party by mild measures, but endeavored particularly to settle this Antiochian dispute; but Lucifer, bishop of Calaris, gave firm footing to the Meletian schism about the same time by consecrating, as bishop, Paulinus the Eustathian. The Westerns and Egyptians acknowledged Paulinus, the Oriental Nicenes, Meletius, as the orthodox bishop of Antioch. If the emperor Valens (364-378) had now favored the Semi-Arians instead of the Arians, he might, perhaps, have considerably checked the further spread of the Nicene party; but, since he wished to make Arianism alone predominant by horribly persecuting all who thought differently, he drove by this means the Semi-Arians, who did not sink under the persecution, to unite still more closely with the Nicenes. Thus a great part of the Semi-Arians (or, as they were now also called, Macedonians, from Macedonius, bishop of Constantinople, who had been deposed in 360, at the instigation of the Arians) declared themselves, at several councils of Asia Minor, in favor of the Nicene confession, and sent an embassy to Rome to announce their assent to it (366). The Arians, supported by the emperor Valens, endeavored to counteract this new turn of affairs; yet the Macedonians were always passing over more and more to the Nicene Creed, and for this the three great teachers of the Church, Basil the Great, Gregory of Nazianzus, and Gregory of Nyssa, began now to work. These new Oriental Nicenians did not believe their faith changed by their assent to the Nicene formula, but thought they had merely assumed a more definite expression for it in the rightly-understood ὁμοούσιος. Since they supposed that they had unchangeably remained steadfast to their faith, they also continued to consider their Eusebian and Semi-Arian fathers as orthodox, although condemned by the old Nicenes. Thus the canons of the Oriental councils held during the schism constantly remained in force, particularly those of the Council of Antioch, A.D. 341, and of Laodicea (perhaps A.D. 363), which canons afterward passed over from the Eastern to the Western Church. During this time new schisms arose from new disputes on other points of doctrine. The doctrine of the Holy Spirit, and the controversies respecting the Logos, had for a long time remained untouched. But when, in the East, not only the Semi-Arians, but also many of the new Nicenians, could not get rid of the Arian idea that the Holy Spirit is a creature and servant of God, the other Nicenes took great offense at this, and opposed there errorists as πνευματομάχους (afterward Macedonians). Finally Apollinarism arose. SEE APOLLINARIS.

“Thus Theodosius, who, as a Spaniard, was a zealous adherent of the Nicene Creed, found at his accession to the throne of the West (379) universal toleration; in the East; Arianism prevalent, the Homoousians persecuted, and, besides them, the parties of the Photinians, Macedonians, and Apollinarists, with innumerable other sects, existing. After conquering the Goths, he determined to put an end to these prolonged and destructive strifes. Accordingly, he summoned a general council at Constantinople (381), by which the schism among the Nicenes was peaceably removed, and the Nicene Creed enlarged, with additions directed against heretics who had risen up since its origin, SEE CREED, NICENE. Valentinian II allowed the Arians in the West to enjoy freedom of religion some years longer; but the case was quite altered by Theodosius, and a universal suppression of the sect ensued. The last traces of its existence in the Byzantine empire appear under the Emperor Anastasius at Constantinople, 491-518” (Gieseler, Church History, § 81).

4. Closing Period of Ancient Arianism. — In the West, Arianism maintained itself for a long time among the German tribes, which had received Christianity in the Arian form under the emperor Valens. Arianism was carried by the Ostrogoths into Italy, by the Visigoths into Spain, and by the Vandals into Africa. The Ostrogoths, though strong Arians, did not persecute the orthodox. Arianism rentained among them till the destruction of the Ostrogoth kingdom by Justinian (A.D. 553). More intolerant against the Catholics were the Visigoths; but Arianism gradually lost hold upon them, and finally, under the guidance of their king, Reccaredus, they adopted the Nicene Creed, and were received into the Catholic Church by the Council of Toledo (A.D. 589). The Arian Vandals, after conquering Africa in 429, under the leadership of Genseric, instituted a furious persecution against the Catholics, which did not cease until the destruction of the Vandal empire through Belisarius in 534. The Suevi of Spain became Arians about the middle of the fifth century, probably in consequence of their connection with the Visigoths; they went over to the Catholic Church in 558, under Theodemir. The Burgundians, who came to Gaul as pagans in 417, appear as Arians in 440. The progress of the Catholic Church among this tribe is especially due to Aristus of Vienna, who gained over the son of king Gundobad, Sigismund, who, after his accession to the throne in 517, secured to the Catholic Church the ascendency. Nowhere did the Arian doctrine maintain itself so long as among the Lombards. They invaded Italy (A.D. 568), and founded a new kingdom at Pavia, and their king, Antharis, embraced Arian Christianity in 587; but when his successor Agilulph married Theudelinda, the Catholic daughter of the duke of Bavaria, the orthodox faith soon found adherents among them, and the son of Theudelinda, Adelward, gave all the churches to the Catholics. But this called forth a reaction. An Arian ascended the throne, who, however, was unable to suppress Catholicism; and we now find in every important city in Lombardy both a Catholic and an Arian bishop. Under Luitprand, who died in 744, the Catholic Church was entirely predominant. But, although Arianism was externally suppressed, its long prevalence in Spain, Gaul, and Northern Italy left behind it a spirit of opposition to the ecclesiastical supremacy of Rome, and made these countries a fertile soil for the spreading of dissenting doctrines. See Revillont, de l'Arianisme des Peuples Germaniques (Paris, 1850, 8vo).

II. MODERN ARIANISM. — After the Reformation, the Antitrinitarians, who soon appeared, were chiefly Socinians. In Italy they especially developed themselves, and Alciati (1555) commenced his heretical course with teaching that Christ was divine, but inferior to the Father. His views were adopted by Job. Val. Gentilis (q. v,), an acute Calabrian, who was beheaded at Berne (1566), after going far beyond Arianism in heresy. The earlier English writers on the Church history of the period tell of Arians put to death in England for heresy under Elizabeth. Plowright († 1579), Lewis († 1583), Cole and Ket († 1588), are named by Fuller, who, as well as Burnet, speak of Arian sentiments as held and propagated by various individuals in England after the Reformation. There is so much vagueness and inaccuracy in the way in which they speak about them that little dependence can be placed on most of the allegations. Arian views were probably held by individuals from time to time; but no important manifestation took place till the beginning of the 18th century, when Arianism made its appearance in the Church of England, and also among Dissenters. Thomas Emlyn (q.v.), an English Presbyterian (but pastor in Dublin), was deposed for Arianism by the Presbytery of Dublin in 1698 (see Reid, Hist. of Presbyt. Ch. in Ireland, 3, 14), and afterward wrote largely on the controversy (Emlyn, Works, with Life, Lond. 1746, 3 vols. 8vo). In the Church of England Arian views were set forth by Whiston, professor of mathematics at Cambridge, in his Primitive Christianity Revived (Lond. 1711, 4 vols. 8vo), the last volume of which contains an account of what he considered the primitive faith in the person of Christ, and the doctrine of the Trinity, and the first volume a historical account of the proceedings of the University and Convocation against him. His sentiments were declared heretical, and he was ejected from his chair at Cambridge. He still, however, went on to write, and produced a fifth volume of his Primitive Christianity Revived, in 1712; his Council of Nice Vindicated from the Athanasian Heresy, in 1713; his Letter to the Earl of Nottingham, on the Eternity of the Son of God and the Holy Ghost, 1719; to which Lord Nottingham replied in 1720. Whiston went on to the end of his life occasionally publishing on the subject. SEE WHISTON.

A far more learned and logical champion of error appeared in Dr. Samuel Clarke, who published in 1712 Scripture Doctrine of the Trinity, in which he endeavors to show, in a commentary on forty texts of Scripture, the subordination of the Son to the Father. “Reason had so strongly the ascendant in Clarke's composition that every thing must be subjected to its rule and measure; that only must stand, in matters of religious belief, which reason could distinctly grasp and make good by a formal demonstration. His book on The Trinity is pervaded by this spirit, and is very artfully planned. It is divided into three parts; in the first of which are set forth all the passages in the New Testament bearing on the Father, then on the Son, and, lastly, on the Spirit; certain of the passages, and particularly those relating to the Son, being accompanied with brief comments, partly furnished by the author, and partly taken from the fathers and from later theologians. In the second part, the import of all these passages so explained is presented in a series of propositions concerning Father, Son, and Spirit respectively, each proposition accompanied with quotations from the Liturgy of the Church of England, to show the conformity of the propositions with the devotional utterances of the church” (Fairbairn, Appendix to Dorner, Person of Christ, 5, 373). Clarke was replied to by Dr. Knight in The Scripture Doctrine of the Trinity Vindicated against Dr. Clarke (ed. by Nelson, London, 1713 and 1715, 8vo); by Bishop Gastrell, in Some Considerations of Dr. Clarke's Doctrine of the Trinity (republished in Randolph's Enchiridion Theologicum, vol. 2); and by various others. Clarke wrote voluminously in reply to these and other attacks (Clarke, Collected Works, London, 1738, 4 vols. fol.). His works were translated into German by Semler, and found favor there, at a period in which the tendency of the age was toward “the creaturely aspect of Christ.” SEE CLARKE.

But his superior in learning and controversy appeared in Waterland, who published, at different times. A Vindicatican of Christ's Divinity: — A Further Vindicacation: — A Defence of the Divinity of Christ, in eight sermons: — The Case of Arian Subscription Considered: — A Critical History of the Athanasians Creed, and the Importance of the Doctrie of the Trinity asserted; making six vols. 8vo, besides smaller pieces. Waterland brought to his task a logical intellect, cool, wary, and disciplined, a thorough knowledge of the fathers, and a profound though unimpassioned love of truth. He demonstrated the inaccuracy, to say the least, of Clarke's patristic learning, and proved that the very fathers whom Clarke had cited maintained the strictly divine, uncreated, eternal being of the Son, while, at the same time, he pointed out their defective apprehension of the eternal filiation. SEE WATERLAND.

On the other side, and in answer to Waterland, Whitby wrote Disquisitiones Modestae, and Reply to Dr. Waterland's Objections against them, in two parts, with an Appendix. 1720-21. An anonymous country clergyman (afterward known to be Mr. Jackson) produced A Reply to Dr. Waterland's Defence of his Queries, 1722, entering very largely into the controversy. It was this book which gave rise to Dr. Waterland's Second Vindication (1723), above mentioned. Dr. Sykes wrote several pamphlets on the subject (Letter to the Earl of Nottingham (1721); Answer to Remarks on Dr. Clarke (1730); Defence of the Answer (1730). In this controversy, Clarke, and those who sided with him generally, refused to be called Arians, while at the same time they affirmed the subordination of Christ, and denied that he was consubstantial with the Father. Dr. Waterland exposed the sophistry of this position sharply: “They deny the necessary existence of God the Son. Run them down to but the next immediate consequence, precarious existence, and they are amazed and confounded. Push them a little further, as making a creature of God the Son, and they fall to blessing themselves upon it; they make the Son of God a creature! not they; God forbid.” The Arian controversy commenced about the same time among the Dissenters, and raged as fiercely and more destructively among them than in the Church of England. It began in the west of England with James Pierce, who, and his colleague Joseph Hallet, were learned Presbyterian ministers in Exeter. The flame spread to London, and occasioned the celebrated Salter's Hall controversy, and led to the most dismal effects on the Presbyterian body. The books and pamphlets written on the subject are very numerous. The principal on the Arian side are the following: The Case of the ejected Ministers of Exon; Defence of ditto; The Western Inquisition, by Pierce; The Case of Martin Tombkins, 1719. On the other side, Dr. Calamy published nineteen sermons concerning the Doctrine of the Trinity, 1722, in which the controversy is discussed with considerable ability and learning; and there appeared also The Doctrine of the Trinity stated and defended by some Lond)n Ministers, viz. Long, Robinson, Smith, and Reynolds. The controversy was revived again in the Church of England by Dr. Clayton, bishop of Clogher, and for a while carried on with considerable warmth. He published in 1751 An Essay on Spirit, in which the doctrine of the Trinity is considered, etc. This pamphlet was not in reality the bishop's, but the production of a young clergyman, whose cause and sentiments, however, he identified himself with. SEE CLAYTON.

The most learned of all English Arians was Lardner (q.v.). On the orthodox side were William Jones, in his Full Answer to the Essay on Spirit, and afterward in his Catholic Doctrine of the Trinity (Jones, Works, 1801, vol. 1), and Dr. Randolph, in his Vindication of the Doctrine of the Trinity (1753, 8vo). At the present day Arianism has almost become extinct in England, having merged into one or other of the various grades of Socinianism, and is only to be found, in any thing like a systematic form, among the Presbyterians in the north of Ireland, especially those of the Synod of Munster (see Henderson's Buck, Theol. Dictionary, s.v.; Bogue and Bennett, History of Dissenters, 2, 168 sq.; Reid, Hist. of Presbyter. Ch. in Ireland, 3, 14, 489). Both in England and America there are doubtless many Arians among those who are called Socinians and Unitarians. See articles on these titles, and also SEE ATHANASIUS; SEE TRINITY.

The sources of information on the early history of Arianism are the church histories of Sozomen, Socrates, and Theodoret, and also of Philostorgius the Arian, with the writings of Epiphanius and Athanasius. See also Maimbourg, Histoire de l'A rianisme (Amsterd. 1682, 3 vols.); the same, History of Ariazism, transl. by Webster (Lond. 1728, 2 vols. 4to); Stark, Versuch einer Geschichte d. Arian;smus (Berl. 1785, 2 vols. 8vo); Tillemont, Memoires, t. 6; also, translated, Tillemont, History of the Arians and the Council of Nice (London, 1721, 2 vols. 8vo); Whitaker, Origin of Arianism disclosed (Lond. 1791, 8vo); Mohler, Athanasius und seine Zeit (1827); Newman, The Arians of the Fourth Century (Lond. 1833, 8vo); Kaye, Account of the Council of Nicea (Lond. 1853, 8vo); Hassenkamp, Hist. Ariane Controversice (Marburg, 1845); Baur, Geschichte der Dreieinigkeit (1841-3, 3 vols. 8vo); Meier, Lehre v. d. Dreieinigkeit (1844, 3 vols. 8vo); Dorner, Lehre v. d. Person Christi, bd. 1, abt. 2, 3; Engl. translation, div. 1, vol. 2; Neander, Church History, 2:365-425; Mosheim, Ch. Hist. cent. 4, pt. 2, ch. 5, § 9 sq.; Walch, Hist. d. Ketzereien, thl. 2; Hase, Ch. Hist. § 102-106; Neander, Hist. of Dogmas, 1, 262 sq.; Hagenbach, Hist. of Doctrines, §§ 89-92, § 262; Shedd, Hist. of Doctrines, vol. 1, bk. 2; Herzog, Real-Encyklopadie, 1, 490; Watson, Theol. Institutes, pt. 2, ch. 16; Bright, Ch. Historyfrom Milan to Chalcedon (Lond. 1860, 8vo); Christian Eraminer (Unitarian), 12:298; Cunningham, Historical Theology, ch. 9; A. de Broglie, L'Eglise et I'Empire Romain au IV Siecle (6 vols. Paris, 1866; vols. 1 and 2 contain the reign of Constantine; vols. 3 and 4 the reigns of Constans and Julian; vols. 5 and 6 the reigns of Valentinian and Theodosius). On modern Arianism, see, besides the writers named in the course of this article, Van Mildert, Life of Waterland (in Waterland's Works, vol. 1); Nelson, Life of Bishop Bull; Lindsay, Historical Vieew of Unitarianism (Socinian, Lond. 1783, 8vo); Fairbairn, Appendix to Dorner's Person of Christ, vol. 5.

## Ariarathes[[@Headword:Ariarathes]]

             (Α᾿ριαράθης, apparently compounded of the Persian prefix Ari-, the essential element of the old national name ςΑριοι or ςΑρειοι, Herod. 3, 93; 7:762; signifying “honorable;” see Dr. Rosen, in the Quar. Jour. of Educa. 9, 336; and the Zend ratu, “master,” Bopp, Vergleichende Grammatik, p. 196; Pott, Etymologische Forschungen, p. 36), a common name of the kings of Cappadocia (see Smith's Diet. of Class. Biog. s.v.), one of whom is named in the Apocrypha (1Ma 15:22), as ruling that country during the time of the Jewish governor Simon, about B.C. 139. SEE ATTALUS.

The king there designated is doubtless Ariarathes V, surnamed Philopator (Φιλοπάτωρ, lover of hisfather), who reigned B.C. 163-130, called Mithridates before his accession (Diod. 31, or vol. 10, p. 25, ed. Bip.), who was supported by Attalus II in his contest with the pretendent to the throne, Holofernes or Orophernes (Polyb. 3, 5; 32:20; Appian, Syr. 47; Justin. 35:1), but was hard pressed by the Syrian King Demetrius. Having been reinstated on his throne by the Romans, among whom he had been brought up (4:42:19), he sent his son Demetrius, in connection with Attalus of Pergamos, to assist Ptolemy Philometor against the usurper Alexander Balas, B.C. 152 (Justin. 35:1). SEE ALEXANDER.

After a reign of thirty-three years he fell in battle, B.C. 130, while aiding the Romans against Aristonicus, prince of Pergamos, who had inherited the throne of his father Attalus III (Justin. 36:4; 37:1; Liv. Epit. 59). Letters were addressed to him from Rome in favor of the Jews (1Ma 15:22), who in after times seem to have been numerous in his kingdom (Act 2:9; comp. 1Pe 1:1).

## Arias Montanus (Benedictus)[[@Headword:Arias Montanus (Benedictus)]]

             a Spanish priest and Orientalist, born in Estremadura (in a mountainous district, whence the name Montanus) in 1527, of noble but poor parents. He distinguished himself early by his acquaintance with the Oriental languages, and was ordained priest in the order of St. James, of which he had become a clerk. The bishop of Segovia took him with him to the Council of Trent, after which Arias retired to the monastery of Our Lady “de los Angelos,” in the mountains of Andalusia, whence, however, he was recalled by King Philip II, to labor at the new Polyglot Bible, which he was causing to be made after that of Alcala, at the suggestion of the celebrated printer Plantin. This Bible was printed at Antwerp, in 1571, under the title Biblia Sacra, Hebraice, Chaldaice, Greece, et Latine, Philippi II, Regis Catholici Pietate et Studio ad SacrosancteB Ecclesice Usum Ch h. Plantinus excudebat (8 vols. fol.). The “Polyglot” in every respect justified the high expectation which had been formed of it; but in a voyage from the Netherlands to Spain nearly all the copies were lost. The king remunerated Arias's labors by giving him a yearly pension of 2000 ducats, besides other honorary rewards and lucrative offices. Arias was an upright, sincerely orthodox Romanist, but he was a declared enemy of the Jesuits, and that ambitious order omitted no opportunity to take revenge on so dangerous a foe — the more powerful because his orthodoxy had never been questioned, and was supported by uncommon erudition. He was accused of Judaism because he had inserted in the Polyglot certain Chaldee paraphrases, which tended to confirm the Jews in their errors. He made many voyages to Rome to justify himself, and in 1580 was honorably dismissed, and died at Seville in 1598, prior of the convent of St. Jago. Arias's numerous and extensive literary works chiefly belong to theological, but partly also to classical literature, but his Polyglot certainly holds — the principal place; it is generally called the “Antwerp Polyglot,” or, from the patronage bestowed on it by Philip II, “Biblia Regia,” and sometimes also, after the printer, “Biblia Plantiniana.”

## Arias, Francisco[[@Headword:Arias, Francisco]]

             a Spanish Jesuit, was born at Seville in 1533, and died May 23, 1605. He left some religious works, translated into French by Belon (Lyons, 1740). St. Francis of Sales commends them. See Hoefer, Nouv. Biog. Generale, s.v.

## Ariath[[@Headword:Ariath]]

             a city mentioned in the Notitia Ecclesiastica, and thought by Porter (Damascus, 2, 136) to be the present large city Ary, nearly three hours north of Busrah, at the west base of the Hauran mountains (Van de Velde, Memoir, p. 288).

## Aribo[[@Headword:Aribo]]

             fourth bishop OF FREISINGEN, in the 8th century, was a German Benedictine and abbot of the Monastery of Schelekdorf, in Bavaria, founded in 753. In 760 he was made bishop of Freisingen, and died in 783, leaving two works--Vita S. Corbiniani, the first bishop of, Freisingen:-and Vita S. Emmerani. Mabillon has given the first in his Acts, vol. iii; the second will be found in Surius, Sept. 22. See. Cave, Hist. Lit. i, 631.

Aribo

archbishop OF MAYENCE, after Erkenbaluls, held many councils, made a voyage to Rome, and was very zealous in all that related to ecclesiastical discipline. He died in 1031. He wrote a Commentarius in XV Psablmos Graduun,, dedicated to Berno. abbot of Reichenau. See Cave, Hist. Lit. i, 631.

## Aridai[[@Headword:Aridai]]

             (Heb. Ariday', אֲרִידִי, of Persian origin, perhaps meaning strong; Sept. Α᾿ρσαῖος), the ninth of the ten sons of Haman, slain by the Jews of Babylonia (Est 9:9). B.C. cir. 473.

## Aridatha[[@Headword:Aridatha]]

             (Heb. Aridatha', אֲרִידָתָא, same etymol. as Aridai; Sept. Σαρβαχά v. r. Σαρβακά), the sixth of the ten sons of Haman, slain by the Jews in Babylonia (Est 9:8). B.C. cir. 473.

## Aridius (Aredius, or Aregius), St[[@Headword:Aridius (Aredius, or Aregius), St]]

             Vulgarly called a rige, or a ride. He was the bishop of Lyons, succeeded Secundinus about 603, and died in 613. What possible title this bishop has to be enrolled among the saints of the Church it is hard to conceive. Fredigarius, in his Chronicle (p. 605, 609, Ruinart's ed.), plainly attributes to him not only the deposition and banishment of St. Desiderius, bishop of Vienne, in the Synod of Chalon-suraone in 603, but his treacherous murder on his return home in 607; and Aimonius corroborates this accusation. Le Cointe tries hard (tom. ii, upon this year) to exculpate Aridius. However, the Church of Lyons commemorates him on Aug. 12.

## Arieh[[@Headword:Arieh]]

             (Heb. Aryeh', only with the art., הָאִרְיֵה, the lion; Sept. Α᾿ρία), the name apparently of one of the body-guard slain with King Pekahiah at Samaria (2Ki 15:25). B.C. 757. SEE ARGOB.

## Ariel[[@Headword:Ariel]]

             (Heb. Ariel', אֲרִיאֵל, Sept. Α᾿ριήλ), a word meaning "lion of God," and correctly enough rendered by “lion-like” in 2Sa 23:20; 1Ch 11:22. It was applied as an epithet of distinction to bold and warlike persons, as among the Arabians, who surnamed Ali "The' Lion of God" (Abulf. Ann. 1, 96; Bochart, Hieroz. 1, 716). Others, as Thenius, Winer, Furst, look upon it in these passages as a proper name, and translate “two [sons] of Ariel,” supplying the word בְּנֵי, which might easily have fallen out. SEE ARELI.

1. One of the chief men sent for by Ezra to procure Levites for' the services of the sanctuary (Ezr 8:16). B.C. 459.

2. The same word is used as a local proper name in Isa 29:1-2; Isa 29:7, applied to Jerusalem, “as victorious under God,” says Dr. Lee; and in Eze 43:15-16, to the altar of burnt-offerings. SEE HAREL.

In this latter passage Gesenius (Thes. Heb. p. 147) and others, unsatisfied with the Hebrew, resort to the Arabic, and find the first part of the name in Ar-i, fire-hearth (cognate with Heb. אוֹר, light, i.e. fire), which, with the Heb. El, God, supplies what they consider a more satisfactory signification (but see Havernick, Comment. in loc.). It is thus applied, in the first place, to the altar, and then to Jerusalem as containing the altar. Henderson gives the word this etymology also in the passage in Isaiah (see Comment. in loc.).

## Aries[[@Headword:Aries]]

             (Arelate), an ancient archiepiscopal see in Lower Provence, on the left of the Rhone, seven leagues from its mouth, about one hundred and eighty-six leagues from Paris. It is said to derive its name from Ara elata, a high altar raised here in pagan times. A number of councils and synods were held at Arles, of which the following are the chief:

(1.) In 314, a general synod for the West, at which Constantine and 600 or 633 bishops were present; 22 canons were framed on the Donatists, etc.;

(2.) in 428 or 429, at which Germanus and Lupus were deputed to England;

(3.) in 455, under Ravennius, to settle the dispute between Faustus, abbot of Lerins, and the bishop of Frejus;

(4.) in 475, against Lucidus, accused of Predestinationism;

(5.) in 524, under Caesarius, four canons on ordination were published; (6.) in 1234, under John Baussan, twenty-four canons were published against heretics, chiefly against the Waldenses;

(7.) in 1275, by Bertrand de S. Martin, twenty-two canons were published, and the clergy forbidden making wills.-Landon, Manual of Councils; Smith, Tables of Church Hist.

## Arillaga, Basilio Manuel, D.D[[@Headword:Arillaga, Basilio Manuel, D.D]]

             superior of the Jesuits in Mexico, and rector of the College of San Ildefonso, of whose early life we have no record, died in the prison of San Ildefonso, Aug. 25,1867, of the privations to which he was subjected. Dr. Arillaga was over eighty years of age, and was arrested by the Liberal authorities, together with bishop Ormalchea of Vera Cruz. He was probably the most erudite scholar that Mexico ever produced; and had, at one time or another, under his tutorship the most prominent and eminent men of his country. In 1865 the abbe Testory, head-chaplain of the French forces, wrote a pamphlet in defence of the nationalization of Church  property, characterizing the Mexican clergy as ignorant and corrupt; to which Dr. Arillaga replied in three pamphlets, a masterpiece of learning, statistics, wit, and sarcasm, bringing upon the abbe Testory the indignation of all uninterested foreigners then in Mexico, and contributing more to the estrangement between the native Imperialists and foreign interventionists, and to the downfall of the empire, than any. other power. The memory of Dr. Arillaga will ever be revered by Mexicans, without distinction of party. See Appletons' Annual Cyclop. 1867, p. 597.

## Arim[[@Headword:Arim]]

             SEE KIRJATH-ARIM.

## Arimathaea[[@Headword:Arimathaea]]

             The only suggestion of a modern site for this place, except Ramleh, which has been offered, is that of Renthieh, "a miserable hamlet on an isolated ledge of rock which protrudes in the midst of the plain" not far south of Ludd; but Dr. Robinson, who suggests the possible identity, gives urgent reasons against it (Later Researches, p. 141). In the absence of any other plausible site, we may as well acquiesce in that of Ramleh. For a further description of this place see Porter, Handbook for Syria, p. 112; Bdeker, Palest. I p. 133 sq.; Conder, Tent Work. i, 6 sq. See RAMAH

## Arimatheea[[@Headword:Arimatheea]]

             (Α᾿ριμαθαία, from the Heb. Ramathaim, with the art, prefixed), the birth- place of the wealthy Joseph, in whose sepulcher our Lord was laid (Mat 27:57; Joh 19:38). Luke (Luk 23:51) calls it “a city of the Jews;” which may be explained by 1Ma 11:34, where King Demetrius thus writes: “We have ratified unto them (the Jews) the borders of Judaea, with the three governments of Apherema, Lydda, and Ramathem ( ῾Ραμθέμ), that are added unto Judaea from the country of Samaria.” Eusebius (Onomast. s.v.) and Jerome (Epit. Paulae) regard the Arimathaea of Joseph as the same place as the RAMATHAIM SEE RAMATHAIM of Samuel, and place it near Lydda or Diospolis (see Reland, Palaest. p. 579 sq.), Samuel's birth-place, the RAMAH SEE RAMAH of 1Sa 1:1; 1Sa 1:19, which is named in the Septuagint Armathaim (Α᾿ρμαθαίμ), and by Josephus Armatha (Α᾿ρμαθά, Ant. v. 10, 2). Hence Arimathaea has by most been identified with the existing Riamleh, because of the similarity of the name to that of Ramah (of which Ramathaim is the dual), and because it is near Lydda or Diospolis. Dr. Robinson (Researches, 3, 40, 44; new ed. 3, 141), however, disputes this conclusion on the following grounds:

(1.) That Abulfeda alleges Ramleh to have been built after the time of Mohammed, or about A.D. 716, by Suleiman Abd-al-Malik;

(2.) that “Ramah” and “Ramleh” have not the same signification; (3.) that Ramleh is in a plain, while Ramah implies a town on a hill (רָם, high).

To these objections it may be answered,

(1.) That Abulfeda's statement may mean no more than that Suleiman rebuilt the town, which had previously been in ruins, just as Rehoboam and others are said to have “built” many towns that had existed long before their time; for the Moslems seldom built towns except on old sites or out of old materials; so that there is not a town in all Palestine that is with certainty known to have been founded by them.

(2.) In such cases they retain the old names, or others resembling them in sound, if not in signification, which may account for the difference between “Ramah” and “Ramleh.”

(3.) Neither can we assume that the place called Ramlah could not be in a plain, unless we are ready to prove that Hebrew names were always significant and appropriate.

This they probably were not. They were so in early times, but not eventually, when towns were numerous, and took their names arbitrarily from one another without regard to local circumstances. Farther, if Arimathaea, by being identified with Ramah, was necessarily in the mountains, it could not have been “near Lydda,” from which the hills are seven miles distant (see Thomson, Land and Book, 2, 300; comp. Wilson, Lands of Bible, 2, 263). SEE RAMATHAIM-ZOPHIM.

Ramleh is in north lat. 310 59', and east long. 350 28', 8 miles south-east from Joppa, and 24 miles northwestly west from Jerusalem. It lies in the fine undulating plain of Sharon, upon the eastern side of a broad, low swell rising from a fertile though sandy plain. Like Gaza and Jaffa, this town is surrounded by olive-groves and gardens of vegetables and delicious fruits. Occasional palm-trees are also seen, as well as the kharob and the sycamore. The streets are few; the houses are of stone, and many of them large and well built. There are five mosques, two or more of which are said to have once been Christian churches; and there is here one of the largest Latin convents in Palestine. The place is supposed to contain about 3000 inhabitants, of whom two thirds are Moslems, and the rest Christians, chiefly of the Greek Church, with a few Armenians. The inhabitants carry on some trade in cotton and soap. The great caravanroad between Egypt and Damascus, Smyrna, and Constantinople, passes through Ramleh, as well as the most frequented road for European pilgrims and travelers between Joppa and Jerusalem (Robinson, 3, 27; Raumer, p. 215). The tower is the most conspicuous object in or about the city. It stands a little to the west of the town, on the highest part of the swell of land, and is in the midst of a large quadrangular enclosure, which has much the appearance of having once been a splendid khan. The tower is wholly isolated, whatever may have been its original destination. The town is first mentioned under its present name by the monk Bernard, about A.D. 870. About A.D. 1150 the Arabian geographer Edrisi (ed. Jaubert, p. 339)

mentions Ramleh and Jerusalem as the two principal cities of Palestine. The first Crusaders, on their approach, found Ramleh deserted by its inhabitants; and with it and Lyddta they endowed the first Latin bishopric in Palestine, which took its denomination from the latter city. From the situation of Ramleh between that city and the coast, it was a post of much importance to the Crusaders, and they held possession of it generally while Jerusalem was in their hands, and long afterward. In A.D. 1266 it was finally taken from the Christians by the Sultan Bibars. Subsequently it is often mentioned in the accounts of travelers and pilgrims, most of whom rested there on their way to Jerusalem. It seems to have declined very fast from the time that it came into the possession of the Crusaders. Benjamin of Tudela (Itin. p. 79, ed. Asher), who was there in A.D. 1173, speaks of it as having been formerly a considerable city. Belon (Observat. p. 311), in 1547, mentions it as almost deserted, scarcely twelve houses being inhabited, and the fields mostly untilled. This desertion must have occurred after 1487; for Le Grand, Voyage de Hieirusalem, fol. 14, speaks of it as a peopled town (though partly ruined), and of the “seigneur de Rama” as an important personage. By 1674 it had somewhat revived, but it was still rather a large unwalled village than a city, without any good houses, the governor himself being miserably lodged (Nau, Voyage Nouveau, 1, 6). A century later it remained much in the same state, the governor being still ill lodged, and the population scarcely exceeding 200 families (Volney, 2, 220). Its recent state must, therefore, indicate a degree of comparative prosperity, the growth of the present century (see Robinson's Researches, 3, 33 sq.). SEE RAMAH.

## Ariminum, Council of[[@Headword:Ariminum, Council of]]

             (Concilium Ariminense), held in 359 by order of the emperor Constantius, at Rimini, or Rimino, in Italy. All the bishops of the West were summoned, the emperor promising to supply them with the means of travelling and subsistence. The whole number present was about four hundred; collected from Italy, Illyria, Africa, Spain, Gaul, and England. Of this number eighty were Arians, headed by Ursaces and Valens. The Catholic bishops wished to anathematize the Arian and all other heresies; but were opposed by Ursaces and Valens, who objected to the use of: the word “consubstantial," maintaining that- it was far better to use the expression "like to the Father in all things." The orthodox bishops then declared the formulary of Valens and Ursaces to be utterly at variance with the true faith, and confirmed the acts of Nicaea, asserting that nothing whatever should be added to them. As Valens and his party refused to acquiesce in this decision, the council proceeded to declare them heretics, and excommunicated and deposed them. This decree was signed by three hundred and twenty bishops; and the doctrine of Arius, as well as that of Photinus and Sabellius, was  anathematized. Both parties appealed to the emperor, whose mind had been so prejudiced by the Arians -that when the Catholic deputies arrived at Constantinople they were refused an audience, and were for a long time, upon one pretext or other, kept without any answer; the emperor delaying matters with the hope that the bishops, wearied out and separated from their churches, would at last yield to his wishes and give up the terms "substance" and ." consubstantial." Further, the Arians having compelled the ten deputies of the council, in spite of themselves, to come to. Nice, in Thrace, and having intimidated them by threats and worn them out by violence and illusage, obliged them at last to consent to..abandon the two obnoxious expressions, and to receive a confession conformable to that drawn up at Sirmium two years before. The emperor sent orders 'to the praefect Taurus not to suffer the council to separate until this confession, which entirely suppressed the words οὐσία and ὁμοούσιος, had been subscribed by all the bishops. With the exception of twenty they all gave way, and signed this confession of faith, known as the formulary of Nice or Ariminium. This triumph being won, a deputation, headed by Valens and Ursaces, was sent to Constantius; and the formulary was circulated throughout the eastern part of the empire, with orders- to exile all who should refuse to sign it. St. Hilary says that, the acts of the Council of Ariminium were annulled throughout the world; and pope Liberitus assured the whole East that those who had been deceived or overcome at Ariminium. had since returned to the truth; had anathematized the confession agreed to in that council; and had subscribed the Nicene Creed. See Labbe, Concil. Sacr. ii, 791 sq.

## Arindela[[@Headword:Arindela]]

             (τὰ Α᾿ρίνδηλα), an episcopal city of the Third Palestine of considerable importance, noticed in the early ecclesiastical lists (Reland, Palaest. p. 533, 581); identified by Dr. Robinson (Researches, 2, 496) with the site Ghurundel, near the south-east corner of the Dead Sea, consisting of considerable ruins on the slops of a hill, near a spring.

## Aringhi, Paolo[[@Headword:Aringhi, Paolo]]

             an Italian theologian and writer, died in 1676. He published Roma Subterraneal Noissima (Rome, 1651). This is a translation of an Italian work, in which Bosio gave interesting observations upon the Catacombs, published after his death by Severano; Aringhi has added his own discoveries to the original: Monumenta Infelicitatis, sive Mortes Peccatoru 'Pessimce (ibid. 1664) :-Trinumphus Paenitentie, sive Selectee Penitentium Mortes (ibid. 1670). See Hoefer, Nouv. Biog. Generale, s.v.

## Arint, Bernard[[@Headword:Arint, Bernard]]

             SEE ARENTIUS.

## Arioch[[@Headword:Arioch]]

             (Heb. Arsyok', אִרְיוֹךְ, from the Sanscrit Arjaka, venerable, or perhaps from the Heb. אֲרִי, a lion; Sept. Α᾿ριώχ [v. r. in Daniel Α᾿ριώχης, in Tob. Εἰριώχ], Josephus Α᾿ρίουχος, Ant. 1, 9, 1; Α᾿ρίουχος, Ant. 10:10, 2), the name of two men and one place.

1. A king of Ellasar, confederate with Chedorlaomer against Sodom and Gomorrah (Gen 14:1; Gen 14:9), B.C. cir. 2080 (Jour. Sac. Lit. Jan. 1862). SEE LOT.

2. The captain of the royal guard at the court of Babylon, into whose charge Daniel and his fellow youths were committed (Dan 2:14). B.C. 604.

3. A “plain” of the Elymaeans (? Persians), mentioned in the apocryphal book of Judith (1, 6) as furnishing aid to Arphaxad in his contest with Nebuchadnezzar; supposed by Grotius to mean the Oracana (Ο᾿ράκανα) of Ptolemy (6, 2, 11), but more probably borrowed from the first of the above names (see Fritzsche, Handb. in loc.).

## Aripol[[@Headword:Aripol]]

             SEE AREPOL.

## Arisai[[@Headword:Arisai]]

             (Heb. Arisay', אֲרִיסִי, from Sanscrit Arjasay, arrow of Aria; Sept. ῾Ρουφανός v. r. ῾Ρουφαῖος), the eighth of the ten sons of Haman slain by the Jews of Babylonia (Est 9:9). B.C. cir. 473.

## Aristarchus[[@Headword:Aristarchus]]

             (Α᾿ρίσταρχος, best ruler, a frequent Greek name), a faithful adherent of the Apostle Paul in his labors. A.D. 51-57. He was a native of Thessalonica, and became the companion of Paul in his third missionary tour, accompanying him to Ephesus, where he was seized and nearly killed in the tumult raised by the silversmiths (Act 19:29). He left that city with the apostle, and accompanied him in his subsequent journeys (Act 20:4), even when taken as a prisoner to Rome (Act 27:2); indeed, Aristarchus was himself sent thither as a prisoner, or became such while there (Phm 1:24), for Paul calls him his “fellow-prisoner” (Col 4:10). The traditions of the Greek Church represent Aristarchus as bishop of Apamea in Phrygia, and allege that he continued to accompany Paul after their liberation, and was at length beheaded along with him at Rome in the time of Nero. The Roman martyrologies make him bishop of Thessalonica.

## Aristeas[[@Headword:Aristeas]]

             (Α᾿ριστέας) or Aristeus (Α᾿ρισταῖος), a Cyprian by nation, was a high officer at the court of Ptolemy Philadelphus, and was distinguished for his military talents. Ptolemy, being anxious to add. to his newly-founded library at Alexandria.(B.C. 273) a copy of the Jewish law, sent Aristeas and Andreas, the commander of his body-guard, to Jerusalem. They carried presents to the Temple, and obtained from the high-priest, Eleazar, a genuine copy of the Pentateuch, and a body of seventy elders, six from each tribe, who could translate it into Greek. On their arrival, they are said to have completed the Alexandrian version of the Old Testament, usually termed the “Septuagint” from the number of translators. The story about the translation rests chiefly on the reputed letter of Aristeas himself, but it is told, with a few differences, by Aristobulus, the Jewish philosopher (Euseb. Praep. Ev. 13:12), by Philo Judaeus (Vit. Mos. 2), and Josephus (Ant. 12, 2); also by Justin Martyr (Cohort. ad Graec. p. 13; Apol. p. 72; Dial. cum Tryph. p. 297), Irenaeus (Adv. Haer. 3, 25), Clemens Alexandrinus (Strom. 1, 250), Tertullian (Apolog. 18), Euseb. (Praep. Ev. 8:1), Athanasius (Synsp. S. Scrip. 2, 156), Cyril of Jerusalem (Catech. p. 36, 37), Epiphanius (De Mens. et Pond. 3), Jerome (Praef. in Pentateuch; Qucest. in Gen. Promm.), Augustine (De civ. Dei, 18, 42, 43), Chrysostom (Adv. Jud. 1, 443), Hilary of Poictiers (In Psalms 2), and Theodoret (Proof. in Psalm.). The letter was printed, in Greek and Latin, by Schard (Basil. 1561, 8vo); reprinted at Oxford (1692, 8vo); best ed. in Gallandii Biblioth Patr. 2, 771 (Fabricii Bibl. Graec. 3, 669; in Engl. by Lewis (Lond. 1715, 12mno). Sec First, Bibl. Jud. 1, 51 sq. SEE SEPTUAGINT.

## Aristeas, Epistle of[[@Headword:Aristeas, Epistle of]]

             In spite of the many editions and translations which exist of this famous epistle, furnishing us with the history of the origin of the Septuagint (q.v.), no critical Greek text has as yet been given to the learned world. That it could have been done we may see from Hody's remark in his De Bibliorum Textibus, etc. (Lond. 1685): "Non me fugit servari in Bibliotheca Regia Parisiana, aliisque quibusdam, exemplaria istius MS. Sed de tali opusculo, quod tanquam feetum kuppositicium penitus rejicio, amicos sollicitare et in: partes longinquas mittere, vix operde pretium existimavi! Eas curas relinquo illis, quibus tanti esse res videbitur." But such a disparaging opinion is ill becoming any scholar, and -the world at large will never be served by such measures. Perhaps others have been of the same opinion as Hody. At any rate, whatever has been written on this subject will needs be sifted, since we now possess the first critical edition, published with great acumen, from two Parisian MSS., by Prof. Schmidt, in Merx's Archiv Jfir wissenschcufliche Enforschung des Alten Testaments (Halle, 1869), i, 242 sq. Schmidt is inclined to the opinion that.the author of this σύνταγμα, as Epiphanius calls it, was neither-a Greek nor one sufficiently acquainted with the Greek language. On the contrary, he thinks that the author was a Jew who lived at the court of Ptolemy; See Van Dale, Dissertatio super Aristeam de LXX Interpretibus (Amsterd. 1705), and especially the -most recent work by Kurz, Aristewc Epistula ad Philocratenm (Bern, 1872). SEE ARISTEAS. (B. P.)

## Aristian[[@Headword:Aristian]]

             one of the elders from whom Papias professed to have derived traditional information (Eusebius, Hist. Eccles. iii, 39), and described by him as a personal follower of our Lord.. Beyond this notice there is no trustworthy information about him. The Roman martyrology (p. 102) states, on the authority of Papias, that he was one of the seventy-two disciples of Christ. It commemorates his martyrdom at Salamis on Feb. 22. Cotelerius thinks that he may be identical with the Aristo who is given as the first bishop of Smyrna (Apost. ConJ. 7:45).

## Aristides[[@Headword:Aristides]]

             an Athenian philosopher, who became a Christian, without, however, forsaking his original profession. He presented to the Emperor Adrian, at the same time with Quadratus, an Apology for the Christian Faith, which existed in the time of Eusebius and Jerome, and even as late as that of Usuardus, and Addo of Vienne, if the account given of the passion of St. Dionysius the Areopagite may be relied on. Aristides flourished about A.D. 123. Jerome says that his Apology was filled with passages from the writings of the philosophers, and that Justin afterward made much use of it. He is commemorated August 31st. — Cave, Hist. Lit. anno 123; Euseb. Hist. Eccl. lib. 4, cap. 3; Lardner, Works, 2, 308; Fabricius, Bibl. Grac. 6, 39.

## Aristo[[@Headword:Aristo]]

             Is mentioned by Lucianus (Cyp. Ep. 22) as the last of the group of Christian martyrs imprisoned with him (A.D. 250) at Carthage; and already dead of hunger, thirst, heat, and crowding into two cells. They seem to be the same commemorated in Africa as saints on April 17. .

## Aristo of Pella[[@Headword:Aristo of Pella]]

             in Palestine, by birth a Jew, but converted to the true faith, flourished about 136. Mention is made by the author of the Chronicle of Alexandria of Apelles and Aristo, who presented apologies to Hadrian and whom, he says, Eusebius, praises in his Ecclesiastical History ; but nothing of the kind is to be found' in Eusebius, and Cave thinks it likely that he has confounded the names of Aristides and Aristo. However this may be, Aristo of Pella wrote a book, entitled A Disputation between Jason and Papiscus, so, at least, St. Maximus says. Whether this Jason was the same: Jason of Thessalonica (Act 17:5; Rom 16:21) is very doubtful. Papiscus was an Alexandrian Jew, who, as it appears, was convinced by the argument, and baptized. This Disputation for a long- time existed in Greek; and Origen entirely refuted the arguments of Celsus, who endeavored to bring it into contempt. .It is now -entirely lost, although some writers, (upon the strength of an expression used by Rigaltius, by which he appeared to' them to. quote from Nicolas Fabrus, when, in reality, he .quotes from Jerome) have imagined that it is still in existence, It- was translated into Latin by another Celsus, who lived before the time of Constantine. See -Cave, Hist. Lit. i, 39.

## Aristo, St[[@Headword:Aristo, St]]

             and his companions, martyred in Campania about 286, having been originally converted to the faith by St. Sebastian. See Baillet, July 2.

## Aristobulus[[@Headword:Aristobulus]]

             (Α᾿ριστόβουλος, best counselor, a frequent Grecian name), the name of several men in sacred history.

1. A Jewish priest (2Ma 1:10), who resided in Egypt in the reign of Ptolemy (VI) Philometor (comp. Grimm, 2Ma 1:9). In a letter of Judas Maccabseus he is addressed (B.C. 165) as the representative of the Egyptian Jews (Α᾿ριστοβούλῳ . . . καὶ τοῖς ἐν Αἰγ. Ι᾿ουδ. 2 Maccabees 1. c.), and is further styled “the teacher” (διδάσκαλος, i.e. counsellor?) of the king. Josephus makes no mention of him; and the genuineness of the letter itself is doubtful (De Wette, Einlcdt. 1:413); yet there may have lived at this time an eminent Jew of this name at the Egyptian court. Some have thought him' identical with the peripatetic philosopher of the name (Clem. Alex. Str. 5, 98; Euseb. Praep. Ev. 8, 9), who dedicated to Ptol. Philometor his allegorical exposition of the Pentateuch (Βίβλους ἐξηγητικὰς τοῦ Μουσέως νόμου, Euseb. Hist. Eccl. 7, 32). Considerable fragments of this work have been preserved by Clement and Eusebius (Euseb. Prep. Evang. 7, 13, 14; 8:(8), 9, 10; 13:12; in which the Clementine fragments recur); but the authenticity of the quotations has been vigorously contested. It was denied by R. Simon and especially by Hody (De bibl. text. orig. p. 50 sq. Oxon. 1705), who was answered by Valckenaer (Diatribe de Aristobulo Judaeo, Lugd. Bat. 1806); and Valckenaer's arguments are now generally considered conclusive (Gfrorer, Philo, 2:71 sq.; Dahne, Jud. Alex. Relig. Philos. 2:73 sq.; Ewald, Gesch. des Volkes Isr. 4:294 n.) The object of Aristobulus was to prove that the peripatetic doctrines were based (ἠρτῆσθαι) on the Law and the Prophets; and his work has an additional interest as showing that the Jewish doctrines were first brought into contact with the Aristotelian and not with the Platonic philosophy (comp. Matter, Hist. de liecole d'Alex. 3, 153 sq.). The fragments which remain are discussed at length in the works quoted above, which contain also a satisfactory explanation of the chronological difficulties of the different accounts of Aristobulus. (See Eichhorn, Biblioth. d. bibl. Lit. v. 253 sq.)

2. The eldest son of John Hyrcanus, prince of Judaea. In B.C. 110, he, together with his brother Antigonus, successfully prosecuted for his father the siege of Samaria, which was destroyed the following year (Josephus, Ant. 13, 10, 2 and 3; War, 1, 2, 7). ‘Hyrcanus dying in B.C. 107, Aristobulus took the title of king, this being the first instance of the assumption of that name since the Babylonian captivity (but see Strabo, 16:762), and secured his power by the imprisonment of all his brothers except his favorite one Antigonus, and by the murder of his mother, to whom Hyrcanus had left the government by will. The life of Antironus was soon sacrificed to his brother's suspicions through the intrigues of the queen and her party, and the remorse felt by Aristobulus for his execution increased the illness under which he was at the time suffering, and thus hastened his own death, B.C. 106. During his reign the Iturmans were subdued and compelled to adopt the Jewish law. He also received the name of Φιλέλλην from the favor which he showed the Greeks (Joseph. Ant. 13, 11; War, 1, 3).

3. The younger son of Alexander Jannaeus by Alexandra (Josephus, Ant. 13, 16, 1; War, 1, 5, 1). During the nine years of his mother's reign he set himself against the party of the Pharisees, whose influence she had sought; and after her death, B.C. 70, he made war against his eldest brother Hyrcanus, and obtained from him the resignation of the crown and the high-priesthood, chiefly through the aid of his father's friends whom Alexandra had placed in the several fortresses of the country to save them from the vengeance of the Pharisees (Joseph. Ant. 13, 16; 14:1, 2; War, 1, 5; 6, 1). In B.C. 65 Judaea was invaded by Aretas, king of Arabia Petrsea, with whom, at the instigation of Antipater the Idumaean, Hyrcanus had taken refuge. By him Aristobulus was defeated in a battle and besieged in Jerusalem; but Aretas was obliged to raise the siege by Scaurus and Gabinius, Pompey's lieutenants, whose intervention Aristobulus had purchased (Joseph. Ant. 14, 2; 3, 2; War, 1, 6, 2 and 3). In B.C. 63 he pleaded his cause before Pompey at Damascus, but finding him disposed to favor Hyrcanus, he returned to Judaea and prepared for war. On Pompey's approach, Aristobulus, who had fled to the fortress of Alexandrium, was persuaded to obey his summons and appear before him; and, being compelled to sign an order for the surrender of the garrison, he withdrew in impotent discontent to Jerusalem. Pompey still advanced, and Aristobulus again met him and made submission; but, his friends in the city refusing to perform the terms, Pompey besieged and took Jerusalem, and carried away Aristobulus and his children as prisoners (Joseph. Ant. 14, 3, 4; War, 1, 6, 7; Plut. Pomp. 39, 45; Strabo, 16:762; Dion Cass. 37, 15,16). Appian (Bell. Mith. 1117) erroneously represents him as having been put to death immediately after Pompey's triumph. In B.C. 57 he escaped from confinement at Rome with his son Antigonus, and, returning to Judaea, was joined by large numbers of his countrymen, and renewed the war; but he was besieged and taken at Machaerus, the fortifications of which he was attempting to restore, and was sent back to Rome by Gabinius.(Joseph. Ant. 14, 6, 1; War, 1, 8, 6; Plut. Ant. 3; Dion Case. 39:56). In B.C. 49 he was again released by Julius Caesar, who sent him into Judaea to forward his interests there, but he was poisoned on the way by some of Pompey's party (Joseph. Ant. 14, 7, 4; War, 1, 9, 1; Dion Cass. 41, 18).

4. The grandson of No. 3, and the son of Alexander, and brother of Herod's wife Mariamne. His mother Alexandra, indignant at Herod's having bestowed the high-priesthood on the obscure Ananelus, endeavored to obtain that office for her son from Antony through the influence of Cleopatra. Herod, fearing the consequences of this application, and urged by Mariamne's entreaties, deposed Ananelus, and made Aristobulus high- priest, the latter being only 17 years old at the time. The king, however, still suspecting Alexandra, and keeping a strict and annoying watch upon her movements, she renewed her complaints and designs against him with Cleopatra, and at length made an attempt to escape into Egypt with her son. Herod discovered this, and affected to pardon it; but soon after he caused Aristohulus to be treacherously drowned at Jericho, B.C. 35 (Joseph. Ant. 15, 3; War, 1, 22, 2).

5. One of the sons of Herod the Great by Mariamne, and sent with his brother Alexander to Rome, where they were educated in the house of Pollio (Josephus, Ant. 15, 10, 1). On their return to Judaea, the suspicions of Herod were excited against them by their brother Antipater (q.v.), aided by Pheroras and their aunt Salome, though Berenice, the daughter of the latter, was married to Aristobulus; the young men themselves supplying their enemies with a handle against them by the indiscreet expression of their indignation at their mother's death. In B.C. 11 they were accused by Herod at Aquilea before Augustus, through whose mediation, however, he was reconciled to them. Three years after Aristobulus was again involved with his brother in a charge of plotting against their father, but a second reconciliation was effected by Archelaus, king of Cappadocia, the father- in-law of Alexander. A third accusation, through the arts of Eurvales, a Lacedsemonian adventurer, proved fatal. By permission of Augustus, the two young men were arraigned by Herod before a council convened at Berytus (at which they were not even allowed to be present to defend themselves), and, being condemned, were soon after strangled at Sebaste, B.C. 6 (Joseph. Ant. 16, 1-4; 8; 10; 11; War, 1, 23-27; comp. Strabo, 16:765). — SEE ALEXANDER.

6. Surnamed “the younger” (ὁ νεώτερος, Josephus, Ant. 21, 2), was the son of the preceding Aristobulus and Berenice, and the grandson of Herod the Great. Himself and his two brothers (Agrippa I and Herod, the future king of Chalcis) were educated at Rome, together with Claudius, who was afterward emperor, and who appears to have regarded Aristobulus with great favor (Josephus, Ant. 18, 5, 4; 6, 3; 20:1, 2). He lived at enmity with his brother Agrippa, and drove him from the protection of Flaccus, proconsul of Syria, on the charge of having been bribed by the Damascenes to support their cause with the proconsul against the Sidonians (Josephus, Ant. 18, 6, 3). When Caligula sent Petronius to Jerusalem to set up the statues in the Temple, Aristobulus joined in the remonstrance against the procedure (Josephus, Ant. 18, 8; War, 2, 10; Tacit. Hist. 5, 9). He died as he had lived, in a private station (Josephus, War, 2, 11, 6), having, as appears from the letter of Claudius to the Jews in Josephus (Ant. 20, 1, 2), survived his brother Agrippa, who died in A.D. 44. He was married to Jotapa, a princess of Emessa, by whom he left a daughter of the same name (Josephus, Ant. 18, 5, 4; War, 2, 11, 6).

7. Son of Herod, king of Chalcis, grandson of the Aristobulus who was strangled at Sebaste, and great-grandson of Herod the Great. In A.D. 55 Nero made him: king of Armenia Minor, in order to secure that province from the Parthians; and in A.D. 61, the emperor added to his dominions some portion of the Greater Armenia, which had been given to Tigranes (Josephus, Ant. 20, 8, 4; Tacit. Ann. 13, 7; 14, 26). Aristobulus appears (from Josephus, War, 7, 7, 1) to have also obtained from the Romans his father's kingdom of Chalcis, which had been taken from his cousin, Agrippa II, in A.D. 52; and he is mentioned as joining Casennius Paetus, proconsul of Syria, in the war against Antiochus, king of Commagene, in the fourth year of Vespasian, or A.D. 73 (Joseph. ib.). He was married to Salome, daughter of the infamous Herodias, by whom he had three sons, Herod, Agrippa, and Aristobulus; of these, nothing further is recorded (Josephus, Ant. 18, 5, 4).

8. A person, perhaps a Roman, named by Paul in Rom 16:10, where he sends salutations to his household. A.D. 55. He is not himself saluted; hence he may not have been a believer, or he may have been absent or dead. Tradition represents him as brother of Barnabas, and one of the seventy disciples, and alleges that he was ordained a bishop by Barnabas, or by Paul, whom he followed in his travels, and that he was eventually sent into Britain, where he labored with much success, and where he at length died (Menolog. Graec. 3, 17 sq.).

## Aristocritus[[@Headword:Aristocritus]]

             a Manichaean author, of whom nothing is known except that he wrote a book entitled Theosophia. His name is only mentioned in the Greek form of abjuration (ap. Cotelier, :Patres. Apost. i, 544), which states that he endeavored in this work to prove that Judaism, Paganism, Christianity, and Manichaeism were one and the same religion; and that, to deceive Christian  readers, he occasionally attacked Manes with vehemence. See Beausobre, Hist. du Manich. i, 435;

## Aristotile[[@Headword:Aristotile]]

             (called also Fioravanti; his family. name was Alberti), a celebrated Italian architect of the 15th century, was a native of Bologna. He went' to Russia at the entreaty of the czar Ivan III, and, with the permission of the Senate of Venice, to Moscow, where he repaired -the Kremlin which threatened to fall into ruins, owing to the poor quality of cement which had been used. He then taught the Russians to make cement. Among his finest works we notice a very beautiful bridge; the Church of the Assumption, a magnificent work. of Grseco-Roman architecture, dedicated in 1479; the Cathedral of St. Michael; the Belvedere Palace; and the walls of the Kremlin.' He was given, it is said, as an honorary distinction, the right to stamp his likeness upon coins; and in certain cabinets of medals pieces are found bearing the name Aristoteles. He wished to return to his native country, but the czar would not allow him to do so. Aristotile then summoned the engravers and founders from Italy, among .the latter Bossio, who made in 1488 the famous cannon known under the name of lyan poushka. See Hoefer, Nouv. Biog. Generale, s.v.

## Aristotle[[@Headword:Aristotle]]

             (Α᾿ριστοτέλης), one of the greatest philosophers of ancient times, whose philosophical system has exercised for a long time a controlling influence on the development of Christian philosophy and on Christian literature in general. Aristotle was born in B.C. 384, at Stagira, in Macedonia, whence he received his surname, The Stagirite. He was first instructed by his father, Nicomachos, the private physician of King Augustus III of Macedonia; afterward by Proxenos in Atarneus. At the age of 17 years he went to Athens, where he enjoyed for 20 years the instruction of, and intercourse with, Plato. In B.C. 343 he was appointed by Philip of Macedonia teacher of his son Alexander. About 335 he returned to Athens, where he established a new school of philosophy in the “Lyceum” (Λύκειον, so called from an epithet of Apollo), a gymnasium near the city. There he instructed in the mornings a select circle of disciples (Acroatoe, Esoterics), while in the afternoons he gave popular lectures to all kinds of readers (Esoterics). After having taught for 13 years he was accused of impiety, and conpelled to leave Athens. He went to Chalcis, and died soon after (B.C. 322). At Stagira an annual festival, called the “Aristotelea,” was celebrated in his honor. According to a Jewish legend, he is paid to have turned Jew in consequence of a conversation held with a Jew at Athens. He is said to have composed about 800 works, lists of which are given by Diogenes Laertius and others. Many of his works are lost; while, on the other hand, several that bear his name are undoubtedly spurious. The oldest complete edition of his works was published by Aldus Manutius (Venice, 1495-98, 5 vols. fol.); the latest and best by Imman. Bekker (Berlin, 1831 sq. 4 vols.). — Smith's Dict. of Class. Biog. s.v.

The influence of the philosophic system of Aristotle on the intellectual development of the human race has been more extensive and more lasting than that of any other philosopher except Plato. This supremacy is to be ascribed (1) to his method, which not only restricted the range of human observation and thought, but, also fixed the laws of their operation, so far as the field of the outer world is concerned, on principles fundamental to the human mind; (2) to his logic, which grew out of his method and also complemented it; (3) to the practical character of his intellect, and the practical tendency of his speculations, even the: most subtle; and (4) to the comparative clearness and simplicity of his system, which arises partly from the really luminous clearness of his own intellect, and partly from the fact that the most profound problems of philosophy do not come within the range of his method when confined to its legitimate application. His method is the so-called empirical one, viz., to begin with the observation of phenomena, and to reason upon them. “‘Art commences when, from a great number of experiences, one general conception is formed, which will embrace all similar cases; experience is the knowledge of individual things; art is that of universals' (Metaphys. 1, 1).

What Aristotle here calls ‘art' is plainly what we now call ‘induction;' and had he adhered throughout to the method here indicated, he would have been, in reality, what Bacon is called, the father of the inductive philosophy. The distinction between Aristotle and Plato is, that while both held that science could only be formed from universals, τὰ καθόλου, Aristotle contended that such universals had purely a subjective existence, i.e. that they were nothing more than the inductions derived from particular facts. He therefore made experience the basis of all science, and reason the architect. Plato made reason the basis. The tendency of the one was to direct man to the observation and interrogation of nature, that of the other was to direct man to the contemplation of ideas” (Lewes, Hist. of Philosophy, 2, 114). In passing from Plato to Aristotle, the thoughtful student observes that he comes into a different if not a lower atmosphere. The end of all Plato's teaching is to show, in opposition to the Sophists, that the mind of man is not its own standard; the tendency of Aristotle's teaching is to show that it is. It has been the fashion, since Hegel's exposition of Aristotle, to deny that his doctrine is substantially realism, in the empirical sense, as opposed to Plato's idealism. To illustrate: Both Plato and Aristotle could say that “dialectics is that science which discovers the difference between the false and the true. But the false in Plato is the semblance which any object presents to the sensualized mind; the true the very substance and meaning of that object.

The false in Aristotle is a wrong affirmation concerning any matter whereof the mind takes cognizance; the true a right affirmation concerning the same matter. Hence the dialectic of the one treats of the way whereby we obtain to a clear and vital perception of things; the dialectic of the other treats of the way in which we discourse of things. Words to the one are the means whereby we descend to an apprehension of realities of which there are no sensible exponents. Words to the other are the formulas wherein we set forth our notions and judgments. The one desires to ascertain of what hidden meaning the word is an index; the other desires to prevent the word from transgressing certain boundaries which he has fixed for it. Hence it happened that the sense and leading maxim of Plato's philosophy became not only more distasteful, but positively more unintelligible to his wisest disciple than to many who had not studied in the Academy, or who had set themselves in direct opposition to it. When Aristotle had matured his system of dialectics, there was something in it so perfect and satisfactory that he could not even dream of any thing lying outside of its circle, and incapable of being brought under its rules. He felt that he had discovered all the forms under which it is possible to set down any proposition in words; and what there could be besides this, what opening there could be for another region entirely out of the government of these forms, he had no conception. At any rate, if there were such a one, it must be a vague, uninhabited world. To suppose it peopled with other, and those more real and distinct forms, was the extravagance of philosophical delirium. Accordingly, when he speaks of the doctrine of substantial ideas of ideas, that is to say, which are the grounds of all our forms of thought, and consequently cannot be subject to them, he is reduced to the strange, and, for so consummate a logician, most disagreeable necessity of begging the whole question; of arguing that, since these ideas ought to be included under some of the ascertained conditions of logic, and by the hypothesis are not included under any, they must be fictitious” (Maurice, Moral and Metaph. Philosophy, ch. 6, div. 3, § 2).

In order to classify facts, and to arrive at the universal from the particular, we must reason; and the theory of reasoning is logic, which, according to Aristotle, is the organon or instrument of all science, quoad formam. In this field the pre-eminence of Aristotle is indisputable; he may, indeed, be said to have invented logic as the formal part of reasoning, and it remains to this day substantially what he made it. Grote observes that “what was begun by Socrates, and improved by Plato, was embodied as a part of a comprehensive system of formal logic by the genius of Aristotle; a system which was not only of extraordinary value in reference to the processes and controversies of its time, but which also, having become insensibly worked into the minds of instructed men, has contributed much to form what is correct in the habits of modern thinking. Though it has now been enlarged and recast by some modern authors (especially by Mr. John Stuart Mill in his admirable System of Logic) into a structure commensurate with the vast increase of knowledge and extension of positive method belonging to the present day, we must recollect that the distance between the best modern logic and that of Aristotle is hardly so great as that between Aristotle and those who preceded him by a century Empedocles, Anaxagoras, and the Pythagoreans; and that the movement in advance of these latter commences with Socrates” (History of Greece, pt. 2, ch. 48).

In Psychology Aristotle anticipated a great deal of what is called “mental philosophy” at present. The soul, he says, is an entity; not the product of matter or of organization, but distinct from the body, though not separable from it as to its form (De Anima, 2, 1). In this principle he agrees with Plato, and it saves his doctrine from becoming wholly materialistic, a tendency natural to the empirical method. “The faculties (δυνάμεις) of the soul are production and nutrition (De Anim. 2, 2, 4; De Gener. Anim. 2, 3), sensation (Ibid. 2, 5, 6, 12; 3, 12), thought (τὸ διανοητικόν), and will or impulse. His remarks are particularly interesting on the manifestations of the cognitive powers (De Anim. 2, 6; 3, 12 sq.; De Sensu et Sensibili), i.e. on the senses; on common sense (κοινὴ αἴσθησις); the first attempt toward a clearer indication of consciousness (Ibid. 3, 1 sq.), on imagination, reminiscence, and memory (Ibid. 3, 3, et De Memoria). The act of intuition and perception is a reception of the forms of objects; and thought is a reception of the forms presupposed by feeling and imagination (Ibid. 3, 4). Hence a passive (παθητικός, intellectus patiens) and an active understanding (ποιητικὸς νοῦς. intellectus agens). The first implies receptivity for those forms, therefore it has the closest relation with the faculty of feeling, and hence with the body; to the latter, which elaborates those forms into judging (ὑπολαμβάνειν) and inferring (λογίζεσθαι), and which moreover itself thinks, appertains indestructibility (immortality without consciousness or memory) (De Anim. 2, 1-6; 3, 2 sq. 5). Thought itself is a power separate from the body, coming from without into man (De Gener. Anim. 2, 3), similar to the element of the stars (Cic. Acad. Quaest. 1, 7). Further, the understanding is theoretical or practical; it is the latter, inasmuch as it proposes ends and aims. The will (ὄρεξις) is an impulse directed toward matters of practice — that is to say, toward good; which is real or apparent, according as it procures a durable or a transient enjoyment (De An. 3, 9-11; Eth. 3, 6): ὄρεξις is subdivided into βούλησις and ἐπιθυμία — the will, properly so called, and desire. Pleasure is the result of the perfect exertion of a power — an exertion by which the power again is perfected. The noblest pleasures spring from reason (Ethic. 10, 4, 5, 8).” — Tennemann, § 145.

From Psychology we proceed to Metaphysics, or “the first philosophy,” as Aristotle called it, i.e. the attempt to solve the problem of being. Had Aristotle adhered strictly to his own empirical method, he would have confined himself to the relative, and not sought the absolute at all. His prima philosophia deals with the unchangeable, while physical science deals with change or movement. “Matter,” he said, “exists in a threefold form. It is,

I. Substance, perceptible by the senses, which is finite and perishable. This substance is either the abstract substance, or the substance connected with form (εϊvδος).

II. The higher substance, which, though perceived by the senses, is imperishable, such as are the heavenly bodies. Here the active principle (ἐνέργεια) steps in, which, in so far as it contains that which is to be produced, is understanding (νοῦς). That which it contains is the purpose (τὸ οὑ ἕνεκα), which purpose is realized in the act. Here we have the two extremes of potentiality and agency, matter and thought. The often- mentioned entelechic is the relation between these two extremes. It is the point of transition between δύναμις and ἐνέργεια, and is accordingly the cause of motion, or efficient cause, and represents the soul.

III. The third form of substance is that in which the three forms of power, efficient cause and effect, are united the absolute substance, eternal unmoved, God himself” (Lewes, Hist. of Philosophy, 2, 126). As to the relative place of the idea of God in the systems of Plato and of Aristotle, Maurice well remarks that “it cannot be denied that the recognition of an absolute being, of an absolute good, was that which gave life to the whole doctrine of Plato, and without which it is unmeaning; that, on the contrary, it is merely the crowning result, or, at least, the necessary postulate of Aristotle's philosophy. In strict consistency with this difference, it was a being to satisfy the wants of man which Plato sighed for; it was a first cause of things to which Aristotle did homage. The first would part with no indication or symbol of the truth that God has held intercourse with men, has made himself known to them; the second was content with seeking in nature and logic for demonstrations of his attributes and his unity. When we use personal language to describe the God of whom Plato speaks, we feel that we are using that which suits best with his feelings and his principles even when, through reverence or ignorance, he forbears to use it himself. When we use personal language to describe the deity of Aristotle, we feel that it is improper and unsuitable, even if, through deference to ordinary notions, or the difficulty of inventing any other, he resorts to it himself” (Maurice, Moral and Metaph. Philosophy, ch. 6, div. 3, § 5).

Practical philosophy, according to Aristotle, includes ethics, the laws of the individual moral life; oeconomics, those of the family; and politics, those of man in the state. His “inquiry starts from the conception of a sovereign good and final end. The final end (τέλος) is happiness (εὐδαιμονία, εὐπραξία), which is the result of the energies of the soul (ἐν βίῳ τελείῳ) in a perfect life (Eth. Nic. 1, 1-7; 10:5, 6); to it appertains true dignity, as being the highest thing. This perfect exercise of reason is virtue, and virtue is the perfection of speculative and practical reason; hence the: subdivision of intellectual virtue (διανοητικὴ ἀρετή) and moral (ἠθική, Eth. Nic. 1, 13; 2:1). The first belongs, in its entire plenitude, to God alone, and confers the hibhest felicity, or absolute beatitude; the second, which he also styles the human, is the constant perfecting of the reasonable will (ἕξις, habitus), the effect of a deliberate resolve, and consequently of liberty (προαιρετική), of which Aristotle was the first to display its psychological character, and of which the subjective form consists in always taking the mean between two extremes (τὸ μέσον, μεσότης). Aristotle may be said to have been the first to analyze προαίρεσις, or deliberate free choice (Eth. Nic. 2, 6).

Ethical virtue presents itself under six principal characters, having reference to the different objects of desire and avoidance (the cardinal virtues), namely, courage (ἀνδρία), temperance (σωφροσύνη), generosity (ἐλευθεριότης), delicacy (μεγαλοπρέπεια), magnanimity and a proper love of glory (Eth. Nic. 5, 1, 6 sq.), (μεγαλοψυχία), gentleness and moderation. To these are added the accessory virtues, such as politeness of manners (εὐτραπελία), amiability, the faculty of loving and being beloved (φιλία), and, lastly, justice (δίκαιοσύνη), which comprises and completes all the others, and on that account is called perfect virtue (τελεία). Under the head of justice Aristotle comprehends right also. Justice he regards as the special virtue (applied to the notion of equality, τὸ ἵσον) of giving every man his due; and its operation may be explained by applying to it the arithmetical and geometrical proportions conformably to the two species, the distributive and corrective, into which he subdivided the virtue. To these must be added equity, which has for its end the rectification of the defects of law. Under the head of right (δίκαιον) he distinguishes that appertaining to a family (οἰκονομικόν) from that of a city (πολιτικόν), dividing the latter into the natural (φυσικόν) and the positive (νομικόν). A perfect unity of plan prevails throughout his ethics, his politics, and his economics. Both the latter have for their end to show how the object of man's existence defined in the ethics, viz. virtue combined with happiness, may be attained in the civil and domestic relations through a good constitution of the state and household.

The state (πολίς) is a complete association of a certain number of smaller societies sufficient to satisfy in common all the wants of life (Pol. 1, 2). Mental power alone should preponderate. The science of politics is the investigation of means tending to the final end proposed by the state. Its principle is expediency, and its perfection the suitableness of means to the end. By this principle Aristotle would prove the lawfulness of slavery. (W. T. Krug, De Aristotele Servitutis Defensore (Lips. 1813, 4to); C. G. Gottling, Commentatio di Notione Servitutis apud Aristotelem (Jen. 1821, 4to); Wallon, Hist. de Esclavuge d ans P Antiquite (Paris, 1847, 3 vols. 8vo); Tenneman in, Manual Hist. Phil. (§ 147, 148). Professor Shedd (History of Doctrines, bk. 1, ch. 1) adopt, perhaps too closely, Ritter's reconciliation of Plato and Aristotle, going so far as to say that “Platonism and Aristotelianism differ only in form, not in substance.” While we cannot agree to this broad statement, there is yet, as to the points named, reason for what he says, viz. that, in reference to the principal questions of philosophy, “both are found upon the same side of the line that divides all philosophies into the material, the spiritual, the pantheistic, and the theistic. There is a substantial agreement between Plato and his pupil Aristotle respecting the rationality and immortality of the mind as mind in distinction from matter, respecting the nature and origin of ideas, respecting the relative position and importance of the senses, and of knowledge by the senses. But these are subjects which immediately reveal the general spirit of a philosophic system. Let any one read the ethical treatises of Plato and Aristotle, and he will see that both held the same general idea of the Deity as a moral governor, of moral law, and of the immutable reality of right and wrong.” But the fundamental difference of the two systems still remains, viz. that Plato regards the “ideas” or eternal archetypes of things as forming the true substance of the latter, and as having their existence in themselves, independent of the material things, their soulless shadows; while Aristotle was of opinion that the individual thing contained the true substance, which forms whatever is permanent in the flux of outward appearances.

For a long time the Aristotelian philosophy remained in Greece a rival of the Platonic, but at last the latter gained the ascendency. In Rome Aristotle found but few adherents. The fathers of the ancient Church were, on the whole, not favorable to Aristotelianism, but it was cultivated with great zeal by several sects, especially those which were inclined toward a kind of rationalism. (Comp. Lecky, History of Rationalism 1, 417.) Thus the Artemonites were reproached with occupying themselves more with the study of Aristotle than with that of the Scriptures. The Anomceans of the school of Eunomius were called by the fathers “young Aristotelians” (see, on the opinions of the Greek fathers respecting this point, Launoy, De varia Aristotelis in Acad. Par. fortuna, in his Opera omnia, 4:175 sq. Colossians 1732; Kuhn, Katholische Dogmatikc, 2, 369). Nevertheless, the influence of Aristotle commenced to spread in Christian philosophy during the 4th and 5th centuries, especially in the West. Previously the Neo- Platonic philosophy, which tried to reconcile Aristotle with Plato, had given a new impulse to the study of Aristotle, and called forth a number of commentaries, of which that of Porphyry is the most celebrated. Among the Christian Aristotelians of those times was Nemesius, bishop of Emesa, A.D. 400, whose work on “the Nature of the Soul” is based on the Aristotelian anthropology, and remained long in use and influence in Christian philosophy. Eneus of Gaza, toward the end of the 5th century, and Zacharius Scholasticus (first half of 6th century), opposed Aristotle, especially with regard to the world, and approached nearer the doctrine of Plato. Of greater significance was Johannes Philoponus, who called himself

“Grammaticus,” and is supposed by modern writers to have lived in the first half of the 6th century. He combated the Platonic philosophy, and followed Aristotle so closely as even to deviate from the commonly received doctrines of Christianity. Thus, applying the Aristotelian doctrine that individual things are substances, he changed the doctrine of the Trinity into a kind of Tritheism. John Damascenus, the chief theologian of the Greek Church, knew and used the dialectics of Aristotle, but made no attempt to thoroughly blend it with the doctrines of Christianity. A new era in the history of the Aristotelian philosophy within the Christian Church begins after the Christianization of the Germanic tribes, for the treatment of which SEE SCHOLASTICISM.

A very full account of Aristotle's writings and of his system (from the Hegelian point of view), by Prof. Stahr, is given in Smith, Dict. of Gr. and Roman Biog. etc., vol. 1. For an excellent sketch of the Life of Aristotle, by Prof. Park, see Bibliotheca Sacra, vol. 1. The literature of the subject is copiously given in Stahr's article above referred to. See also Maurice, Moral and Metoph. Philosophy, ch. 6, div. 3; Haureau, Philosophie Scholastique, vol. 1; Gioberti, Introd. a Il'etude de la Philosophie, 1, 98; Kitter, History of Philosophy, vol. 3; North Brit. Rev. Nov. 1858; Ama. Bibl. Repos. July, 1842; Meth. Quart. Rev. July, 1853, p. 342 sq.; Biese, Philos. des Aristoteles (Berlin, 1835, 2 vols. 8vo); St. Hilaire, Logique d'Aristote (Par. 1838, 2 vols. 8vo); Ravaisson, La Metaphysique d'Aristote (Paris,. 1840, 2 vols. 8vo); Vacherot, Thorie des prem. principes selon Aristote (Par. 1836, 8vo); Simon, Du Dieu d'Aristote (Par. 1840, 8vo).; Wetzer u. Welte, Kirchen-Lexikon, 1:412. For references as to the influence of Aristotle on Christian theology, SEE SCHOLASTICISM.

## Arithmetic[[@Headword:Arithmetic]]

             or the science of numbers, was unquestionably practiced as an art in the dawn of civilization; since to put things or their symbols together (addition), and to take one thing from another (subtraction), must have been coeval with the earliest efforts of the human mind; and what are termed multiplication and division are only abbreviated forms of addition and subtraction. The origin, however, of the earliest and most necessary of the arts and sciences is lost in the shades of antiquity, since it arose long before the period when men began to take special notice and make some kind of record of their discoveries and pursuits. In the absence of positive information, we seem authorized in referring the first knowledge of arithmetic to the East (see Edinburgh Review, 18:185). From India, Chaldaea, Phoenicia, and Egypt the science passed to the Greeks, who extended its laws, improved its processes, and widened its sphere. To what extent the Orientals carried their acquaintance with arithmetic cannot be determined. The greatest discovery in this department of the mathematics, namely, the establishment of our system of ciphers, or of figures considered as distinct from the letters of the alphabet, belongs undoubtedly, not to Arabia, as is generally supposed, but to the remote East, probably India. It is to be regretted that the name of the discoverer is unknown, for the invention must be reckoned among the greatest of human achievements. Our numerals were made known to these Western parts by the Arabians, who, though they were nothing more than the mediums of transmission, have enjoyed the honor of giving them their name. These numerals were unknown to the Greeks, who made use of the letters of the alphabet for arithmetical purposes (see Encyclopcedia Metropolitana, s.v.). The Hebrews were not a scientific, but a religious and practical nation. What they borrowed from others of the arts of life they used without surrounding it with theory, or expanding and framing it into a system. So with arithmetic, designated by them by some form of the verb מָנָה, manah', signifying to determine, limit, and thence to number. Of their knowledge of this science little is known more than may be fairly inferred from the pursuits and trades which they carried on, for the successful prosecution of which some skill at least in its simpler processes must have been absolutely necessary; and the large amounts which appear here and there in the sacred books serve to show that their acquaintance with the art of reckoning was considerable. SEE NUMBER. Even in fractions they were not inexperienced (Gesenius, Lehrgeb. p. 704). For figures, the Jews, after the Babylonish exile, made use of the letters of the alphabet, as appears from the inscriptions on the so-called Samaritan coins (Eckhel, Doctr. Num. i, iii, 468); and it is not unlikely that the ancient Hebrews did the same, as well as the Greeks, who borrowed their alphabet from the Phoenicians, neighbors of the Israelites, and employed it instead of numerals (Schmidt, Biblischer Mathematicus, Tub. 1735, 1749). SEE ABBREVIATION.

## Arius[[@Headword:Arius]]

             born toward the close of the third century, in Libya, according to others, in Alexandria. He wrote a theological work, Thalia, extracts from which are given in the writings of Athanasius. He died in 336. For his doctrines and their history, SEE ARIANISM.

## Arius (2)[[@Headword:Arius (2)]]

             (usually pronounced Arius, but strictly Arius, ῎Αρειος, meaning martial), the famous heresiarch, was born about A.D. 256 in North Africa (Cyrenaica, Lybia, or Egypt), but nothing is known of his early life or circumstances. He is said to have been educated by Lucian, a presbyter in Antioch, and ordained deacon by Peter of Alexandria and elder by Achillas, Peter's successor, who placed him (A.D. 313) in charge of Baucalis, one of the great churches of Alexandria. On the death of this bishop he came near being elected to the see, such was his popularity, but was defeated by Alexander, through envy of whom (as Theodoret asserts, Hist. Ecc 1:2) he began, about A.D. 318, a controversy respecting the nature of Christ,  which ultimately involved the whole of Christendom. SEE ARIANISM.

Arius had previously fallen under censure for connection with the schism of Meletius, but in some way had been restored to favor. He was now excommunicated for heresy by a council held at Alexandria in 321, and his views formally condemned by the Council of Niceea in 325. Constantine banished him to Illyria, but in 331 he recalled him through the intercession of his sister, Constantia, and Eusebius of Nicomedia. Athanasius, however, refused to recognise the heretic. In 336 Athanasius himself was banished to Treves, and Arius, after a personal interview with the emperor, was about to be received in full honor at Alexandria, when he suddenly died of a disease of the bowels, apparently a violent attack of dysentery, which his enemies attributed to the visitation of God and his friends to the effect of poison. His views are but the outcropping of the earlier errors of Cerinthus and the Gnostics, now put into a definite shape by the virtual denial of the divinity of our Lord.. Arius was evidently a man of much acuteness, but little depth of intellect, and of a controversial turn. No charge of immorality was ever alleged against him. He is said to have been tall in person, easy and eloquent in manner, but austere in habits. The representation of him in the recent romance, entitled Arius the Lybian (New York, 1883), is lively but somewhat too favorable.

## Ariuth[[@Headword:Ariuth]]

             in the Gnostic book Pistis Sophia (367 sq.), was a female archon. presiding over the second place of punishment; ill form all Ethiopian negro.

## Arivurdis[[@Headword:Arivurdis]]

             (children of the sun) were a sect found in Asia, and particularly in Armenia and the adjacent countries, where they had maintained themselves from the olden times; having sprung from a mixture of Zoroastrianism with a few elements of Christianity. They derived their name from their worship of the sun. ''Between 833 and 854 this sect took a new form and a new impulse from a person named Sembat, who settled at Thondrac, whence his sect received. the name of Thondracians (q.v.).

## Arje, Jacob Judah[[@Headword:Arje, Jacob Judah]]

             a Spanish rabbi of the 17th century, who exercised his functions at Hamburg, then at Amsterdam. He wrote, Tabnith fecal (in Spanish, Middelburg, 1642; translated into French in 1643 under the title Portrait  du Temple de Soolononz)':-Tractatus de Cherubinis (Amsterd. 1647), in Latin:-a Spanish version of the Psalms, with the text (ibid. 1671), and other works. See Hoefer, Nouv. Biog. Generale, s.v.

## Arje, Judah Ben -Zeviltirch[[@Headword:Arje, Judah Ben -Zeviltirch]]

             a Jewish rabbi of Carpentras, who lived in the 17th century, wrote A hob Jehudah (Jessnitz, 1719), a Hebrew dictionary in two parts. See Hoefer, Nouv. Biog. Generale, s.v.

## Ark[[@Headword:Ark]]

             is used in the Bible to designate three vessels of special importance.

1. NOAH'S ARK (תֵּבָה, tebah'; Sept. κιβωτός, a chest; Josephus λάρναξ, a coffer; Vulg. area, Gen 6:14), different from the term אָרוֹן, aron', applied to the "ark" of the covenant, and other receptacles which we know to have been chests or coffers, but the same that is applied to the "ark" in which Moses was hid (Exo 2:3), the only other part of Scripture in which it occurs. In the latter passage the Septuagint renders it θίβη, a ship; but the truth seems to be that aron denotes any kind of chest or coffer, while the exclusive application of tebah to the vessels of Noah and of Moses would suggest the probability that it was restricted to such chests or arks as were intended to float upon the water, of whatever description. The identity of the name with that of the wicker basket in which Moses was exposed on the Nile has led some to suppose that the ark of Noah was also of wicker-work, or rather was wattled and smeared over with bitumen (Auth. Vers. "pitch," Gen 6:14). This is not impossible, seeing that vessels of considerable burden are thus constructed at the present day; but there is no sufficient authority for carrying the analogy to this extent.

The boat-like form of the ark, which repeated pictorial representations have rendered familiar, is fitted for progression and for cutting the waves; whereas the ark of Noah was really destined to float idly upon the waters, without any other motion than that which it received from them. If we examine the passage in Gen 6:14-16, we can only draw from it the conclusion that the ark was not a boat or ship; but, as Dr. Robinson (in Calmet's Diet. s.v.) describes it, "a building in the form of a parallelogram, 300 cubits long, 50 cubits broad, and 30 cubits high. The length of the cubit, in the great variety of measures that bore this name, it is impossible to ascertain and useless to conjecture. So far as the name affords any evidence, it also goes to show that the ark of Noah was not a regularly-built vessel, but merely intended to float at large upon the waters. We may, therefore, probably with justice, regard it as a large oblong, floating house, with a roof either flat or only slightly inclined. It was constructed with three stories, and had a door in the side. There is no mention of windows in the side, but above, i.e. probably in the flat roof, where Noah was commanded to make them of a cubit in size (Gen 6:16). That this is the meaning of the passage seems apparent from Gen 8:13, where Noah removes the covering of the ark in order to ascertain whether the ground was dry-a labor unnecessary, surely, had there been windows in the sides of the ark." The purpose of this ark was to preserve certain persons and animals from the deluge with which God intended to overwhelm the land, in punishment for man's iniquities.

The persons were eight-Noah and his wife, with his three sons and their wives (Gen 7:7; 2Pe 2:5). The animals were, one pair of every " unclean" animal, and seven pairs of all that were "clean." By "clean" we understand fit, and by "unclean" unfit, for food or sacrifice. Of birds there were seven pairs (Gen 7:2-3). Those who have written professedly and largely on the subject have been at great pains to provide for all the existing species of animals in the ark of Noah, showing how they might be distributed, fed, and otherwise provided for. But they are very far from having cleared the matter of all its difficulties, which are much greater than they, in their general ignorance of natural history, were aware of. These difficulties, however, chiefly arise from the assumption that the species of all the earth were collected in the ark. The number of such species has been vastly underrated by these writers, partly from ignorance, and partly from the desire to limit the number for which they imagined they were required to provide. They have usually satisfied themselves with a provision for three or four hundred species at most. "But of the existing mammalia considerably more than one thousand species are known; of birds, fully five thousand; of reptiles, very few kinds of which can live in water, two thousand; and the researches of travellers and naturalists are making frequent and most interesting additions to the number of these and all other classes. Of insects (using the word in the popular sense) the number of species is immense; to say one hundred thousand would be moderate: each has its appropriate habitation and food, and these are necessary to its life; and the larger number could not live in water. Also the innumerable millions upon millions of animalcules must be provided for, for they have all their appropriate and diversified places and circumstances of existence" (Dr. J. Pye Smith, 0n the Relation between the Holy Scriptures and some Parts of Geological Science, p. 135). Nor do these numbers form the only difficulty; for, as the same writer observes: "All land animals have their geographical regions, to which their constitutional natures are congenial, and many could not live in any other situation. We cannot represent to ourselves the idea of their being brought into one small spot, from the polar regions, the torrid zone, and all the other climates of Asia, Africa, Europe, America, Australia, and the thousands of islands, their preservation and provision, and the final disposal of them, without bringing up the idea of miracles more stupendous than any which are recorded in Scripture." These are some of the difficulties which arise on the supposition that all the species of animals existing in the world were assembled together and contained in the ark..

And if the object, as usually assumed, was to preserve the species of creatures which the Deluge would otherwise have destroyed, the provision for beasts and birds only must have been altogether inadequate. What, then, would have become of the countless reptiles, insects, and animalcules to which we have already referred ? and it is not clear that some provision must not also have been necessary for fishes and shell-animals, many of which cannot live in fresh water, while others cannot live in salt. The difficulty of assembling in one spot, and of providing for in the ark, the various mammalia and birds alone, even without including the otherwise essential provision for reptiles, insects, and fishes, is quite sufficient to suggest some error in the current belief. We are to consider the different kinds of accommodation and food which would be required for animals of such different habits and climates, and the necessary provision for cleansing the stables or dens. And if so much ingenuity has been required in devising arrangements for the comparatively small number of species which the writers on the ark have been willing to admit into it, what provision can be made for the immensely larger number which, under the supposed conditions, would really have required its shelter ? There seems to be no way of meeting these difficulties but by adopting the suggestion of Bishop Stillingfleet, approved by Matthew Poole, Dr. J. Pye Smith, Le Clerc, Rosenmuller, and others, namely, that, as the object of the Deluge was to sweep man from the earth, it did not extend beyond that region of the earth which man then inhabited, and that only the animals of that region were preserved in the ark. SEE DELUGE.

Bishop Stillingfleet, who wrote in plain soberness long before geology was known as a science, and when, therefore, those discoveries were altogether unthought of, by which, in our day, such warm controversies have been excited, expresses his belief that the Flood was universal as to mankind, and that all men, except those preserved in the ark, were destroyed; but he sees no evidence from Scripture that the whole earth was then inhabited; he does not think that it can ever be proved to have been so; and he asks what reason there can be to extend the Flood beyond the occasion of it. He grants that, as far as the Flood extended, all the animals were destroyed; "but," he adds, " I see no reason to extend the destruction of these beyond the compass of the earth which men then inhabited; the punishment of the beasts was occasioned by, and could not but be concomitant with, the destruction of mankind. But (the occasion of the Deluge being the sin of man, who was punished in the beasts that were destroyed for his sake, as well as in himself) where the occasion was not, as where there were animals and no men, there seems no necessity for extending the Flood thither" (Origines Sacrce, bk. iii, ch. iv). The bishop farther argues that the reason for preserving living creatures in the ark was that there might be a stock of the tame and domesticated animals that should be immediately " serviceable for man after the Flood; which was certainly the main thing looked at in the preservation of them in the ark, that men might have all of them ready for use after the Flood; which could not have been had not the several kinds been preserved in the ark, although we suppose them not destroyed in all parts of the world."

As Noah was the progenitor of all the nations of the earth, and as the ark was the second cradle of the human race, we might expect to find in all nations traditions and reports more or less distinct respecting him, the ark in which he was saved, and the Deluge in general. Accordingly, no nation is known in which such. traditions have not been found. They have been very industriously brought together by Banier, Bryant, Faber, and other mythologists. SEE ARARAT; SEE NOAH. And as it appears that an ark- that is, a boat or chest-was carried about with great ceremony in most of the ancient mysteries, and occupied an eminent station in the holy places, it has with much reason been concluded that this was originally intended to represent the ark of Noah, which eventually came to be regarded with superstitious reverence. On this point the historical and mythological testimonies are very clear and conclusive. The tradition of a deluge, by which the race of man was swept from the face of the earth. has been traced among the Chaldseans, Egyptians, Phoenicians, Assyrians, Persians, Greeks, Romans, Goths, Druids, Chinese, Hindoos, Burmese, Mexicans, Peruvians, Brazilians, Nicaraguans, the inhabitants of Western Caledonia, and the islanders of the Pacific; and among most of them also the belief has prevailed that certain individuals were preserved in an ark, ship, boat, or raft, to replenish the desolated earth with inhabitants. Nor are these traditions uncorroborated by coins and monuments of stone. Of the latter there are the sculptures of Egypt and of India; and it is fancied that those of the monuments called Druidical which bear the name of kistvaens, and in which the stones are disposed in the form of a chest or house, were intended as memorials of the ark. The curious subject of Arkite worship is especially illustrated by the two famous medals of Apamea. There were six cities of this name, of which the most celebrated was that of Syria; next to it in importance was the one in Phrygia, called also Κιβωτός, Kibotos, which, as we have seen, means an ark or hollow vessel. The medals in question belong, the one to the elder Philip, and the other to Pertinax. In the former it is extremely interesting to observe that on the front of the ark is the name of Noah, ΝΩΕ, in Greek characters. In both we perceive the ark floating on the water, containing the patriarch and his wife, the dove on wing, the olive-branch, and the raven perched on the ark. These medals also represent Noah and his wife on terrafirma, in the attitude of rendering thanks for their safety. The genuineness of these medals has been established beyond all question by the researches of Bryant and the critical inspection of Abbe Barthelemy. There is another medal, struck in honor of the Emperor Hadrian, which bears the inscription ΑΠΑΜΕΩΝ ΚΙΒΩΤΟΣ ΜΑΡΣΣΙΑ, "the ark and the Marsyas of the Apameans." SEE APAMEA. The coincidences which these medals offer are at least exceedingly curious; and they are scarcely less illustrative of the prevailing belief to which we are referring, if, as some suppose, the figures represented are those of Deucalion and Pyrrha (Meisner, De arca Noachi, Witt. 1622). SEE FLOOD.

2. The ARK OF BULRUSHES (תֵּבָה, tebah'; Sept. θίβις). In Exo 2:3, we read that Moses was exposed among the flags of the Nile in an ark (or boat of bulrushes) daubed with slime and with pitch. The bulrushes of which the ark was made were the papyrus reed (Cyperus papyrus), which grows in Egypt in marshy places. It was used for a variety of purposes, even for food. Pliny says, from the plant itself they weave boats, and other ancient writers inform us that the Nile wherries were made of papyrus. Boats made of this material were noted for their swiftness, and are alluded to in Isa 18:2. SEE REED.

3. The SACRED ARK of the Jews ( אָרוֹן or אָרֹן, aron'; Sept. and New Test. κιβωτός), different from the term applied to the ark of Noah. It is the common name for a chest or coffer, whether applied to the ark ip the tabernacle, to a coffin, to a mummy-chest (Gen 50:26), or to a chest for money (2Ki 12:9-10). Our word ark has the same meaning, being derived from the Latin area, a chest. The sacred chest is distinguished from others as the " ark of God" (1Sa 3:3), " ark of the covenant" (Jos 3:6; Heb 9:4), and " ark of the law" (Exo 25:22). This ark was a kind of box, of an oblong shape, made of shittim (acacia) wood, a cubit and a half broad and high, two and a half cubits long, and covered on all sides with the purest gold. It was ornamented on its upper surface with a border or rim of gold; and on each of the two sides, at equal distances from the top, were two gold rings, in which were placed (to remain there perpetually) the gold-covered poles by which the ark was carried, and which continued with it after it was deposited in the tabernacle. The Levites of the house of Kohath, to whose office this especially appertained, bore it in its progress. Probably, however, when removed from within the vail in the most holy place, which was its proper position, or when taken out thence, priests were its bearers (Num 7:9; Num 10:21; Num 4:5; Num 4:19-20; 1Ki 8:3; 1Ki 8:6). The ends of the staves were visible without the vail in the holy place of the temple of Solomon, the staves being drawn to the ends, apparently, but not out of the rings. The ark, when transported, was enveloped in the " vail" of the dismantled tabernacle, in the curtain of badgers' skins, and in a blue cloth over all, and was therefore not seen. The lid or cover of the ark was of the same length and breadth as the ark itself, and made of the purest gold. Over it, at the two extremities, were two cherubim, with their faces turned toward each other, and inclined a little toward the lid (otherwise called the mercy-seat). SEE CHERUB. Their wings, which were spread out over the top of the ark, formed the throne of God, the King of Israel, while the ark itself was his footstool (Exo 25:10-22; Exo 37:1-9). (Comp. Josephus, Ant. iii, 6, 5; Philo, Opera, ii, 150; Koran, ii, 249, ed. Marrac.; for heathen parallels, see Apulej. Asin. 11:262, Bip.; Pausan. 7:19, 3; Ovid, Ars Am. ii, 609 sq.; Catull. lxiv, 260 sq. See generally Reland, Antiq. Sacr. i, 5, 19 sq., 43 sq.; Carpzov, Appar. p. 260 sq.; Schaacht, Animadvers. p. 334 sq.; Buxtorf, Hist. arcefoed. in Ugolini Thesaur. viii; Hoffmann, in the Hall. Encycl. 14:27 sq.; Otho, Lex. Rabb. p. 60 sq.; Rau, Nubes super arca ,fed. Herbon. 1757, Utrecht, 1760; Thalemann, Nubes super arcafaed. Lips. 1752, Vindic. 1771; Lamy, De tabemac. fed. p 412 sq.; Van Til, De tabernac. Mcs. p. 117 sq.)

This ark was the most sacred object among the Israelites; it was deposited in the innermost and holiest part of the tabernacle, called "the holy of holies" (and afterward in the corresponding apartment of the Temple), where it stood so that one end of each of the poles by which it was carried (which were drawn out so far as to allow the ark to be placed against the back wall) touched the vail which separated the two apartments of the tabernacle (1Ki 8:8). It was also probably a reliquary for the pot of manna and the rod of Aaron. We read in 1Ki 8:9, that "there was nothing in the ark save the two tables of stone which Moses put there at Horeb." Yet Paul, or the author of Heb 9:4, asserts that, besides the two tables of stone, the "pot of manna" and "Aaron's rod that budded" were inside the ark, which were directed to be "laid up" and "kept before the testimony," i.e. before the tables of the law (Exo 40:20); and probably, since there is no mention of any other receptacle for them, and some would have been necessary, the statement of 1Ki 8:9, implies that by Solomon's time these relics had disappeared. The expression מִצִּד אָרוֹן, Deu 31:26, obscurely rendered "in the side of the ark" (Auth. Vers.), merely means "beside" it.

During the marches of the Israelites it was covered with a purple pall, and borne by the priests, with great reverence and care, in advance of the host (Num 4:5-6; Num 10:33). It was before the ark, thus in advance, that the waters of the Jordan separated; and it remained in the bed of the river, with the attendant priests, until the whole host had passed over; and no sooner was it also brought up than the waters resumed their course (Joshua 3; Jos 4:7; Jos 4:10-11; Jos 4:17-18). We may notice a fiction of the Rabbis that there were two arks, one which remained in the shrine, and another which preceded the camp on its march, and that this latter contained the broken tables of the law, as the former the whole ones. The ark was similarly conspicuous in the grand procession round Jericho (Jos 6:4; Jos 6:6; Jos 6:8; Jos 6:11-12). It is not wonderful, therefore, that the neighboring nations, who had no notion of spiritual worship, looked upon it as the God of the Israelites (1Sa 4:6-7), a delusion which may have been strengthened by the figures of the cherubim on it. After the conquest, the ark generally (see Jdg 20:27) remained in the tabernacle at Shiloh, until, in the time of Eli, it was carried along with the army in the war against the Philistines, under the superstitious notion that it would secure the victory to the Hebrews. They - were, nevertheless, not only beaten, but the ark itself was taken by the Philistines (1Sa 4:3-11), whose triumph was, however, very short lived, as they were so oppressed by the hand of God that, after seven months, they were glad to send it back again (1Sa 5:7). After that it remained apart from the tabernacle, at Kirjath-jearim (7:1, 2), where it continued until the time of David, who purposed to remove it to Jerusalem; but the old prescribed mode of removing it from place to place was so much neglected as to cause the death of Uzzah, in consequence of which it was left in the house of Obededom (2Sa 6:1-11) but after three months David took courage, and succeeded in effecting its safe removal, in grand procession, to Mount Zion (2Sa 6:12-19). When the Temple of Solomon was completed, the ark was deposited in the sanctuary (1Ki 8:6-9). Several of the Psalms contain allusions to these events (e.g. 24, 47, 132), and Psalms 105 appears to have been composed on the occasion of the first of them. SEE PSALMS.

The passage in 2Ch 35:3, in which Josiah directs the Levites to restore the ark to the holy place, is understood by some to imply that it had either been removed by Amon, who put an idol in its place, which is assumed to have been the " trespass" of which he is said to have been guilty (2Ch 33:23), or that the priests themselves had withdrawn it during idolatrous times, and preserved it in some secret place, or had removed it from one place to another. But it seems more likely that it had been taken from the holy of holies during the purification and repairs of the Temple by this same Josiah, and that he, in this passage, merely directs it to be again set in its place. Or it may have been removed by Manasseh, to make room for the " carved image" that he placed " in the house of God" (2Ch 33:7). What became of the ark when the Temple was plundered and destroyed by the Babylonians is not known, and all conjecture is useless. It was probably taken away or destroyed by Nebuchadnezzar (2Es 10:22). The Jews believe that it was concealed from the spoilers, and account it among the hidden things which the Messiah is to reveal (see Ambros. Off. iii, 17, 18; Joseph. Gorionid. i, 21; Wernsdorf, De fide Maccab. p. 183 sq.; Mishna, Shekal. 6:1). It is certain, however, from the consent of all the Jewish writers, that the old ark was not contained in the second temple, and there is no evidence that any new one was made. Indeed, the absence of the ark is one of the important particulars in which this temple was held to be inferior to that of Solomon. The most holy place is therefore generally considered to have been empty in the second temple (as Josephus states, War, v, 14); or- at most (as the rabbins allege, Mishna, Yoma, v, 2) to have contained only a stone to mark the place which the ark should have occupied (comp. Tacit, fist. v, 9). The silence of Ezra, Nehemiah, the Maccabees, and Josephus, who repeatedly mention all the other sacred utensils, but never name the ark, seems conclusive on the subject. But, notwithstanding this weight of testimony, there are writers, such as Prideaux (Connection, i, 207), who contend that the Jews could not properly carry on their worship without an ark, and that if the original ark was- not recovered after the Captivity, a new one must have been made (Calmet's Dissertation sur l'Arche d'Alliance; Hase, De lapide cui area impositafuit, Erb. and Lpz. n. d. 4to). SEE TEMPLE.

Concerning the design and form of the ark, it appears that clear and unexpected light has been thrown by the discoveries which have of late years been made in Egypt, and which have unfolded to us the rites and mysteries of the old Egyptians. (See Descr. de l'Egypte, Att. i, pl. 11, fig. 4; pl. 12, fig. 3; iii, pl. 32, 34, 36; comp. Rosenmuller, Morgenl. ii, 96 sq.; Heeren, Ideen, II, ii, 831; Spencer, Leg. rit. iii, 5, p. 1084 sq.; Bahr, Symbol. i, 381, 402 sq.) "One of the most important ceremonies was the ' procession of shrines,' which is mentioned in the Rosetta stone, and frequently occurs on the walls of the temples. The shrines were of two kinds: the one a sort of canopy; the other an ark or sacred boat, which may be termed the great shrine. This was carried with grand pomp by the priests, a certain number being selected for that duty, who supported it on their shoulders by means of long staves, passing through metal rings at the side of the sledge on which it stood, and brought it into the temple, where it was deposited upon a stand or table, in order that the prescribed ceremonies might be discharged before it. The stand was also carried in procession by another set of priests, following the shrine, by means of similar staves; a method usually adopted for carrying large statues and sacred emblems, too heavy or too important to be borne by one person. The same is stated to have been the custom of the Jews in some of their religious processions (comp. 1Ch 15:2; 1Ch 15:15; 2Sa 15:24; and Jos 3:12), as in carrying the ark to its place, into the oracle of the house, to the most holy place, when the Temple was built by Solomon (1Ki 8:6)." ... " Some of the arks or boats contained the emblems of Life and Stability, which, when the veil was drawn aside, were partially seen; and others presented the beetle to the sun, overshadowed by the wings of two figures of the goddess Thenei, or Truth, which call to mind the cherubim of the Jews" (Wilkinson's Anc. Egyptians, v, 271, 275). The ritual of the Etruscans, Greeks, Romans, and other ancient nations, included the use of what Clemens Alexandrinus calls κίσται μυστικαί (Protrept. p. 12). The same Clemens (Strom. v, 578) also contains an allusion of a proverbial character to the ark and its rites, which seems to show that they were popularly known, where he says that "only the master (διδάσκαλος) may uncover the ark" (κιβωτός). In Latin, also, the word arcanum, connected with area and arceo, is the recognised term for a sacred mystery. (Illustrations of the-same subject occur also in Plut. De Is. et Osi. c. 39; Euseb. Prcep. Evang. ii, 3.)

These resemblances and differences appear to us to cast a strong light, not only on the form, but on the purpose of the Jewish ark. The discoveries of this sort which have lately been made in Egypt have added an overwhelming weight of proof to the evidence which previously existed, that the "tabernacle made with hands," with its utensils and ministers, bore a designed external resemblance to the Egyptian models, but purged of the details and peculiarities which were the most open to abuse and misconstruction. That the Israelites, during the latter part of their sojourn in Egypt, followed the rites and religion of the country, and were (at least many of them) gross idolaters, is distinctly affirmed in Scripture (Jos 24:14; Eze 23:3; Eze 23:8; Eze 23:19), and is shown by their ready lapse into the worship of the "golden calf," and by the striking fact that they actually carried about with them one of these Egyptian shrines or, tabernacles in the wilderness (Amo 5:26). From their conduct, and the whole tone of their sentiments and character, it appears that this stiff-necked and rebellious people were incapable (as a nation) of adhering to that simple form of worship and service which is most pleasing to God. (See an article on this subject in the Am. Bib. Repos. Oct. 1843, p. 290-312.)

The purpose or object of the ark was to contain inviolate the Divine autograph of the two tables, that " covenant" from which it derived its title, the idea of which was inseparable from it, and which may be regarded as the depositum of the Jewish dispensation. The perpetual safe custody of the material tables no doubt suggested the moral observance of the precepts inscribed. The words of the Auth. Vers. in 1Ch 13:3, seem to imply a use of the ark for the purpose of an oracle; but this is probably erroneous, and "we sought it not" the meaning; so the Sept. renders it (see Gesenius, Lex. s.v. דָרִשׁ). Occupying the most holy spot of the whole sanctuary, it tended to exclude any idol from the centre of worship. And Jeremiah (Jer 3:16) looks forward to the time when even the ark should be "no more remembered" as the climax of spiritualized religion apparently in Messianic times. It was also the support of the mercy-seat, materially symbolizing, perhaps, the "covenant" as that on which '" mercy" rested. It also furnished a legitimate vent to that longing after a material object for reverential feeling which is common to all religions. It was, however, never seen, save by the high-priest, and resembled in this respect the Deity whom it symbolized, whose face none might look upon and live. That this reverential feeling may have been impaired during its absence among the Philistines seems probable from the case of Uzzah. SEE MERCY-SEAT.

## Arkhate[[@Headword:Arkhate]]

             was an Etruscan divinity who was represented as an old bald-headed man in a cloak, who warns Famu against the blandishments of the goddess Alpanu.'

## Arkite[[@Headword:Arkite]]

             (Heb. Arki', עִרְקִי; Sept. and Joseph. Α᾿ρουκαῖος, like the Samar. Aruki', עֲרוּקִי), a designation of the inhabitants of Arka (Plin. v, 16; ῎Αρκα, Ptol. v, 15), who are mentioned in Gen 10:17; 1Ch 1:15, as descended from the Phoenician or Sidonian branch of the great family of Canaan. This, in fact, as well as the other small northern states of Phoenicia, was a colony from the great parent state of Sidon. Arka, or Arce (῎Αρκη), their chief town, lay between Tripolis and Antaradus, at the western base of Lebanon (Joseph. Ant. i, 6, 2; Jerome, Qucest. in Gen 10:15). Josephus (Ant. 8:2, 3) makes Baanah, who in 1Ki 4:16, is said to have been superintendent of the tribe of Asher, governor of Arka (Α᾿ρκή) by the sea; and if, as commonly supposed, the capital of the Arkites is intended, their small state must, in the time of Solomon, have been under the Hebrew yoke. In the time of Alexander a splendid temple was erected here in honor of Astarte, the Venus of the Phoenicians (Macrob. Sat. i, 21). Subsequently Arka shared the lot of the other small Phoenician states in that quarter; but in later times it formed part of Herod Agrippa's kingdom. Titus passed through it on his return from the destruction of Jerusalem (Α᾿ρκαία, Joseph. War, 7:5, 1). In the Midrash (Midr. Rabb. 37) it is called "Arkam of Lebanon" (דִּלְבָּנוֹן עִרְקִם). The name and site seem never to have been unknown (Mannert, p. 391), although for a time it bore the name of Caesarea Libani (Aurel. Vict. De Cces. 24:1), from having been the birthplace of Alexander Severus (Lamprid. Alex. Sev.). Coins are extant of it (Eckhel, Doctr. Num. iii, 360), but not of its Phoenician period (Gesenius, Monum. Phenic. ii, 285 sq.). It was eventually the seat of a Christian bishopric (Le Quien, Oriens Christ. ii, 815, 823). It is repeatedly noticed by the Arabian writers (Michaelis, Spicil. ii, 23; also Orient. Bibl. 6:99 sq.; Schultens, Vita Saladini; Edrisi, p. 13; Rosenmuller, Barhebr. Chronicles p. 282). It is mentioned in all the itineraries of this region, and is conspicuous in early ecclesiastical records. It also figures largely in the exploits of the Crusaders, by whom it was unsuccessfully besieged in 1099, but at last taken in 1109 by Bertrand (see Robinson's Researches, new ed. iii, 578 sq.). In 1202 it was totally destroyed by an earthquake. It lay 32 Roman miles from Antaradus, 18 miles from Tripoli, and, according to Abulfeda, a parasang from the sea (Tab. Syriae, p. 11). In a position corresponding to these intimations, Shaw (Observat. p. 270) noticed the site and ruins. Burckhardt (Syria, p. 162), in travelling from the north-east of Lebanon to Tripoli, at the distance of about four miles south of the Nahr-el-kebir (Eleutherus), came to a hill called Tel-Arka, which, from its regularly flattened conical form and smooth sides, appeared to be artificial. He was told that on its top were some ruins of habitations and walls. Upon an elevation on its east and south sides, which commands a beautiful view over the plain, the sea, and the Anzeiry mountains, are large and extensive heaps of rubbish, traces of ancient dwellings, blocks of hewn stone, remains of walls, and fragments of granite columns. These are no doubt the remains of Arka; and the hill was probably the acropolis or citadel, or the site of a temple (Hamesveld, iii, 39 sq.). The present village has 21 Greek and 7 Moslem families-a wretched hamlet amid the columns of this once splendid city (Bibliotheca Sacra, 1848, p. 16).

## Arladi, Alessandro[[@Headword:Arladi, Alessandro]]

             an Italian historical painter, was born at Parma about 1470. ;He studied at Venice under Giovanni Bellini. In the Church of the Carmelites at Parma is a picture by this master, representing the Annunciation, which is highly praised by the critics. He died in 1528.

## Arleri, Pietro[[@Headword:Arleri, Pietro]]

             an Italian architect, was born at Bologna in 1333. His family were of German origin (named Arler). In 1356 he was employed in the construction of the Cathedral of St.Vita at Prague, commenced in 1343 under the direction of Matthias of Arras. Arleri continued this work until 1386. He also constructed the Church of the Saints at Prague; that of Kolin upon the, Elbe; and the bridge of Moldau. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Arles, Councils of[[@Headword:Arles, Councils of]]

             (Concilium Arelatense). Aries (Arelate) is an ancient archiepiscopal see in Lower Provence, on the left of the Rhone, seven leagues from its mouth, about one hundred and eighty-six leagues from Paris. It is said to derive its' name from ara data, a high altar raised here in pagan times. Several councils were held here.

I. The first was a general council of the West, held in 314, by the emperor Constantine, upon the subject of the Donatists. The emperor, in order to  get rid of the importunities of these schismatics, who were dissatisfied with the Council of Rome in the preceding year, granted them a fresh. hearing, which gave rise to this council. The number of .bishops present, was very large from Africa, Italy, Sicily, Sardinia, and, above all, from, Gaul. Among the names subscribed we find those of the bishops of Arles, Lyons, Vienne, Marseilles, Autun, Rheims, Cologne, Rouen, and Bordeaux. Pope Sylvester sent two priests and two deacons. It appears that the matter was examined with even greater care than at Rome in the preceding year. Cecilianus was acquitted, and his accusers condemned. It was also ruled by this council, in opposition to the general practice before this time in the African Church, that persons who have received the form of baptism at the hand of heretics ought not to be rebaptized; and that if it shall appear from their answer that they have been baptized in the name of the Father, and of the Son, and of the Holy Ghost, it shall be enough that they be confirmed in order to receive the Holy Ghost. Here were also composed the twenty- two celebrated canons of discipline which bear the name of this council. See Labbe, Concil. i, 1421.

II. Held in 353, by Constantius. The emperor, happening to be in Arles, lent himself to everything that the Eusebians suggested to him. Already they had invited pope Liberius to attend the council, who, however, sent Vincentius, the aged bishop of Capua, and Marcellus, a Campanian bishop, to demand of Constantius that the place of rendezvous should be Aquilea instead of Arles. Many other bishops also came to Arles to request the same thing; but, reasonable as the request was, Constantius took offence at it. In the council the first thing which the Arians required was the condemnation of St. Athanasius.. Vincentius, on his part, insisted that the true faith should be set forth and defended; but Valens and his accomplices persisted in requiring that before anything else was done, the legates should renounce communion with Athanasius; which they, carried away by the example of others, and, it may be, induced by threats, did, promising no more to communicate with him., When, however, the council had gained this point, they refused to condemn Arius. Photinus of Sirmium, Marcellus of Ancyra, and St. Athanasius were condemned here.

III. This numerous council of French bishops was held in 428 (or 429) at Arles or Troyes, at. which deputies from the English Church were present, seeking help against the heresy of Pelagius. Germanus, bishop of Auxerre, and Lupus, bishop of Troyes, were deputed to proceed to England, in  order that, " having confounded the heretics, they might lead back the Britons to the Catholic faith."

IV. Held about 442, and seems to have been gathered from several ecclesiastical provinces, since it speaks of the obligation of the metropolitans to submit to its decrees, and gives itself the title of the great council. It was assembled by Hilary of Arles, and drew up fifty-six canons. One forbade the elevation to the rank of subdeacon of any one who had married a widow. According to Pagi, this council opposed St. Leo against Hilary, who assumed the right of assembling councils in Gaul.

V. Held about the year 453. The subscriptions of the bishops are lost. Fifty-six canons were published, many of which are taken from the councils of Nicaea, Constantinople, and Orange.

10 and

11. Relate to the penance of those 'who relapsed in time of persecution.

15. Forbids a deacon to administer the communion when a priest is present.

26. Permits a priest to grant the chrism to heretics at the point of death who wish to become Catholics. See Labbe, 4:1010.

VI. Held in 455, under Ravennius, bishop of Arles, owing to a dispute between Faustus, abbot of the monastery of Lerins, and Theodore, bishop of Frejus, concerning the jurisdiction of the latter over the monastery. Thirteen bishops were present; and it was determined that ordinations should be celebrated by the bishop of Frdjus alone, and that no'-clerk, not belonging to the monastery, should be received into communion or to minister without the bishop's license; Theodore, on his part, leaving the care of the lay portion of the monastery in the hands of the abbot. See Labbe, 4:1023.

VII. A provincial council, convened in 463 by Leontius, archbishop of Aries, to oppose Mamertinus, archbishop of Vienne, who had encroached upon the province of Arles.

VIII. This council was held 'about A. D. 705, to consider the errors of Lucidus, and was composed of thirty bishops. According to Faustus, they spoke strongly upon the subject of predestination; condemned the opinions  of Lucidus upon the subject; and insisted that he should condemn them himself. Lucidus obeyed, and in a letter to the council retracted his errors.

IX. Held in 524, under Caesarius, bishop of Aries. Sixteen bishops were present, and four canons were drawn up relating to ordinations, one of which enacts that no man be made deacon under twenty-five years of age. See Mansi, 4:1622.

X. Held in 554, under Sapaudus, archbishop of Aries. Here seven canons were drawn up, the second and fifth of which are to the effect that monasteries, whether for men or women, should be placed under the jurisdiction of the bishop of the diocese. See Mansi, v, 779.

XI. Held in May, 813, convoked, by order of Charlemagne, for the correction of abuses and the restoration of ecclesiastical discipline. The number of canons made was twenty-six. Among other things, it was ruled that bishops ought to be well instructed in the Holy Scriptures and in the canons of the Church, and that their sole occupation should consist in preaching and instructing others.

2. That all shall pray for the king and his family.

15. Orders just weights and measures everywhere.

17. Enjoins that bishops shall visit their dioceses annually.

19. That parents should instruct their children, and godparents those for whom they had answered at the font. The 21st orders that with regard to burials in churches, the ancient canons shall be observed. See Labbe, v, 1231. .

XII. Held on July 8, 1234, under John Baussan, archbishop of Arles. Twenty-four canons were enacted, chiefly directed against the Albigenses and Waldenses, enforcing those of Lateran in 1215, and of Toulouse in 1229. Bishops are directed to preach the Catholic faith frequently, both themselves and by means of others. All confraternities are forbidden, except those which have the sanction of the bishop. Bishops are directed to apply themselves diligently to the correction of morals, especially among the clergy; and for that purpose they are enjoined to hatve spies in every diocese. No one was permitted to make a will save in the presence of the curate of his parish. The reason given for this last injunction, which is very common in the acts of councils about this time, is that persons who favored  the opinions of the heretics might be thereby prevented from assisting them with legacies. See Labbe, 11:App. p. 2339.

XIII. Held in 1261, or subsequently, by Florentine, archbishop of Aries, with his suffragans, against the extravagances of the Joachimites, who said that the Father had operated from the creation until the coming of Jesus Christ; that from that time to the year 1260 Jesus Christ had operated; and that from 1260 unto the end of the world the Holy Spirit would operate. That, under the operation of the Father, men lived after the flesh; under that of the Son, they lived partly after the flesh and partly after the Spirit; but that during the third period they would live more entirely after the Spirit. Seventeen canons were also drawn up, in the third of which it is enjoined that confirmation shall be administered and received fasting, except in the case of infants at the breast. This shows "that the confirmation of little children was at this time still practiced in the Church. The fifth canon orders that in all parish churches belonging to the religious, curates taken from the community, or perpetual vicars, shall be appointed, with a suitable provision out of the proceeds of the benefice. Further it forbids the regulars to receive the people to the holy office in the churches attached to their priories, etc., on Sundays or other holydays, or to preach during those hours in which mass was said in the parish church, in order that the laity might not be draw in away from the instruction of their own parochial minister. The seventh canon forbids the use of wooden candles painted to look like wax in churches, processions, etc. See Labbe, 11, App. p. 2359.

XIV. Held about the year 1257, by Bertrand de St. Martin, archbishop of Arles. Twenty-two canons were drawn up, of which the first are lost.

7. Forbids to sell or pawn the chalices, books, and other ornament. of the Church, tinder pain of excommunication.

12. and

13. Of cases to be reserved to the bishop or pope;

14. Forbids all persons in holy orders to buy corn or wine for the purpose of selling it again.

16. Orders silver chalices in churches. See Labbe, 11, App. p. 2369.

## Arlotti, Luigi[[@Headword:Arlotti, Luigi]]

             an Italian poet and theologian, lived in the first half of the 16th century. He was attached as canon to. the Cathedral of Reggio, and became vicar- general at Ferrira, and later the auditor of cardinal Alexander of Este. The poems of Arlotti have been printed in Scajoli, Parnaso de' Poeti Ingegni, and in the collection of Guasco. See Hoefer, Nouv. Biog. Generale, s.v.

## Arm[[@Headword:Arm]]

             (usually זְרוֹעִ, zero-'d, βραχίων) is frequently used in Scripture in a metaphorical sense to denote power. Hence, to " break the arm" is to diminish or to destroy the power (Psa 10:15; Eze 30:21; Jer 48:25). It is also employed to denote the infinite power of God (Psa 89:13; Psa 48:2; Isa 53:1; Joh 12:38). In a few places the metaphor is, with great force, extended to the action of the arm, as, "I will redeem you with a stretched-out arm" (Exo 6:5), that is, with a power fully exerted. The figure is here taken from the attitude of ancient warriors baring and outstretching the arm for fight. Thus, in Isa 52:10, "Jehovah hath made bare his holy arm in the sight of all the nations." Lowth has shown, from the Sept. and other versions, that in Isa 9:20, ' they shall eat every one the flesh of his own arm" should be " the flesh of his neighbor," similar to Jer 19:9, meaning that they should harass and destroy one another. (See Wemyss's Clavis Symbolica, p. 23, 24.)

## Arm-Hole[[@Headword:Arm-Hole]]

             (אִצִּיל יָד, atstsil' yad, joinat of the hand; Sept. ἀγκὼν χειρός). "Woe to the women that sew pillows to all arm-holes" (Eze 13:18), i.e. elbows, although the term has also been taken for the wrist, or for the knuckles of the hand. The true meaning is somewhat doubtful, for it evidently refers to some custom with which we are unacquainted. The women spoken of are no doubt the priestesses of Ashtaroth, and the object of the prophet is to denounce the arts they employed to allure God's chosen people to a participation in their idolatrous worship. Orientals, when they wish to be at their ease, recline on or against various kinds of rich pillows or cushions. The adulteress in the Proverbs (vii, 16) alludes to the costliness and richness of those that belonged to her divan or "bed" among the circumstances by which she sought to seduce "the young man void of under. standing;" it is therefore not unreasonable to suppose that something of the same kind may be here intended. SEE PILLOW. The term also occurs in Jer 38:12, in describing the release of the prophet from the dungeon of Malchiah.

## Armaganus[[@Headword:Armaganus]]

             SEE FITZ-RALPH.

## Armageddon[[@Headword:Armageddon]]

             (Α᾿ρμαγεδδών, Rev 16:16), properly " the mountain of Megiddo" (Heb. הִר מְגִדּוֹ), a city on the west of the river Jordan, rebuilt by Solomon (1Ki 9:15). SEE MEGIDDO. In the mystical language of prophecy, the word mountain represents the Church, and the events which took place at Megiddo are supposed to have had a typical reference to the sorrows and triumphs of the people of God under the Gospel. "In that day," says Zechariah (Zec 12:11), “shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon;" referring to the death of Josiah (q.v.). "He gathered them together into a place called in the Hebrew tongue Armageddon," is the language of the Apocalypse; and the word has been translated by some as "the mountain of destruction," by others as "the mountain of the gospel"-a passage that probably has reference to the symbolical use of the name in Zechariah. Into a valley ominous of slaughter the unclean spirits (representing the heathen influence of the Roman empire), under the special guidance of Providence (Rev 17:17), conduct the assembled forces of the beast and his allies; and there in due time they come to an overthrow through an almighty conqueror (Stuart, Comment. in loc.). The passage is best illustrated by comparing a similar one in the book of Joel (Joe 3:2; Joe 3:12), where the scene of the divine judgments is spoken of in the prophetic imagery as the "valley of Jehoshaphat," the fact underlying the image being Jehoshaphat's great victory (2Ch 20:26; see Zec 14:2; Zec 14:4). So here the scene of the struggle of good and evil is suggested by that battlefield, the plain of Esdraelon, which was famous for two great victories-of Barak over the Canaanites (Judges 4, 5), and Gideon over the Midianites (Judges 7); and for two great disasters, the death of Saul in the invasion of the Philistines (1Sa 31:8), and the death of Josiah in the invasion of the Egyptians (2Ki 23:29-30; 2Ch 35:22). With the first and fourth of these events, Megiddo (Μαγεδδώ in the Sept. and Josephus) is especially connected. Hence Α᾿ρ-μαγεδών, "the hill of Megiddo." (See Bihr's Excursus on Herod. ii, 159.) As regards the Apocalypse, it is remarked by Stanley (Sinai and Palestine, p. 330) that this imagery would be peculiarly natural to a Galilaan, to whom the scene of these battles was familiar. SEE ESDRAELON.

## Armagh[[@Headword:Armagh]]

             the seat of an archbishopric in Ireland. This church was founded by St. Patrick in 444 or 445. The chapter is composed of five dignitaries, four prebendaries, eight vicars choral, and an organist. The present cathedral is built of red sandstone, and is cruciform--184 by 119 feet. It has recently been repaired and beautified, chiefly at the cost (£10,000) of the present lord primate. A new Gothic Roman Catholic cathedral occupies the principal height to the north, and the primatial palace that to the south of the cathedral. There is a fever hospital for forty patients, maintained by the present primate, and a lunatic asylum for four counties. The archbishop is Primate and Metropolitan (f all Ireland, and has an income of £12,087 a year. The present incumbent is Lord J. G. Beresford, translated from Dublin in 1822.

## Armagh, Council of[[@Headword:Armagh, Council of]]

             (Concilium Armachianum), was held in 1171, and ordered that all the English who had been kept in a state of slavery in Ireland should be set free. The council acknowledged that the Irish were subject to the authority of England. This appears to be the same with the Council of Waterford in 1158, in Labbe. Concil. 10:1183. See ibid. 10:1452; Wilkins, Concil. i, 471.

## Armagil[[@Headword:Armagil]]

             one of the potent names said by Jerome (Ep. lxxv, 3) to have been current among the " Basilidians" of Spain in the 4th century. Probably identical with Armogen.

## Armandus of Bellevue[[@Headword:Armandus of Bellevue]]

             was a native of France, who entered the Order of St. Dominic, and was made master. of the sacred palace. He flourished about the year 1296, and died before the year 1334. He wrote, Sermons on the Psalms ( Paris, 1519):- Meditations and Prayers (Mentz, 1503): — An Explanation of Difficult Terms used in Philosophy and Theology (Venice, 1586).

## Armani, Piermartino[[@Headword:Armani, Piermartino]]

             an Italian historical painter, was born at Reggio, in the Modenese, in the year 1613. He studied under Lionello Spada. with whom, according to Lanzi, he painted some works in the Church of Santa Maria at Reggio. He died in the year 1669.

## Armarius[[@Headword:Armarius]]

             in monastic establishments, is the precentor and keeper of the church books. Armarius is continually used by Bernard for cantor and magister ceremoniarum.

## Armellini, Geronimo[[@Headword:Armellini, Geronimo]]

             (called also Armenini and Jerome of Faenza), a native of Faenza, was general inquisitor of the Catholic faith at Mantua about 1516. He is supposed to have filled the same position in several other cities of Lombardy. He was a strong adversary of heretics. According to Sextius Senensis, he wrote against a Calabrian astrologer named Tiberio Rossiliano, who believed that one could easily foretell the deluge by the aid of astronomical calculations, based upon the conjunction of the planets. Echard affirms that the MS. of this work is preserved in the Library of the Vatican; but Mazzuchelli states that he was unable to find it either printed or in, MS. See Hoefer, Nouv. Biog. Generale s.v.

## Armellini, Mariano[[@Headword:Armellini, Mariano]]

             a Benedictine monk and voluminous historian of his order, was born at Ancona, and became an abbe in the Church. He died in .the Monastery of Foligno, May 4,1737. His works, are, Bibliotheca Benedictino- Casinuensis: — Bibliotheca Synoptica Ordinis Sancti Benedicti.

## Armenia[[@Headword:Armenia]]

             (Α᾿ρμενία), a country of Western Asia, is not mentioned in the original language of Scripture under that name (on the Harmonah of Amo 4:3, see Rosenmuller, in loc.), though it occurs in the English version (2Ki 19:37), where our translators have very unnecessarily substituted it for Ararat (comp. marginal reading); but is supposed to be alluded to in the three following Hebrew designations, which seem to refer either to the country as a whole, or to particular districts. SEE ASIA.

1. ARARAT, אֲרָרָט, the land upon (or over) the mountains of which the ark rested at the Deluge (Gen 8:4; comp. Josephus, Ant. i, 3, 5); whither the sons of Sennacherib fled after murdering their father (2Ki 19:37; Isa 37:38); and one of the " kingdoms" summoned, along with Minni and Ashkenaz, to arm against Babylon (Jer 51:27). That there was a province of Ararad in ancient Armenia we have the testimony of the native historian, Moses of Chorene (Hist. Armen. ed. Whiston, Lond. 1736, p. 361). It lay in the centre of the kingdom, was divided into twenty circles, and, being the principal province, was commonly the residence of the kings or governors. SEE ARARAT.

2. MINNI, מִנִּי, is mentioned in Jer 51:27, along with Ararat and Ashkenaz, as a kingdom called to arm itself against Babylon. The name is by some taken for a contraction of " Armenia," and the Chald. in the text in Jeremiah has Hurminli (הוּרְמִינִי). There appears a trace of the name Minni in a passage quoted by Josephus (Ant. i, 3, 6) from Nicolas of Damascus, where it is said that "there is a great mountain in Armenia, beyond the Minyas (Μινυάς), called Baris, upon which it is reported that many who fled at the time of the Deludre were saved; and that one who was carried in an ark came on shore upon the top of it; and that the remains of the timber were a great while preserved. This might be the man about whom Moses, the legislator of the Jews, wrote." Saint-Martin (Memoires sur l'Armenie, i, 249), has the not very probable conjecture that the word " Minni" may refer to the Manavazians, a distinguished Armenian tribe, descended from Manavaz, a son of Haik, the capital of whose country was Manavazagerd, now Melazgerd. It contains the root of the name Armenia according to the generally received derivation, Har-Minni, "the mountains of Minni." It is worthy of notice that the spot where Xenophon ascertains that the name of the country through which he was passing was Armenia, coincides with the position here assigned to Minni (Xen. An. 4:5; Ainsworth, Track of 10,000, p. 177). In Psa 45:8, where it is said, "out of the ivory palaces whereby they made thee glad," the Hebrew word rendered " whereby" is minni (מַנַּי), and hence some (e.g. Rosenmuller, in loc.) take it for the proper name, and would translate " palaces of Armenia," but the interpretation is forced and incongruous (Gesenius, Thes. Heb. p. 799). SEE MINNI.

3. TOGARAH, תֹּגִרְמָה, in some MSS. TORGAMAH, and found with great variety of orthography in the Sept. and Josephus. In the ethnographic table in the tenth chapter of Genesis (Gen 10:3; comp. 1Ch 1:6) Togarmah is introduced as the youngest son of Gomer (son of Japhet), who is supposed to have given name to the Cimmerians on the north coast of the Euxine Sea, his other sons being Ashkenaz and Riphath, both progenitors of northern tribes, among whom also it is natural to seek for the posterity of Togarmah. The prophet Ezekiel (Eze 38:6) also classes along with Gomer " the house of Togarmah and the sides of the north" (in the Eng. Vers. "of the north quarters"), whereas also at Eze 27:14, it is placed beside Meshech and Tubal, probably the tribes of the Moschi and Tibareni in the Caucasus. Now, though Josephus and Jerome find Toglrmah in Phrygia, Bochart in Cappadocia, the Chaldee and the Jewish rabbins in Germany, etc., yet a comparison of the above passages leads to the conclusion that it is rather to be sought for in Armenia, and this is the opinion of Eusebius, Theodoret, and others of the fathers. It is strikingly confirmed by the traditions of that and the neighboring countries. According to Moses of Chorene (Hist. Arm. ed. Whiston, i, 8, p. 24), and also King Wachtang's History of Georgia (in Klaproth's Travels in the Caucasus, ii, 64), the Armenians, Georgians, Lesghians, Mingrelians, and Caucasians are all descended from one common progenitor, called Thargamos, a son of Awanaii, son of Japhet, son of Noah (comp. Eusebius, Chronicles ii, 12). After the dispersion at Babel he settled near Ararat, but his posterity spread abroad between the Caspian and Euxine seas. A similar account is found in a Georgian chronicle, quoted by another German traveller, Guldenstedt, which states that Targamos was the father of eight sons, the eldest of whom was Aos, the ancestor of the Armenians. They still call themselves "the house of Thorgom," the very phrase used by Ezekiel, the corresponding Syriac word for "house" denoting "land or district" (see Wahl, Gesch. der Morgenl. Spr. u. Lit. p. 72). From the house or province of Togarmah the market of Tyre was supplied with horses and mules (Eze 27:14); and Armenia, we know, was famed of old for its breed of horses; The Satrap of Armenia sent yearly to the Persian court 20,000 foals for the feast of Mithras (Strabo, 11:13, 9; Xenoph. Anabas. 4:5,24; Herod. 7:40). SEE TOGARMAH.

The Α᾿ρμενία of the Greeks (sometimes aspirated, Α᾿ρμενία, comp. Xen. Anab. 4:6, 34) is the Arminzya or Irminiya of the Arabs, the Ermenistan of the Persians. Moses of Chorene (Hist. Arm. p. 35) derives ,the name from Aram (q.v.), a son of Shem, who also gave name to Aramaea or Syria; Hartmann (Aufklar. i, 34) draws it from Armenagh, the second of the native princes; but the most probable etymology is that of Bochart (Phaleg, i, 3), viz., that it was originally הִראּמִנִּי, Har-Minni or Mount Minni, i.e. the Highland of Minyas, or, according to Wahl (Asien, i, 807), the Heavenly Mountain (i.e. Ararat), for mino in Zend, and yrno, myny, in Parsee, signify "heaven, heavenly." In the country itself the name Armenia is unknown; the people are called Haik (Rosenmiller, Alterth. I, i, 267 sq.), and the country Ha-yotz-zor, toe Valley of the Haiks-from Haik, the fifth descendant of Noah by Japhet, in the traditionary genealogy of the country (comp. Ritter's Erdkunde, ii, 714).

The boundaries of Armenia (lat. 37-42°) may be described (Strabo, 11:526) generally as the southern range of the Caucasus on the north, and the Moschian branch of the Taurus on the south; but in all directions, and especially to the east and west, the limits have been very fluctuating (Rennell, Geogr. Herod. i, 369). It forms an elevated table-land, whence the rivers Euphrates, Tigris, Araxes, and Acampsis pour down their waters in different directions, the first two to the Persian Gulf, the last two respectively to the Caspian and Euxine seas. It may be termed the nucleus of the mountain system of Western Asia: from the centre of the plateau rise two lofty chains of mountains, which run from east to west, converging toward the Caspian Sea, but parallel to each other toward the west, the most northerly named by ancient geographers the Abus Mountains, and culminating in Mount Ararat; the other named the Niphates Mountains. Westward these ranges may be traced in AntiTaurus and Taurus, while in the opposite direction they are continued in the Caspius Mountains. These ranges (with the exception of the gigantic Ararat) are of moderate height, the plateau gradually sinking toward the plains of Iran on the east, and those of Asia Minor on the west. The climate is generally cold (Xen. Anab. 4:4, 8), but salubrious, the degree of severity varying with the altitude of different localities, the valleys being sufficiently warm to ripen the grape. The country abounds in romantic forest and mountain scenery, and rich pasture-land, especially in the districts which border upon Persia (Herod. i, 194; 7:40; Xen. Anab. 4:5. 24; Strabo, 10:528, 558, 587; Eze 27:14; Chardin, Voyages, ii, 158; Tournefort, Reisen, iii, 179 sq.). The latter supported vast numbers of mules and horses, on which the wealth of the country chiefly depended; and hence Strabo (xi, 529) tells us that the horses were held in as high estimation as the celebrated Nissean breed. The inhabitants were keen traders in ancient as in modern times. Ancient writers notice, also, the wealth of Armenia in metals and precious stones (Herod. i, 194; Pliny, 37:23). The great rivers Euphrates and Tigris both take their rise in this region, as also the Araxes, and the Kur or Cyrus. Armenia is commonly divided into Greater and Lesser (Lucan. ii, 638), the line of separation being the Euphrates (comp. Ptolem. v, 7 and 13); but the former constitutes by far the larger portion (Strabo, 11:532), and, indeed, the other is often regarded as pertaining rather to Asia Minor. (See, generally, Strabo, 11:526 sq.; Pliny, 6:9; Mannert, V, ii, 181 sq.; Ritter, Erdkunde, 10:285 sq.)

There was anciently a kingdom of Armenia, with its metropolis Artaxata: it was sometimes an independent state, but most commonly tributary to some more powerful neighbor. Indeed, at no period was the whole of this region ever comprised under one government, but Assyria, Media, Syria, and Cappadocia shared the dominion or allegiance of some portion of it, just as it is now divided among the Persians, Russians, Turks, and Kurds; for there is no doubt that that part of Kurdistan which includes the elevated basins of the lakes of Van and Oormiah anciently belonged to Armenia. The unfortunate German traveller Schulz (who was murdered by a Kurdish chief) discovered in 1827, near the former lake, the ruins of a very ancient town, which he supposed to be that which is called by Armenian historians Shamiramakert (i.e. the town of Semiramis), because believed to have been built by the famous Assyrian queen. The ruins are covered with inscriptions in the arrow-headed character; in one of them Saint-Martin thought he deciphered the words Khshearsha, son of Dareioush (Xerxes, son of Darius). In later times Armenia was the border-country where the Romans and Parthians fruitlessly strove for the mastery; and since then it has been the frequent battle-field of the neighboring states. During the recent wars between Russia rid Turkey, large bodies of native Armenians have emigrated into the Russian dominions, so that their number in what is termed Turkish Armenia is now considerably reduced. By the treaty of Turkomanshi (21st Feb. 1828), Persia ceded to Russia the Khanats of Erivan and Naktclevan. The boundary-line (drawn from the Turkish dominions) passes over the Little Ararat; the line of separation between Persian and Turkish Armenia also begins at Ararat; so that this famous mountain is now the central boundary-stone of these three empires. (See, generally, Smith's Dict. of Class. Geogr. s.v.; Penny Cyclopedia, s.v.; M'Culloch's Geogr. Dict. s.v.)

The slight acquaintance which the Hebrew writers had of this country was probably derived from the Phoenicians. There are signs of their knowledge having been progressive. Isaiah, in his prophecies regarding Babylon, speaks of the hosts as coming from the " mountains" (Isa 13:4), while Jeremiah, in connection with the same subject, uses the specific names Ararat and Minni (Jer 51:27). Ezekiel, who was apparently better acquainted with the country, uses a name which was familiar to its own inhabitants, Togarmah. Whether the use of the term Ararat in Isa 37:38, belongs to the period in which the prophet himself lived, is a question which cannot be here discussed. In the prophetical passages to which we have referred, it will be noticed that Armenia is spoken of rather in reference to its geographical position as one of the extreme northern nations with which the Jews were acquainted than for any more definite purpose.-Smith.

Christianity was first established in Armenia in the fourth century; the Armenian Church (q.v.) has a close affinity to the Greek Church in its forms and polity; it is described by the American missionaries who are settled in the country as in a state of great corruption and debasement. The total number of the Armenian nation throughout the world is supposed not to exceed 2,000,000. Their favorite pursuit is commerce, and their merchants are found in all parts of the East.

A list of early works on Armenia may be found in Walch, Bibl. Theol. iii, 353 sq. For a further account of the HISTORY of Armenia (New Englander, Oct. 1863), see Moses Chorensis, Historia Armen. lib. iii (Armen. edid. Lat. vert. notisque illustr. W. et G. Whistonii, Lond. 1736); Chamich, History of Armenia (translated from the Armenian original by M. J. Ardall, Calcutta, 1827); History of Vartan, translated by Neumann; see also Langlois, Numismatique de l'Armenie (Par. 1858); Andrisdogues de Lasdivera, Histoire d'Armenie (Par. 1864). On its TOPOGRAPHY, see St.-Martin, Memoire sur l' A rmenie; Colonel Chesney, Euphrates Erpedition, i; Kinneir, Memoirs of the Persian Empire, also Travels in Armenia; Morier, Travels in Persia, i; Ker Porter, Travels; Smith and Dwight's Researches in Armenia (Bost. 1833); Southgate, Tour through Armenia (N. Y. 1840); Curzon, Residence at Erzeroum (Lond. 1854), and vols. iii, 6:x of the Jour. of the Lond. Geog. Soc. containing the explorations of Monteith, Ainsworth, and others. On the RELIGION of the nation, see Giov. de Serpos, Compendio storia della nazione Armena (Ven. 1786); Kurze histor. Darstellung d. gegenw. Zustandes d. armen. Volkes (Petersb. and Berl. 1831). SEE EDEN.

## Armenia, Council of[[@Headword:Armenia, Council of]]

             (Concilium Armetnium). A council was held in Armenia, simultaneously with another at Antioch, in 435, condemning the works of Theodorus of Mopsuestia and Diodorus of Tarsus, lately translated into the language of Armenia and circulated there.

## Armenian Church[[@Headword:Armenian Church]]

             The designation of a branch of Christians, which, although originating in Armenia, is now disseminated over all the adjacent portions of the East.

I. History. — Armenia, it is said, first received Christianity from Bartholomew and Thaddaeus, the latter not the apostle, but one of the seventy, who instructed Abgarus of Edessa (q.v.) in the faith, although the Armenians themselves maintain that he was the apostle. The light was very speedily quenched, and was not rekindled until the beginning of the fourth century. About that time Gregory (q.v.) Illuminator (or Lusarovich, in their tongue) preached the Gospel throughout Armenia, and soon converted the king, Tyridates. Gregory was consecrated first bishop of the Armenians by Leontius of Caesarea, whence the Armenian Church became thenceforward dependent on the see of Caesarea, and for a long period the successors of Gregory were consecrated by that primate. It was to this subjection to the- see of Caesarea that the primates of Armenia owed the title of Catholicos (or proctor-general), which was assigned them as vicars of the primate of Caesarea in that country. In the fourth century they received many literary institutions through the Catholicos Sahag (after 406), and a translation of the Bible through Mesrob (q.v.). The Armenian Church preserved the faith until the end of the reign of Theodosius the younger; and in 437 a synod was held at Ispahan, composed of many Armenian bishops, who addressed a synodical letter to Proclus, of Constantinople, condemning the impieties of Nestorius and Theodore of Mopsuestia. In the following century the Church of Armenia, from an excess of hatred toward Nestorianism, embraced the Eutychian (q.v.) heresy, and condemned the Council of Chalcedon. The name commonly given to the Church was Gregorian Church (after Gregory Illuminator). When, in the fifth century, several kings of Persia made an attempt to force the doctrines of Zoroaster upon the Armenians, many emigrated to various countries of Asia and Europe. About 554 a synod of Armenian bishops was convened at the city of Thevin, or Tiben, by the patriarch Nierses II, at the command of the King of Persia, who desired to separate the Armenians from the Greeks. In this synod they renounced the communion of the orthodox churches, anathematized that of Jerusalem, allowed only one nature in Jesus Christ, and added to the Tersanctus the words Qui crucifi us es. SEE MONOPHYSITES. An attempt to abolish the schism was made by a synod at Garin in 629, which adopted the resolutions of Chalcedon; but soon the connection between the Armenian and the Greek Church was again dissolved. The metropolis of the Armenian Church was called Vagarsciabat in their tongue, but was known to the Latins as Artaxata, the capital of the country. In this city was built, A.D. 650, the monastery of Eschmiazin (or Etchmiaz), which contains the sepulchre of St. Gregory, and is now the see of the patriarch, or catholicos, as he is called, of Armenia Major. Vagarsciabat no longer exists; but the monastery of Eschmiazin is the seat of the catholicos, and contained three churches built in a triangle. At first the catholicos of Eschmiazin was the sole patriarch of Armenia; but before the year 1341 there were three, viz. a second at Achtamar, and a third at Sis. Ricaut, who wrote an account of "the Greek and Armenian Churches". (Lond. 1679, 8vo), mentions, besides these three, a fourth one at Canshahar. All four had under them 37 archbishops and 100 bishops. By the treaty of Unkiar Skelessi (1828) a large portion of Upper Armenia was ceded to the Czar, and thus also the head of the Church, the catholicos of Eschmiazin, became a subject of Russia. The attempts of the Russian government to induce the Armenians to enter into a union with the Russian Church have failed. In Turkey the Armenians shared in general the fate of the other Christian denominations. SEE TURKEY. In 1848 they elected a council of 12 lay primates, who rule the Church in all its temporal affairs. The patriarch has only the right of presidency.

At an early period efforts were made to establish a closer connection of the Armenians with the Roman Catholic Church. In consequence of the Crusades, several kings, in the twelfth and following centuries, interested themselves in behalf of a corporate union of the churches with Rome, and the synods of Kromglai (1179), Sis (1307), and Atan (1316) declared themselves in the same way. At the Council of Florence (1439), the Armenian deputies, together with the Greeks, accepted the union, but neither people ratified it. Some churches, however, remained, ever since the fourteenth century, when Pope John XXIII sent a Roman archbishop to Armenia, in connection with Rome, and formed the "Armenian Catholic, or United Armenian Church," which in doctrinal points conforms with Rome, but in all other respects agrees with the Gregorian Armenian Church. Through the influence of Mechitar (q.v.) and the Mechitarists, this branch obtained a literary superiority over the main (nonunited) body, which, especially in modern times, has worked not a little in favor of Rome. Of late, not only a number of Armenian villages have accepted the union, but in Turkey, among some of the leading men of the national (Gregorian) Armenian Church, a disposition has been created to try anew the accomplishment of a corporate union. SEE UNITED ARMENIAN CHURCH.

The efforts made by the High-Church Episcopalians for establishing a closer intercommunion between the Church of England and the Eastern churches was favorably received by many Armenians of Turkey. A pamphlet was published in 1860, in Constantinople, with the imprimatur of the Armenian patriarch, to show how nearly the Armenian Church is like that of England. The pamphlet, to this end, quotes from the prayer-book the whole of the twenty-fifth Article of Religion, but so shapes the translation as to make it appear that the Church of England, as well as the Armenian, believe in seven sacraments, though five of them, the pamphlet says, are received only, as they are by the Armenian Church, as secondary sacraments. Several Armenian theologians are quoted in support of this theory. In the same year(1860), Rev. G. Williams, of Cambridge (England), had an interview with the Armenian archbishop of Tiflis, in Georgia, relative to the scheme of a union between the English and Armenian churches. Mr. Williams was the bearer of letters from the bishops of Oxford and Lincoln, who, it appears, assumed to speak in the name of the Church of England to the " catholicos, patriarch, bishops, etc., of the orthodox Eastern Church." He was to see "the holy catholicos," the head of the entire Armenian Church, at Eschmiazin; but, being somewhat unwell, and his time of absence having almost expired, he abandoned his journey to Eschmiazin, and spent ten days in Tiflis to confer with the archbishop of that city. He expressed, in the name of the Church of England, his acknowledgment of the Armenian Church as a true, orthodox, and apostolic church, and kissed "the sacred hand of his holiness." The archbishop, in return, granted to him his episcopal blessing, and expressed a thousand good wishes for himself and his people. To the proposition of Mr. Williams to send a few young Armenians to Cambridge for an education, no definite answer was given.

The Armenian Church has produced a numerous theological literature, the chief works of which have been published at Venice by the Mechitarists, and at Constantinople. The translation of the Bible by Mesrob is still regarded as a model of classic language. The most celebrated Armenian writers were Gregory Illuminator and David the philosopher. A martyrologium was compiled in the ninth century by Kakik and Gregory, an enlarged edition of which (Haismavark, Constantinople, 1847) is still read in the Armenian churches. See Neumann, Versuch einer Geschichte d. Armenisch. Literatur (Leipz. 1836). SEE MEKHITAR.

II. Doctrines, Usages, and Polity. -The Armenians are said to be Monophysites, but modern "missionaries are generally disposed to regard them as differing more in terminology than in idea from the orthodox faith on that point. They agree with the Greeks and other Oriental churches in rejecting the 'filio-que' from the Nicene Creed, and maintaining the procession of the Holy Spirit from the Father only. With some difference in forms and modes of worship, the religious opinions of the Armenians are mostly like those of the Greeks. The sign of the cross is used on all occasions; but made by the Greeks with three fingers, by the Armenians with two, by the Jacobites with one the Greek usage pointing to the Trinity, the Armenian to the two natures made one in the person of Christ, and the Jacobite to the Divine unity. They profess to hold to the seven sacraments of the Latin Church; but, in fact, extreme unction exists among them only in name, the prayers so designated being intermingled 'with those of confirmation, which latter rite is performed with the 'holy chrism' by the priest at the time of baptism. Infants are baptized, as commonly in the Greek and other Oriental churches, by a partial immersion in the font and three times pouring water on the head. Converted Jews, etc., though adults, are baptized in the same manner.

They readily admit to their communion Romanists and Protestants baptized by sprinkling, differing in this from the Greeks, who receive none, however previously baptized, without rebaptizing them. They believe firmly in the 'real presence' in the Eucharist, and adore the host in the mass. The people partake, however, in both kinds, the wafer or broken bread (unleavened) being dipped in undiluted wine (the Greeks use leavened bread and wine mixed with water), and laid carefully on the tongue. It must be received fasting. They reject the Latin purgatory, but, believing that the souls of the departed may be benefited by the aid of the church (which, of course, must be paid for), they pray for the dead. Saint-worship is carried to an extraordinary length, the addresses to saints being often grossly idolatrous, and the mediation of Christ lost sight of in the liturgical services of the church, as it is in the minds of the people. The cross, and pictures of the saints, are also objects of worship, as possessing inherent efficacy. The Supreme Being is likewise represented under the form of an aged, venerable man, with whom, and the Son, under the form of a young man, and the Holy Spirit, symbolized as a dove, the Virgin Mary is associated in the same picture. The perpetual virginity of the latter is held as a point of pre-eminent importance. Confession to the priesthood, in order to absolution, is deemed essential to salvation. Penances are imposed; but absolution is without money, and indulgences are never given. Baptism confers regeneration and cleansing from sin, original and actual; spiritual life is maintained by penances and sacraments; and the priest holds in his hand the passport to heaven. The merit of good works is acknowledged, particularly of asceticism. Monachism, celibacy, fasting, etc., are viewed as in other Eastern churches, but fasts are more lengthened and severe; the number of fast-days, when no animal food of any kind can be eaten, is 165 in the year. On the fourteen great feast-days the observance of the day is more strict than that of the Sabbath, which last is as in Roman Catholic countries. Minor feasts are even more numerous than the days in the year. The Church services are performed in the ancient tongue, not now understood by the common people, and in a manner altogether perfunctory and painful to an enlightened mind.

"There are nine different grades of clergy, each receiving a distinct ordination by the laying on of hands. Four of these are below the order of deacon, and are called porters, readers, exorcists, and candle-lighters. After these come the sub-deacons, the deacons, the priests, then the bishops, and, last of all, the catholicos. The catholicos is ordained by a council of bishops. He is the spiritual head of the church, who alone ordains bishops, and can furnish the meiron, or sacred oil used by bishops in ordaining the inferior clergy, and in the various ceremonies of the church, The priests are obliged to be married men, and can never rise higher than the priesthood, except in case of the death of a wife, when, not being allowed to marry a second time, they may enter among the Vartabedsan order of celibate priests, who are attached to the churches as preachers (the married priests do not usually preach), cr live together in monasteries, and from among whom the bishops, etc., on whom the law of celibacy is imposed, are taken" (Newcomb, Cyclopcedia of Missions).-Bekenntn. d. Christl. Glaubens d. arnmen. Kirche (Petersb. 1799); Armenionorum Conjessio (Viteb. 1750); Liturgia Armena (cura G. Andichian, Ven. 1826); Taufritual des armenischen Kirche in Russland (Petersb. 1799).

There are among the Gregorian (Non - united) Armenians a great number of monks. They follow either the rule of St. Anthony or that of St. Basil. The monks of St. Anthony live in solitude and in the desert, and surpass in austerity almost all the orders of the Roman Church. There are sometimes as many as a hundred monks in one monastery. The order of St. Basil (introduced into the Armenian Church in 1173) is less strict; their convents are in the towns, and from them the bishops and vartabeds are taken. Their principal convent, called "Three Churches," is at Eschmiazin. Most of their convents are poor, but they have three very rich ones in Jerusalem. The United Armenians have the following orders:

(1.) A congregation of monks of St. Anthony, still existing, under a general abbot, who resides on Mount Lebanon, while a procurator general represents the order at Rome.

(2.) A congregation of Basilians, also called Bartholomites, founded in 1307 at Genoa by a fugitive monk, Peter Martin. They obtained many convents in Italy, assumed in 1356 the rule of Augustine and the garb of the Dominican lay brothers, and were suppressed in 1650.

(3.) In 1330 a number of Armenian monks and priests were induced by some Dominican friars to join the Church of Rome, and formed a monastic congregation, called the United Brethren of St. Gregory Illuminator. They likewise adopted the rule of St. Augustine, and the constitutions and habit of the Dominicans. In 1356 they fused entirely with the Dominican order, and were formed into the province of Nakhchevan.

(4.) The most celebrated of the Armenian monks are the Mechitarists (q.v.).

III. Present Condition and Statistics.-The estimates of the present number of Armenians greatly vary. According to the latest information (1887) they amount to about 3,000,000 souls. Russia had, in 1851,372,535 Gregorian (Non-united) and 22,253 Catholic (United) Armenians. Persia has, according to the " Missionary Herald" of 1859, about 30,000; according to Ubicini (Letters on Turkey), 600,000 Armenians. Ubicini gives 40,000 for India, and 60,000 for Western 'Europe; but other statements give lower figures. The Armenians of Western Europe are mostly United; of those in India, Persia, and Turkey, only a minority (in Asiatic Turkey 75,000 in 1844, which number has since increased). The number of Armenians in Turkey who had declared themselves Protestants amounted in 1858 to nearly 6000. The catholicos of Eschmiazin (now in Russia) is still regarded as the chief bishop of the church. He is appointed by the Czar, and has under him a synod, an imperial procurator, and 67 bishoprics. Also the bishops of Constantinople and Jerusalem assume the title Patriarch, though they are said not to be strictly such, but rather superior bishops, possessing certain privileges conferred by the patriarch. The United Armenians have in European Turkey 1 archbishop at Constantinople; in Asiatic Turkey, 1 patriarch in Cilicia, 1 archbishop at Seleucia, and 9 bishops; in Persia, 1 bishop at Ispahan; in Austria, 1 archbishop at Lemberg, besides whom also the Mechitarist abbots of Venice and Vienna are archbishops in partibus.

IV. Armenian Protestant Missions.-The history of Protestantism among the Armenians forms one of the most interesting chapters in the history of modern Protestant missions. As a forerunner in the reformation of the Armenian Church we may regard a priest by the name of Debajy Oghlu, about 1760. He lived in Constantinople, and wrote a book in which he praised Luther, and castigated both clergy and people with an unsparing hand. His book, though never published, circulated from hand to hand, and was later used by the Protestant missionaries with some effect. The efforts of the Protestant Church in behalf of the Armenian Church began with the circulation of the Bible. In 1813 the British Bible Society began the publication of the Armenian Bible (the translation made by Mesrob in the fifth century), and in 1815 an edition of 5000 copies was issued at Calcutta. The same society published in 1823 at Constantinople an edition of 5000 copies of the New Testament, and of 3000 copies of the four Gospels alone. Simultaneously with the British society, the Russian Bible Society undertook the publication of the Armenian Bible, and issued at St. Petersburg, in 1817, an edition of 2000 copies, and soon after an edition of the ancient Armenian New Testament. A great enthusiasm manifested itself in Russia for this work, the Emperor Alexander, the archbishops and bishops of the Greek and the Armenian churches, and nearly all the Russian nobility being among its patrons. The Armenian Bibles and New Testaments thus printed were widely circulated through various agencies. But it was soon discovered that the mass of the people did not understand the old Armenian language, and that one portion (perhaps one third, chiefly in the more southern portions of Asia Minor) had even lost the use of the modern Armenian, speaking only Turkish. This led to the translation of the Bible into modern Armenian and into Armeno-Turkish (Turkish written with Armenian characters). The former translation was issued by the Russian society in 1822, the latter by the British society in 1823. These translations, however, called forth the opposition of the Armenian patriarch of Constantinople and the Armenian clergy in general.

A Protestant mission was established among the Armenians by the American Board in 1830, after the way had been previously prepared by the conversion of three Armenian priests (two of whom were bishops) by the American missionaries of Syria, and by the famous school of Pestitimalyan, a man conversant not only with Armenian, but also with Western literature and theology. The first missionaries were E. Smith and H. G. O. Dwight, who were joined in the following years by W. Goodell, J. B. Adger, B. Schneider, C. Hamlin, and others. The missionaries soon organized several schools at Constantinople, Pera, Brousa, Hass-Keuy, Bebek, and through them worked successfully for spreading evangelical views in the Armenian Church. In 1834 the mission press was transferred from Malta to Smyrna, and there soon began a most successful operation, printing, up to the 1st of January, 1838, two and a. half million pages in the Armenian languages. In the following years Mr. Goodell completed the translation of the whole Old Testament into the Armeno-Turkish language, and W. Adger issued Ian improved translation of the New Testament into modern Armenian. The missionaries early found devoted co-laborers among the Armenians; among whom Sahakyan, who was converted when a student, in 1833, and a pious priest, Der Kevork, were prominent. Though not interrupted, they encountered a strong opposition, which was generally headed by the patriarchs and the chief Armenian bankers in Constantinople, and sometimes manifested itself as open and cruel persecution. That was especially the case when, in 1844, Matteos, formerly bishop of Brousa, was made patriarch of Constantinople. For two years he used all means within his reach against the favorers of the Protestant missions, and it required the interference of the Christian ambassadors to obtain an order from the sultan, which put an end to further persecutions (March, 1846). Up to that time the converts had not formally separated from the church; but when they were now formally excommunicated by the patriarch Matteos, and thus also cut off from the civil rights of the Armenian community, SEE TURKEY, they organized independent evangelical Armenian churches. The first churches thus organized were those of Constantinople, Nicomedia, Adabazan, and Trebizond.

Their number has since steadily increased. In 1850 the Protestants were placed on an equality with the other Christian denominations, and, in 1853, even on an equality with the Mussulmans before the law. The report made by the American Board on the Armenian missions in 1859 shows them to be in a very prosperous condition. They are now divided into two separate missions, the Eastern Turkey and Central Turkey. The former contained, in 1888, 95 stations occupied by missionaries; 115 out-stations, occupied by native teachers or helpers; 15 missionaries, of whom one is a physician; 26 female assistant missionaries; 27 native pastors; 51 native preachers; 48 other native helpers (not including 170 native teachers). The number of churches was 41, with 2542 members; the total number of adherents 15,413; the number of common schools 144, with 5261 pupils. There were also 14 higher schools of learning, with 526 scholars; also a theological school with 8 students. In addition to these there were 5 girls' schools, with 213 scholars. The average Sabbath congregations were 11,010. The Central Turkey Mission presented 2 stations; 51 out-stations; 7 missionaries; 3 physicians 1'6 assistant female missionaries, 19 native pastors; 27 native preachers; 110 native teachers; 4 other native helpers, 33 churches, with 4050 members, 17,056 adherents average Sabbath congregations, 10,000 1 theological school, with 7 students; 2 advanced schools with 89 students, 4 girls' schools, with 195 scholars; 95 common schools, with 4157 scholars. In 1889 a great revival occurred at Aintab, resulting in the conversion of 600 souls. In 1859 the Turkish government appointed an Armenian Protestant censor, in order to relieve the Protestants from the annoyances which they had suffered from the (Gregorian) Armenian censor. The civil community of the Protestant Armenians was at that time greatly suffering from pecuniary embarrassment, as the Protestants, on account of their poverty, find it difficult to pay the tax levied on them for supporting their civil organization. Until 1859 the American missionaries had mostly confined themselves to the Armenians of Turkey, but in that year one of the missionaries visited several Armenian villages of Persia for the purpose of establishing a Protestant mission.

V. Literature. — For the Armenian Church, see Neander, Ch. Hist. ii, 113, 553; Ricaut, Greek and Armenian Churches (London, 1679); St.-Martin, Memoires historiques et geographiques sur l'A rmenie (Paris, 1819, vol. ii); Hisfoire, Dogmes, Traditions, etc., de l'Eglise Armenienne (Paris, 1855, 8vo); Ubicini, Letters on Turcey, translated by Lady Easthope (Lond. 1856); Neale, History of the Eastern Church, vol. i (Lond. 1850, 2 vols. 8vo); and especially the History of Armenia by the Mechitarist Tchamtchenanz (3 vols. 4to, Venice, 17841786). On the introduction of Christianity, see F. Bodenstedt, Ueber die Einfihrurg des Christenthums in Armenien (Berlin, 1850). On the statistics, Marsden, Churches and Sects, vol. i; Newcomb, Cyclopcedia of Missions; Smith and Dwight, Missionary Researches in-Armenia; Coleman, Ancient Christianity, ch. xxvii; Christian Remembrancer, 23:349; Church of England Quarterly, July, 1854; Dwight, Christianity Revived in the East; Reports of A. B. C. F. M.,; Schem, Am. Ecclesiast. Year-book. SEE ASIA.

## Armenian Language[[@Headword:Armenian Language]]

             The ancient Armenian or Haikan language (now dead), notwithstanding the great antiquity of the nation to which it belongs, possesses no literary documents prior to the fifth century of the Christian aera. The translation of the Bible, begun by Mesrob (q.v.) in the year 410, is the earliest monument of the language that has come down to us. The dialect in which this version is written, and in which it is still publicly read in their churches, is called the old Armenian. The dialect now in use-the modern Armenian-in which they preach and carry on the intercourse of daily life, not only departs from the elder form by dialectual changes in the native elements of the language itself, but also by the great intermixture of Persian and Turkish words which has resulted from the conquest and subjection of the' country. It is, perhaps, this diversity of the ancient and modern idioms which has given rise to the many conflicting opinions that exist as to the relation in which the Armenian stands to other languages. Thus Cirbied and Vater both assert that it is an original language; that is, one so distinct from all others in its fundamental character as not to be classed with any of the great families of languages. Eichhorn, on the other hand (Sprachenkunde, p. 349), affirms that the learned idiom of the Armenian undoubtedly belongs to the MedoPersian family; whereas Pott (Untersuchungen, p. 32) says that, notwithstanding its many points of relation to that family, it cannot strictly be considered to belong to it; and Gatterer actually classed it as a living sister of the Basque, Finnish, and Welsh languages.

As to form, it is said to be rough and full of consonants; to possess ten cases in the noun-a number which is only exceeded by the Finnish; to have no dual; to have no mode of denoting gender in the noun by change of form, but to be obliged to append the words man and woman as the marks of sex-thus, to say prophet-woman for prophetess (nevertheless, modern writers use the syllable ouhi to distinguish the feminine; Wahl, Geschichte d. Morgenl. Sprachen, p. 100); to bear a remarkable resemblance to Greek in the use of the participle, and in the whole syntactical structure; 'nd to have adopted the Arabian system of metre.

The history of its alphabetical character is briefly this: until the third century of our aera, the Armenians used either the Persian or Greek alphabet (the letter in Syrian characters, mentioned by Diodor. 19:23, is not considered an evidence that they wrote Armenian in Syrian characters, as that letter was probably Persian). In the fifth century, however, the translation of the Bible created the necessity for characters which would more adequately represent the peculiar sounds of the language. Accordingly, after a fruitless attempt of a certain Daniel, and after several efforts on his own part, Mesrob saw a hand in a dream v write the very characters which now constitute the Armenian alphabet. The 38 letters thus obtained are chiefly founded on the Greek, but have partly made out their number by deriving some forms from the Zend alphabet. The order of writing is from left to right. Mesrob employed these letters in his translation of the Bible, and thus insured their universal and permanent adoption by the nation (Gesenius, article Palceographie, in Ersch und Gruber). See Tromler, Bibliothecae Armenicae spec. (Plan. 1758); Schroder, Thesaurus ling. Armen. antique et nove (Amsterd. 1711); Cirbied, Gram. Armenienne (Par. 1822); Petermann,. Grammatica Armen. (Berol. 1837); also, Brevis linguae Armenicae grammatica, literatura, chrestomathia, c. glossario (ib. 1841); Calfa, Dictionnaire Armenienne (Par. 1861). SEE SHEMITIC LANGUAGES.

## Armenian Version[[@Headword:Armenian Version]]

             This translation of the Bible was undertaken in the year 410 by Mesrob, with the aid of his pupils Joannes Eccelensis and Josephus Palnensis. It appears that the Patriarch Isaac first attempted, in consequence of the Persians having destroyed all the copies of the Greek version, to make a translation from the Peshito; that Mesrob became his coadjutor in this work; and that they actually completed their translation from the Syriac. But when the above-named pupils, who had been sent to the ecclesiastical council at Ephesus, returned, they brought with them an accurate copy of the Greek Bible. Upon this, Mesrob laid aside his translation from the Peshito, and prepared to commence anew from a more authentic text. -

Imperfect knowledge of the Greek language, however, induced him to send his pupils to Alexandria, to acquire accurate Greek scholarship; and, on their return, the translation was accomplished. Moses of Chorene, the historian of Armenia, who was also employed, as a disciple of Mesrob, on this version, fixes its completion in the year 410; but he is contradicted by the date of the Council of Ephesus, which necessarily makes it subsequent to the year 431.

In the Old Testament this version adheres exceedingly closely to the Septuagint (but in the book of Daniel has followed the version of Theodotion). Its most striking characteristic is, that it does not follow any known recension of the Sept. Although it more often agrees with the Alexandrine text, in readings which are peculiar to the latter, than it does with the Aldine or Complutensian text, yet, on the other hand, it also has followed readings which are only found in the last two. Bertholdt accounts for this mixed text by assuming that the copy of the Greek Bible sent from Ephesus contained the Lucian recension, and that the pupils brought back copies according to the Hesychian recension from Alexandria, and that the translators made the latter their standard, but corrected their version by aid of the former (Einleit. ii, 560). The version of the New Testament is equally close to the Greek original, and also represents a text made up of Alexandrine and Occidental readings.-Kitto.

This version was afterward revised and adapted to the Peshito in the sixth century, on the occasion of an ecclesiastical union between the Syrians and Armenians. Again. in the thirteenth century, an Armenian king, Hethom or Haitho, who was so zealous a Catholic that he turned Franciscan monk, adapted the Armenian version to the Vulgate, by way of smoothing the way for a union of the Roman and Armenian churches. Lastly, the Bishop Uscan, who printed the first edition of this version at Amsterdam, in the year 1666, is also accused of having interpolated the text as it came down to his time by adding all that he found the Vulgate contained more than the Armenian version. The existence of the verse  1Jn 5:7, in this version, is ascribed to this supplementary labor of Uscan. It is clear, from what has been said, that the critical uses of this version are limited to determining the readings of the Sept. and of the Greek text of the New Testament which it represents, and that it has suffered many alterations, which diminish its usefulness in that respect. See generally Walch, Bibl. Theol. 4:50, 247; Rosenmiiller, Handb. d. Literatur, iii, 78-84, 153 sq. The following are the forms of this version hitherto published: 1. Biblit, jussu Jacobi protopatriarchae (Amst. 1666, 4to); Biblia, jussu patriarchae Nahabiet (Constpl. 1705, 4to); Biblia, jussu Abrahai patriarchae (Ven. 1733, fol.); Biblia (ed. Dr. Zohrab, Ven. 1805, 4 vols. 8vo and 1 vol. 4to); id. (Petropol. 1817, 4to; also Serampore, 1817, 4to); Bible, in mod. Armen. (Smyrna, 1853, 4to). 2. Nov. Test. (ed. Uscan, Amst. 1668, 8vo); id. (Amst. 1698, 12mo; Ven. 1720 and 1789, 8vo; Lond. 1818); Nov. Test., in anc. and mod. Armen. (ed. Dr. Zohrab, Par. 1825, Ovo). Special parts and treatises are: Obadias Armenus, cur. A. Acoluthio (Lips. 1680); Quatuor prima cap. Evang. Matthai (ed. C. A. Bode, Hal. 1756); Bredenkamp, Genauere Vergleichurg d. armen. Uebersetzung des N.T., in Michaelis's N. Orient. Bibl. 7:139 sq.; Schroder, in his Thes. ling. Armen. SEE VERSIONS.

## Armenian Versions[[@Headword:Armenian Versions]]

             At present there exist three Armenian versions-viz. the Ancient, the Ararat, and. the Modern Armenian versions.     .

I. Ancient Armenian.-Part of the history of this version has already been given under SEE ARMENIAN VERSION (q.v.), and we add here the following: In 1775 a body of learned men at Paris undertook a new and corrected: edition of the Armenian Scriptures, to be accompanied with a  Latin translation. One of the savants was the abbe Villefroy, for many years a resident among the Armenians. Of this edition the book of the prophet Habakkuk alone appears to have been published. In 1789 the New Test. was printed at Venice, under: the editorship of Zohrab, a learned Armenian divine, from MS. authorities, and it was reprinted in 1806. The same scholar prepared and published in 1805 a critical edition of the entire Bible at Venice, at the expense of the monks of the Armenian convent of the Island of St. Lazarus, in the lagoons of Venice. This edition was printed chiefly from a Cilician MS. of the 14th century (A.D. 1319); but the editor collated it with eight MSS. of the whole Bible and twenty of the New Test., the various readings of which are subjoined in the lower margin. From this edition the Psalms were published very often; the last edition in 1856. The New Test. was published repeatedly, lastly in 1863; the gospels alone in 1869. A new critical edition of the entire Scriptures was published again in 1859. Besides the Venetian editions, the Armenian Bible was published at St. Petersburg in 1817, and at Moscow in 1843. Some' years ago a colony of the Mechitairists established a printing-office at Vienna, and published the New Test. in 1864.

II. Ararat Armenian. — This idiom is spoken in the whole of Armenia, except in the pashalik of Erzerm, and in the Georgian provinces; and by thousands of Armenians who are dispersed between the Black Sea and the sources of the Euphrates, and thence through Persia and part of Mesopotamia,-down as far as the Persian Gulf. Tile first edition of the New Test. in this dialect, as translated by the German missionary A. H. Dittrich at. Shushi, was completed in 1835 and printed at Moscow. A second edition was soon found necessary, and was ordered by the British and Foreign Bible Society. In the meantime the German missionaries had been proceeding (encouraged by the Basle Missionary Society) in the translation of the Psalter from the Hebrew, which was not published till the year 1844. Of late a revision of the text was undertaken by Mr. Amirchanjanz, in behalf of the British and Foreign Bible Society. The Psalms and the New Test. were published in 1879, after having been revised by the Rev. Dr. Riggs of the American Bible Society. As for the Old Test., Mr. Amirchanjanz is now proceeding with the same, and it is to be made in four parts. Half of it is now finished.

III. Modern Armenian. —This dialect, which has adopted many Turkish words, has Constantinople for its centre, and is spoken in the neighboring  territories, in Asia Minor, and in the pashalik of Erzermfi. From its centre it is also called the dialect of Constantinople. Into this dialect the New Test. was translated by the learned- Armenian Dr. Zohrab, of Constaintinople. In the year 1824 he completed his work, which he had commenced in 1821. In the year following an edition of one thousand copies of this version was printed at Paris, at the expense of the British and Foreign Bible Society. A new and revised edition was printed at Smyrna, which, was followed by another edition, in parallel columns with the ancient version, in 1856. In the meantime, with the aid of the American Bible Society,. the missionaries :in, Smyrna proceeded with the translation of the Old Test. into modern Armenian, and completed the work in 1857, which was printed by the American. mission at Constantinople for the British and Foreign Bible Society. From time to time this version has been revised and new editions printed. See Bible of Every Land, p. 79 sq.

For linguistic purposes we add, besides the works mentioned in the art. ARMENIAN LANGUAGE in this Cyclopedia, Kiggs, A Grammar of the Modern Armenian Lanlguage as Spoken in Constantinople. (Constant. 1856); id. A Vocabulary of, Words Used in Modern Armnenian, but not Found in the Ancient Armenian Lexicons (Smyrna, 1847); Lauer,. Grammatik der classischen armenischen Sprache (Vienna, 1869); Muller, Beitr-ige zur Lautlehre der armenischen Sprache (ibid. 1862-63). (B. P.)

## Armenini[[@Headword:Armenini]]

             SEE ARMELLINI.

## Armett, Thomas[[@Headword:Armett, Thomas]]

             an English Wesleyan minister, was born in Staffordshire, Dec. 29,.1787. He entered the ministry in 1813; became a supernumerary in i844; and died Oct. 22, 1864. He was happy and useful. See Minutes of British Conference, 1865, p. 13.

## Armies[[@Headword:Armies]]

             SEE ARMY.

## Armillum[[@Headword:Armillum]]

             (armill), an embroidered band of cloth of gold, jewelled; sometimes, but not invariably, used at the coronation of English sovereigns. In the form for the coronation of king George II, the following direction occurs: " Then the king arising, the dean of Westminster taking the armill from the master of the great wardrobe, putteth it about his majesty's neck," etc. Its  symbolism was the divine mercy of the Great Ruler of all things encompassing the sovereign crowned.

## Arminianism[[@Headword:Arminianism]]

             properly, the system of doctrine taught by James Arminius, especially with regard to the Augustinian theory of unconditional predestination, as revived and extended by Calvin and others in the Reformation. It is designated by Guthrie as that "gigantic recoil from Calvinism, than which no reaction in nature could have been more certainly predicted. Of all the actors in that movement-so fertile of mighty actors-no one played a more conspicuous, important, and trying part than Arminius. To high talent and cultivation, and to consummate ability as a disputant, Arminius added the ornament of spotless Christian consistency (his enemies being judges), and of a singularly noble, manly, and benevolent nature. This, with his conspicuous position, made his personal influence to be very potent and extensive. And yet few names have ever been overshadowed by a deeper and denser gloom of prejudice than his; to utter which, as Wesley remarked, was much the same, in some ears, as to raise the cry of mad dog. This is attributable partly to the latitudinarianism of some of his followers, who, revolting at the dominant faith, and maddened by oppression, resiled to the opposite extreme; and partly to the accidental circumstance that his milder scheme found general favor in the Church of England at a time when she stood in hostile relations to the English Puritans and the Scottish Presbyterians. But these were results with which neither the man Arminius nor the Arminian principle of conditionalism had any thing whatever to do. To trace them to him were not more just than to trace German Neology to Luther and Melancthon, and Socinianism to Calvin." (Preface to Brande's Life of Arminius.)

I. Life, of Arminius and the Controversy in his time. -The following sketch, so far as the facts of the life of Arminius is concerned, is modified from the Biographical Dictionary of the Society for the Diffusion of Useful Knowledge. JAMES ARMINIUS (Lat. Jacobus Arminius; Dutch, Jacob Hermanson or Van Ierman) was born Oct. 10, 1560, at Oudewater, a small town of Holland. As Oudewater means in Dutch "Old Water," Veteres Aquse, Arminius is sometimes surnamed in his works Veteraquinas. He lost his father, a cutler, in his infancy; but he found a protector in Theodorus Emilius, who had once been a Roman Catholic priest. AEmilius took Arminius with him to Utrecht, and sent him to the school of that place. In his 15th year Arminius lost his patron by death, but another protector, Rudolph Snellius, took him under his care, and removed him to Marburg (1575). Arminius had scarcely arrived at Marburg when he heard that his native town had been sacked by the Spaniards. Hurrying back to Oudewater, he found that his mother and his other relatives had been killed. He returned to Marburg on foot. He went thence to Rotterdam, and was received into the house of Peter Bertius, pastor of the Reformed Church. In the same year (1575) he was sent, with Peter Bertius the younger, to the University of Leyden, which had just been founded. After he had studied at Leyden for six years," the directors of the body of merchants" of Amsterdam undertook to bear the expenses of his education for the ministry, Arminius agreeing that after he had been ordained he would not serve in the church of any other city without the permission of the burgomasters of Amsterdam.

In 1582 he was sent to Geneva, which was then the great school of theology for all the Reformed churches, and where the doctrines of Calvin were taught in their most rigorous shape by Theodore Beza. At Geneva Arminius formed a close friendship which united him through life with Uyttenbogaert of Utrecht. During his residence at Geneva he gave great offence to some of the Aristotelian teachers of the Geneva school by advocating in public and lecturing in private to his friends on the logic of Ramus as opposed to that of Aristotle. SEE RAMUS. This course created so much commotion that he left Geneva and went to Basle, where the faculty of divinity offered to confer upon him the degree of doctor gratis; but he declined it, considering himself too young, and in 1583 returned to Geneva, Where he continued his theological studies for three years more. In 1586 the fame of Zabarella, professor of philosophy at Padua, induced him to take a journey into Italy. From Padua he proceeded to Rome. After this journey Arminius came back to Geneva, and soon received an order from the burgomasters of Amsterdam to return to that town. He had taken this journey without their knowledge, and rumors had spread abroad that he had kissed the pope's slipper, held intercourse with the Jesuits, and especially with Cardinal Bellarmine that, in short, he had become a Roman Catholic. The testimony of a friend who had travelled with him cleared him from these charges. Arminius used afterward to say that he derived no little benefit from this journey, as "he saw at Rome a mystery of iniquity much more foul than he had ever imagined."

He was ordained at Amsterdam on the 11th of August, 1588, and he soon became distinguished as a preacher. The mild opinions of Melancthon on predestination had spread into Holland even before those of Calvin. In 1589 Theodore Koornhert, of Amsterdam, published several works, in which he attacked the doctrine of predestination, which was taught by Beza and the Genevan school. To obviate Koornhert's objections, some ministers of Delft proposed a change in Beza's doctrine. They agreed with Beza that divine predestination was the antecedent, unconditional, and immutable decree of God concerning the salvation or damnation of each individual; but whereas Beza represented that man, not considered as fallen, or even as created, was the object of this unconditional decree, the ministers of Delft made this peremptory decree subordinate to the creation and fall of man; that is to say, they adopted sublapsarianism in place of the supralapsarianism of Calvin and Beza. They thought this hypothesis would do away with Koornhert's objection that the doctrine of absolute decrees represented God as the author of sin- as such decrees made sin necessary and inevitable no less than damnation. Their view was published under the title Responsio ad argumenta qucedam Bez, et Caklni, ex tractatu de Preadestinatione, in Cap. IX ad Romanos. The book was sent to Lydius, professor at Franeker, who requested Arminius to answer it. He consented; but in studying the subject he began to doubt which of the two views to adopt, and at length became inclined to embrace the doctrine which he had undertaken to refute. Meanwhile, on the 16th of September, 1590, he married Elizabeth Reael, daughter of Laurent Rea'el, a judge and senator of Amsterdam. In the course of his sermons at Amsterdam, Arminius commenced an exposition of Paul's Epistle to the Romans, in which some of the new views which he had adopted found expression. In 1593 he published Lectures in Rom. IX, in which he questions the view of that chapter given by Calvin and Beza. Disputes arose, but the consistory of Amsterdam gave an audience to the contending parties, and ordered them to cease all controversy until a general synod could be summoned to determine the subject of the dispute. In 1602 a pestilence raged at Amsterdam, during which Arminius showed the greatest courage and kindness in visiting the sick. The disease carried off two of the professors of the University of Leyden, Lucas Trelcatius, the elder, and Francis Junius, professor of divinity. The curators of the university turned their eyes upon Arminius as a fit successor to Junius; but it was only after repeated applications on the part of the university that the authorities of Amsterdam consented to give him permission to leave on the 15th of April, 1603.

As he had been charged with holding Pelagian views, before he was finally appointed he held a conference with Francis Gomar, who was also professor of divinity at Leyden, and who became afterward his capital enemy, at the Hague, the 6th of May, 1603, and the result was that Gomar declared the charge that he was a Pelagian to be groundless. At the same time, not only the curators of the university, but Gomar himself, were thoroughly aware that on the subject of predestination Arminius differed from the Genevan school. He underwent another examination, a private one, conducted by Gomar, for the degree of D.D., which he received 11th July, 1603. Arminius was the first on whom the University of Leyden conferred the degree of Doctor. One of the first observations of Arminius, after entering on the duties of his chair, was that the students were much more Liven to scholastic subtleties and disputations than to the thorough study of Scripture. He determined to cure this evil. With this view he reckoned nothing more important than to foreclose, as far as he could, crabbed questions and the cumbrous mass of scholastic assertions, and to inculcate on his disciples that divine wisdom which was drawn from the superlatively pure fountains of the Sacred Word, and was provided for the express purpose of guiding us to a life of virtue and happiness. From his first introduction into the academy it was his endeavor to aim at this mark, and give a corresponding direction to his studies both public and private. But truly this laudable attempt was in no small degree thwarted, partly by the jealousy which some had conceived against him, and partly also by a certain inveterate prejudice as to his heterodoxy, with which many ministers of religion had long been imbued, and under the impulse of which they stirred up his colleagues against him.

The first germs, indeed, of this budding jealousy betrayed themselves in the following year (1604); for when Arminius, who had undertaken the task of interpreting the Old Testament in particular, proceeded also now and then to give a public exposition of certain portions of the New Testament, Gomar took this amiss, and began to allege that the right of expounding the New Testament belonged solely to him, as Primarius Professor of Sacred Theology, for this title had been conceded to him by the Senatus Academicus a short time prior to the arrival of Arminius. Nay, more; happening to meet Arminius, he felt unable to contain himself, and, in a burst of passion, broke out in these words: 'You have invaded my professorship.' Arminius replied that he did not mean to detract any thing Whatever from the primacy of his colleague, and from the academic titles and privileges conferred upon him; and that he had not done him the slightest injury, having obtained license from the honorable curators to select themes of prelection at any time, not only from the Old-Testament, but also from the New, provided he did not encroach on the particular subject in which Gomar might be engaged" (Brandt, Life of Arminius, ch. vii).

On the 7th of February, 1604, Arminius propounded certain theses on predestination, of which the sum was this: " Divine predestination is the decree of God in Christ by which he has decreed with himself from eternity to justify, adopt, and gift with eternal life, to the praise of his glorious grace, the faithful whom he has decreed to gift with faith. On the other hand, reprobation is the decree of the anger or severe will of God, by which he has determined from eternity, for the purpose of showing his anger and power, to condemn to eternal death, as placed out of union with Christ, the unbelieving who, by their own fault and the just judgment of God, are not to believe." On the last day of October Gomar openly attacked these positions, and from this day may be dated the tumults which ensued. In 1605 Arminius was created rector magnificus of the University, which office he quitted February 8th, 1606. Meanwhile the disputes continued. Festus Honimius, a minister of Leyden, Johannes Kuchlinus, rector of the Theological Faculty, and uncle of Arminius, were among his warmest adversaries. Deputies from the churches of all the provinces of Holland, and deputies from the Synod of Leyden, required from him a conference on the subject of his opinions. Preachers attacked him from the pulpit as a Pelagian, and worse than a Pelagian. A national synod was demanded to settle the disputes. On 22d May, 1607, an assembly was held at the Hague, at which Arminius was present, to settle the manner in which the synod was to be held. In 1608 Arminius and Uyttenbogaert applied to the States of Holland to convoke a synod, that these grave controversies might be settled. In the same year Arminius and Gomar held a conference before the Supreme Court of the Hague, which declared in its report that these two professors differed on points of little importance, and unessential to religion. Arminius gave in an account of his opinions to the States at the Hague on the 30th of October, 1608. (See the Declaratio, in his works.) Before the proposed synod could be held Arminius died. The disease which carried him off at last had long lain latent. It broke out on the 7th of February, 1609, but he recovered so far as to resume the usual duties of his professorship, though still weak. At last he sunk under his disorder, and expired 19th October, 1609. His death was most painful; and to bodily pain was added mental anguish at the misrepresentations of his religious opinions and of his personal character made by his embittered foes. The curators of the University of Leyden allowed his wife and children a pension.

Arminius was one of the most learned men of a learned age. His natural faculties were singularly acute; his mind was at once inquisitive and profound; and his industry in study equalled his capacity. As a preacher he was exceedingly popular; in sweetness of voice, ardor of manner, and finish of style, he was distinguished above all his contemporaries. His personal manners were of the most attractive' kind; he grappled his friends by hooks of steel. The funeral oration delivered by Bertius ends with the phrase, "fuisse in Batavia virum quemm qui norant non potuerunt satis existimare; qui non aestimarunt, non satis cognoverunt." His writings, though inferior in point of Latinity to those of Calvin and Grotius, bear ample testimony to his learning, and to his skill in logic. He was so thoroughly versed in the ancient fathers, and so much of an adept in the Hebrew and Greek Scriptures, that his opinions carried along with them a weight among the learned which his antagonists could not well resist. Neander calls him the "model of a conscientious and zealously investigating theologian" (Hist. of Dogmas, ii, 276). His opponents accused him of Pelagianism and Arianism, but no theologian. of any pretence to learning will at present sustain these accusations. The same temper of mind which led him to renounce the peculiarities of Calvinism induced him also to adopt more enlarged and liberal views of church communion than those which had prevailed before his time. While he maintained that the mercy of God is not confined to a chosen few, he conceived it to be quite inconsistent with the genius of Christianity that men of that religion should keep at a distance from each other, and constitute separate churches, merely because they differed in their opinions as to some of its doctrinal articles. He thought that Christians of all denominations should form one great community, united and upheld by the bonds of charity and brotherly love; with the exception, however, of Roman Catholics, who, on account of their idolatrous worship and persecuting spirit, must be unfit members of such a society. His great disciple, the republican Barneveldt, was perhaps the first European statesman that made religious toleration one of his maxims. In fact, the Arminians of Holland were the real fathers of religious toleration; they were the first society of Protestants who, when in possession of power, granted the same liberty of conscience to others which they claimed for themselves.

Before setting forth the theological views of Arminius, a brief historical review of the church doctrine as to predestination may not be out of place. Before the time of Augustine (fourth century), the unanimous doctrine of the church fathers, so far as scientifically developed at all, was, that the Divine decrees, as to the fate of individual men, were conditioned upon their faith and obedience, as foreseen in the Divine mind. Augustine, in his controversy with Pelagius, with a view to enhance the glory of grace, was the first to teach, unequivocally, that the salvation of the elect depends upon the bare will of God, and that his decree to save those whom he chooses to save is unconditioned. Augustine did not teach the doctrine of unconditional reprobation; that doctrine was first formally taught by Gottschalk (q.v.) in the ninth century. His views were condemned at Mentz, A.D. 848. In the Reformation period, Luther and Melancthon first inclined to Augustine's theory, but, finding that it involved the reception of Gottschalk's as well, they went back to the primitive doctrine of conditional election. Luther, indeed, never formally retracted some of his characteristically strong expressions made at early periods in his history; but there are indications enough that his views coincided with those of Melancthon, who took out of the later editions of his Leci Communes all expressions favoring unconditional predestination. The Lutheran Church to this day follows Melancthon. Calvin, however, adopted unconditional election and reprobation in the strongest form, and built his whole theological system upon it. His genius impressed the age wonderfully, and the Reformed churches generally adopted his doctrines. The churches of the Netherlands were founded partly by Lutherans and partly by Calvinists. and so both sets of opinions had currency there. But the Belgic Confession (q.v.), which was Calvinistic, was invested with a quasi national authority from the year 1570. The larger part of the clergy of the Netherlands were undoubtedly Calvinists at the time of the appearance of Arminius, though freedom of thought on the controverted points had not been suppressed before his time. His rejection of the doctrine was the result of long, calm, and patient study of the Scriptures. His task was to restore the primitive and scriptural view of the relations between God and man in the work of salvation, and of the sole responsibility of man for his own damnation; and nobly did he perform it. "The great error which he had to combat consisted in making the Divine efficiency with relation to one temporal phenomenon, viz., the readjustment of the disturbed relation of God and the sinner an exception-making the relation of the Divine efficiency to that phenomenon essentially unlike its relation to any other temporal phenomenon in the universe. The church had held that every exercise of the Divine efficiency, in relation to temporal phenomena, was subjectively conditioned by Divine wisdom, omniscience, and goodness; Calvinism, on the other hand, maintained that this particular exercise of Divine efficiency was absolutely unconditioned, and was grounded solely upon the arbitrary good pleasure of God. The refutation of this error, and the re-establishment of the opposite view, was the mission of Arminius." (Warren, in Meth. Quarterly Review, July, 1857, 350.)

The views of Arminius on the points of predestination and grace are presented in the following articles, drawn up almost entirely in words which may be found in his writings:

(1.) God, by an eternal and immutable decree, ordained in Jesus Christ, his Son, before the foundation of the world, to save in Christ, because of Christ, and through Christ, from out of the human race, which is fallen and subject to sin, those who by the grace of the Holy Spirit believe in the same his Son, and who, by the same grace, persevere unto the, end in that faith and the obedience of faith; but, on the contrary, to leave in sin and subject to wrath those who are not converted and are unbelieving, and to condemn them as aliens from Christ, according to the Gospel, Joh 3:36.

(2.) To which end Jesus Christ, the Saviour of the world, died for all and each one, so that he has gained for all, through the death of Christ, reconciliation and remission of sins; on this condition, however, that no one in reality enjoys that remission of sills except the faithful man, and this, too, according to the Gospel, Joh 3:16, and 1Jn 2:2.

(3.) But man has not from himself, or by the power of his free will, saving faith, inasmuch as in the state of defection and sin he cannot think or do of himself any thing good, which is, indeed, really good, such as saving faith is; but it is necessary for him to be born again and renewed by God in Christ through his Holy Spirit, in his mind, affections, or will, and all his faculties, so that he may be able to understand, think, wish, and perform something good, according to that saying of Christ in Joh 15:5.

(4.) It is this grace of God which begins, promotes, and perfects every thing good, and this to such a degree that even the regenerate man without this preceding or adventitious grace, exciting, consequent, and co- operating, can neither think, wish, or do any thing good, nor even resist any evil temptation: so that all the good works which we can think of are to be attributed to the grace of God in Christ. But as to the manner of the operation of that grace, it is not irresistible, for it is said of many that they resisted the Holy Spirit, in Act 7:51, and many other places.

(5.) Those who are grafted into Christ by a true faith, and therefore partake of his vivifying Spirit, have abundance of means by which they may fight against Satan, sin, the world, and their own flesh, and obtain the victory, always, however, by the aid of the grace of the Holy Spirit; Jesus Christ assists them by his Spirit in all temptations, and stretches out his hand; and provided they are ready for the contest, and seek his aid, and are not wanting to their duty, he strengthens them to such a degree that they cannot be seduced or snatched from the hands of Christ by any fraud of Satan or violence, according to that saying, Joh 10:28, " No one shall pluck them out of my hand." But whether these very persons cannot, by their own negligence, desert the commencement of their being in Christ, and embrace again the present world, fall back from the holy doctrine once committed to them, make shipwreck of their conscience, and fall from grace; this must be more fully examined and weighed by the Holy Scripture before men can teach it with full tranquillity of mind and confidence. This last proposition was modified by the followers of Arminius so as to assert the possibility of falling from grace. In his scheme of theology Arminius "accepted the church's developed ideas respecting God and respecting man, and then expounded with keen dialectical rigor the only doctrine which could harmonize the two. His mission was to point out how God could be what the church taught that he was, and man what the church declared him to be, at one and the same time. The readjustment of the disturbed and abnormal relations of man to God, by justification, is the central thought of Protestant theology; the announcement and exposition of their relations in that readjustment was the work of Arminius. Magnify either of the related terms to the final suppression of the other, and error is the result. Magnify the Divine agency to the complete suppression of the human in that readjustment, and fatalism is inevitable. Magnify the human to the complete suppression of the Divine, and extreme Pelagianism is the result. To Arminius is the church indebted for her first vivid apprehension and scientific statement of the Christian doctrine of the relation of man to God."

The services of Arminius to theology are summed up as follows by Watson (Miscellaneous Works, 7:476): "They preserved many of the Lutheran churches from the tide of supralapsarianism, and its constant concomitant, Antinomianism. They moderated even Calvinism in many places, and gave better countenance and courage to the sublapsarian scheme; which, though logically, perhaps, not much to be preferred to that of Calvin, is at least not so revolting, and does not impose the same necessity upon men of cultivating that hardihood which glories in extremes and laughs at moderation. They gave rise, incidentally, to a still milder modification of the doctrine of the decrees, known in England by the name of Baxterianism, in which homage is, at least in words, paid to the justice, truth, and benevolence of God. They have also left on record, in the beautiful, learned, eloquent, and, above all these, the scriptural system of theology furnished by the writings of Arminius, how truly man may be proved totally and hereditarily corrupt, without converting him into a machine or a devil; how fully secured, in the scheme of the redemption of man by Jesus Christ, is the divine glory, without making the Almighty partial, wilful, and unjust; how much the Spirit's operation in man is enhanced and glorified by the doctrine of the freedom of the human will, in connection with that of its assistance by Divine grace; with how much lustre the doctrine of justification by faith in Christ shines, when offered to the assisted choice of all mankind, instead of being confined to the forced acceptance of a few; how the doctrine of election, when it is made conditional on faith foreseen, harmonizes with the wisdom, holiness, and goodness of God, among a race of beings to all of whom faith was made possible; and how reprobation harmonizes with justice, when it has a reason, not in arbitrary will, the sovereignty of a pasha, but in the principles of a I righteous government."

The earliest authority for the life of Arminius is Petrus Bertius, De Vita et Obitu J. Armmnii Oratio. The fullest account is given by Caspar Brandt, H/istoria VI tce J. Arminii (Amst. 1724, 8vo), a posthumous work, edited by Gerhard Brandt, son of Caspar. It was republished, with a preface and notes, by Mosheim (Brunswick, 1725, 8vo); and a translation, by Guthrie (Lond. 1854, 18mo). See also Bangs, Life of Arminius (N. Y. 1843). The chief sources of information as to the early period of the controversy between the Arminians and Calvinists are as follows: Arminian writers, Uyttenbogaert, Kerckelijcke Historie... oornamentlijck in deze geunieerde provincien (Rotterdam, 1647, fol.); Gerhard Brandt, Historie der Reformatie, etc., which is the most copious account extant (Amst. 1663, 8vo; 1671, 4to; transl. into English by Chamberlayne, Lond. 1720, 4 vols. fol.); Limborch, Historia Vitce Sim. Episcopii (Amst. 1701, 8vo), and Relatio Historica de Origine et Progressu Controversiarum in Foederato Belgio de Praedestinatione, etc., which last work is subjoined to the later editions of his Theologia Christiana (transl. Methodist Quarterly, July, 1844, p. 425). For other writers, see Cattenburgh, Bibliotheca Scriptor. Remonstrant. (Amst. 1728, 4to); and citations under art. SEE REMONSTRANTS. On the Calvinistic side the chief works are, Jac. Triglandius, Den recht-ghematichden Christen (Amst. 1615, 4to); Kerckeljcke geschiedenessen van de vereen. Nederlanden (Lugd. Bat. 1650, fol., written to oppose Uyttenbogaert's history); Jacobus Leydekker, Eere van de Nationale Synode van Dordregt (Amst. 1705-1707, 4to); Acta Synodi Nationalis, etc. (Dort, 1620, 4to). SEE DORT. The writers on the Synod of Dort are enumerated by Fabricius, Bibliotheca Graeca, lib. 6:c. 4, vol. 11:p. 723. Mosheim (Eccl. Hist.) had well studied the whole controversy, and his account is impartial. Prof. Stuart, of Andover, published a favorable and able treatise on "The Creed of Arminius, with a brief Sketch of his Life and Times," in the Biblical Repository (Andover, 1831, vol. i). See also Lit. and Theol. Review, 6:337. But the views of Arminius are nowhere better set forth, in small compass, than by the Rev. W. F. Warren (Meth. Quar. Rev. July, 1857), and by Dr. Whedon (Bibliotheca Sacra, April, 1864).-Arminii. Opera Theologica (Lugd. Bat. 1629, 4to); Works of James Arminius, translated by Nicholls and Bagnall (best ed. 3 vols. 8vo, N.Y. 1843).

II. From the death of Arminius to the present time.

1. The dispute ran high after the death of Arminius, and with increased bitterness. The clergy and laity of Holland were arrayed into two hostile armies Gomarists and Arminians; the former being the most numerous, but the latter including the leading scholars and statesmen. In 1610 the Arminians presented a petition to the States of Holland and West Friesland, which was called a "Remonstrance" (Remonstrantia, libellus supplex adhibitus Hollandice et West Frisice ordinibus). They were named REMONSTRANTS SEE REMONSTRANTS (q.v.) in consequence; and, as the Calvinists presented a "Counter-Remonstrance," they were called Contra- Remonstrants. The "Remonstrance" sets forth the Arminian theory over against the Calvinistic in five articles, substantially as given above, but in briefer form. Attempts were made by the authorities to reconcile the two contending parties by a conference between them at the Hague in 1611, a discussion at Delft in 1613, and also by an edict in 1614, enjoining peace. At last the States-General issued an order for the assembling of a national synod. It met at Dort, in Holland, and opened on November 13th, 1618, and its sittings continued through that and the following year. This famous synod condemned entirely the " five articles" in which the Arminians expressed their opinions. SEE DORT. These articles had been drawn up in 1610, presented in the conference at the Hague in 1611, and finally laid before the Synod of Dort. To fix the sense of the passages in the Scriptures which related to the dispute, a new Dutch translation of the whole Bible, from the original Hebrew and Greek, was undertaken at the command of the synod. This new version was published in 1637. The Arminians, being dissatisfied with the version of the New Testament, made another version of the New Testament from the Greek, which was published at Amsterdam in 16e0. The Arminians were subjected to severe penalties. Their great. leader, Barneveldt, died on the scaffold on a political pretence. They were all deprived of their sacred and civil offices, and their ministers were forbidden to preach. For an account of these persecutions, see Calder, Life of Episcopius, xv. Many retired to Antwerp and France; a considerable body emigrated to Holstein, upon the invitation of Friederich, duke of Holstein, and built the town of Frederickstadt in the duchy of Schleswig. After the death of Maurice in 1625, the Arminians were allowed to return, and a decree of 1630 authorized them to build churches and schools. The exiles from France and the Spanish Netherlands came back and established congregations in various places, particularly at Rotterdam and Amsterdam. At Amsterdam they founded a school, in which Simon Episcopius was the first professor of theology. SEE EPISCOPIUS; and for a fuller account of the fortunes of the Remonstrant party, SEE REMONSTRANTS.

2. In 1621, Episcopius, at the request of the leading Remonstrants, drew up a formula of faith under the title Confessio seu declaratio sentsntie pastorum qui in Fad. Belg. Remonstrantes vocantur (Episc. Opp. ii, 69), in 25 chapters, which was widely circulated. A censura of this confession was published by Polyander and four other Leyden professors, to which Episcopius replied in his Apologia pro Confessione, 1630. The "Confessio" disappointed the Gomarists, for it was perfectly sound on the Trinity, thus refuting the charge of Socinianism brought against the Arminians. It was received with great favor by the Lutherans. A number of eminent names adorn the literary history of Arminianism in Holland and France; among them the most prominent, besides Episcopius, are Curcellaeus, Vossius, Grotius, Casaubon, Limborch, Le Clerc, and Wetstein (all to be found under the proper heads in this Cyclopaedia). It is to be regretted that in the hands of some of these eminent men Arminianism was corrupted by semi- rationalism.

3. The effect of the controversy appeared in France in the modified Calvinism of Amyraldus (q.v.). Nor was the dispute confined to the reformed churches. During the whole of the sixteenth century the Church of Rome was agitated with the controversy upon grace and free-will. The Benedictines and Dominicans had already broken the ground; but the battle raged in its greatest fury between the Jesuits and the Jansenists, the latter being ably represented by the religious of the monastery of Port Royal, near Paris. Here again it happened, as in Holland, that the controversy extended itself from religion to politics. The Jansenists of France became the reformers of the age, the men of free thought and bold discussion, while the Jesuit party were the advocates of the court and the old abuses, both in church and state. At the same time, it is a curious fact that in Holland the Arminians were the friends of liberty and free discussion, in France the Calvinists; the two parties had changed places. The Jesuits, who were Arminians, were now the persecutors, and the Jansenists, or Calvinists, the patient and afflicted sufferers. SEE JANSENISTS.

4. In Germany, the Lutherans, of course, sympathized fully in the Arminian movement. In the Reformed Church the decisions of Dort were admitted as authoritative for a time; but "this outward show of victory was really a defeat; for the true elements of Arminianism were not killed at Dort, but grew up, silently but surely, within the bosom of the orthodox Reformed Church.... In the period of Wolfianism the Reformed dogmatics were finally purged from the doctrine of absolute predestination" (Ebrard, Christliche Dogmatik, i, § 38). It is a shrewd remark of Nicholls, that had there been a great religious body, apart from Calvin's followers, with which all Protestants who did not adopt Luther's doctrine of the sacraments might have united themselves, the doctrines of Calvin would not have been so widely diffused on the Continent between 1540 and 1600 (Calvinism and Arminianism, I. iv).

5. In England the so-called Arminian doctrines were held, in substance, long before the time of Arminius. The Articles of Religion are regarded by some writers as Calvinistic, by others as Arminian. The truth seems to be that they were meant to be ambiguous, or, to use a kinder word. comprehensive, so as to leave liberty of opinion in the church on a question so obscure and difficult. On this point, see, on the Arminian side, Burnet, Exposition of Thirty-nine Articles; Laurence, Bampton Lecture, 1804; Fletcher, Works, ii, 216, 218; Browne, On Thirty-nine Articles (Lond. 1864, 4th ed.): and on the Calvinistic side, Cunningham, Reformers and Theology of the Reformation (Edinburgh, 1862, Essay iv; also in Brit. and For. Evang. Rev. No. 35, and reprinted in Amer. Theol. Rev. Oct. 1861, art. v). It is certain that Cranmer had a hand in drawing up the Necessary Erudition of a Christian Man (1543), just before the compilation of the Articles, and that book (the Eracdition) is by no means Calvinistic. Latimer, Hooper, Bilson, Andrews, Overal, and Hooker "might with propriety have been called Arminians, had Arminianism, as a system of doctrine, prevailed when they wrote" (Nicholls, Calvinism and Arminianism, I, xcvi). Bare (q.v.), professor of divinity at Cambridge, taught Arminianism, and his case gave rise to the Lambeth Articles (q.v.). But Arminianism unfortunately became a political question. Two Arminian bishops, Laud and Juxon, became members of his majesty's privy council at the precise juncture when the liberty of the subject and the prerogative of the crown were brought into direct competition. John Playfere, Margaret professor at Cambridge (t 1608), published a strong defence of the Arminian doctrine, under the title of An Appeal to the Gospel for the true Doctrine of Predestination (republished in Cambridge Tracts, 1717). Dr. Samuel Hoard, rector of Moreton (t 1657), originally a Calvinist, became a strong Arminian, and published God's Love to Mankind manifested by disproving his absolute Decree for their Damnation (Lond. 1633, 4to), which called forth answers by Davenant, Twisse, and Amyraut. In the civil war the Arminians gradually ranged themselves with King Charles, the Calvinists with Parliament. But John Goodwin (q.v.), who was ejected in 1645, was one of the ablest defenders of Arminianism in his time. See Jackson, Life of Goodwin (1822, 8vo).

When the war was over the Church of England was destroyed, and Arminianism seemed to have perished with it. The restoration of Charles II took place (1660); Arminianism returned with prelacy, and held for more than half a century almost undisputed sway in the Church of England. It must be observed, however, that as the Arminianism of Laud differed from that of the Dutch leader in many points, so did that of the divines of Charles II and their successors in many more. Laud combined it with views of sacramental efficacy which Arminius would have denounced as superstitious; the later school of divines, though far from Socinianism, threw the doctrines of grace into the shade, and dwelt more on the example of Christ than his atonement. Among the eminent Episcopal Arminian divines of England are Cudworth, Pierce, Jeremy Taylor, Tillotson, Chillingworth, Stillingfleet, Womack, Burnet, Pearson, Sanderson, Heylyn, Whitby, Patrick, Tomline, Coplestone, Whately, etc. Arminianism at last, in the Church of England, became a negative term, implying a negation of Calvinism rather than any exact system of theology whatever. Much that passed for Arminianism was, in fact, Pelagianism. In the Church of England, most of those theologians who have deviated from the golden mean maintained by Arminianism (between Calvinism on the one hand and Pelagianism on the other) have fallen into error as to the Trinity, while those who have adhered to the evangelical doctrine of Arminius have retained all the verities of the orthodox faith. The pure doctrine of Arminianism arose again in England in the great Wesleyan Reformation of the seventeenth century. Its best expositions may be found in the writings of John Wesley, John Fletcher, and Richard Watson, whose Theological Institutes (best edit. N. Y. 1850, 2 vols. 8vo) is the most complete Arminian body of divinity extant in English. Its system is the same as that of the orthodox Protestant churches in general, except so far as the question of predestination and the points connected with it are concerned. "As some heterodox writers have called themselves

Arminians, and as the true theory of Arminianism has been often grossly maligned, it may be proper here to allude to certain points with regard to which it has been especially misrepresented. If a man hold that good works are necessary to justification; if he maintain that faith includes good works in its own nature; if he reject the doctrines of original sin; if he deny that divine grace is requisite for the whole work of sanctification, if he speak of human virtue as meritorious in the sight of God, it is very generally charged by Calvinists that he is an Arminian. But the truth is, that a man of such sentiments is properly a disciple of the Pelagian - and Socinian schools. To such sentiments pure Arminianism is as diametrically opposite as Calvinism itself. The genuine Arminians assert the corruption of human nature in its full extent. They declare that we are justified by faith only. They assert that our justification originates solely in the grace of God. They teach that the procuring and meritorious cause of our justification is the righteousness of Christ. Propter quam, says Arminius, Deus credentibus peccatum condonat, eosque pro justis riputat non aliter atque si legem perfect implevissent. [For the sake of which God pardons believers, and accounts them as righteous precisely as if they had perfectly obeyed the law.] They admit in this way that justification implies not merely forgiveness of sin, but acceptance to everlasting happiness. Junctam habet adoptionern in flios, et collationen juris in hereditatem vitce eterne. [It has connected with it adoption to sonship, and the grant of a right to the inheritance of eternal life.] They teach, in fine, that the work of sanctification, from its j very commencement to its perfection in glory, is carried on by the operation of the Holy Spirit, which is the gift of God by Jesus Christ" (Edinb. Encyclopedia, s.v.).

"The whole sum and substance of religious doctrine and theory is embraced in these three terms: God's nature, man's nature, and the relation subsisting between the two. Theology is nothing more than the j systematic definition, adjustment, and exposition of these three terms. Christian theology, or genuine orthodoxy, is simply a system of theological views upon these three points, which is self-coherent, and harmonious with the teachings of Scripture. For the development of such a system, exhibiting the precise truth relative to these cardinal points, without redundancy or defect, it is necessary that each of these three points be made a special object of scrutiny and discussion. An error in respect to either will not only destroy at once the system's self-coherence, but infallibly conduct to the gravest heresies. For example, an error respecting the first (Theology) may give us Pantheism; an error on the second point (Anthropology) may lead to Atheism; while an erroneous theory respecting the third gives us the two extremes of an iron fate or a groundless chance. True orthodoxy states and maintains a consistent doctrine respecting each, authenticated by the assertions of God's revelations. Casting now a philosophic eye upon the doctrine of the church as developed in history, we cannot I fail to be struck by the remarkable fact that the three great controversies which trisect the historic developments of Christian doctrine as a scientific system have followed without deviation the natural order of these three terms. That development has hinged successively upon each in order. Athanasius, Augustine, and Arminius represent in themselves the whole sweep of the dogmatic unfoldment of Christianity; these factors being given, we can construct the whole history of Christian doctrine. The first is the representative of that speculative movement which developed into scientific form and defensible shape the ecclesiastical doctrine respecting God's nature; the second, of the subsequent movement by which the true doctrine of man's being was evolved; the third, of the still later and scarcely yet completed one by which the relations of the two are instigated and defined.

"The ancient church believed vaguely in the true divinity of Christ and of the Holy Spirit; but Athanasius was raised up to explain with clearness, to maintain, and to bring forth into suitable prominence the great doctrine of a substantial triunity of the Divine essence, under all temporal manifestations of separate bypostases, on which suppositions only the ancient beliefs of the church and the unqualified declarations of Scripture could be true. His mission was the enunciation, exposition, and defence of a great truth respecting the Divine nature, and round that truth was grouped all the Christian thinking of that age. There was no great doctrinal system of the time, heretical or not, which was not logically related to this centre thought of the church. It implied in itself all anterior and all subsequent speculations upon the Divine nature, Origenistic, Arian, Sabellian, Monophysitic, Nestorian, or orthodox.

"Augustine was commissioned for another work. The church, in the centuries antecedent to his appearance, had vaguely believed in the depravity and helplessness of human nature; but Augustine was raised, up to explain with clearness, and to maintain, and to bring forth in suitable prominence, the great doctrine of the native corruption and moral ruin of man; his utter hopelessness apart from the remedial agencies of Divine grace, on which supposition only the ancient beliefs of the church and the unqualified declarations of Scripture could be true. His mission was the enunciation, exposition, and defense of a greet truth, respecting human nature, and round that truth as grouped all Christian thinking of that age. It is this which gives that age its character. The whole scholastic theology is but the radicated and ramified outgrowth of that vital germ of truth. To him is the church indebted for her first vivid apprehension and scientific statement of the Christian doctrine of man. Augustine is the historical representative of that organic evolution. The third of these divinely appointed representative men laid hold of both these truths, which for sixteen centuries had been developing; accepted the church's developed ideas respecting God; and respecting man, and then expounded with keen dialectical rigor the only doctrine which could harmonize the two. His mission was to point out how God could be what the church taught that he was, and man what the church declared him to be, at one and the same time. The readjustment of the disturbed and abnormal relations of man to God by justification is the central thought of Protestant theology; the announcement and exposition of their relations in that readjustment was the work of Arminius. And not until Arminius is placed in this relation to the doctrinal development of Christianity in the church is there attained a true perception of the grand and growing rhythm of its history." The Predestinarians (as remarked above) erred by maintaining that the particular exercise of Divine efficiency, by which the abnormal relation of God to a sinner is readjusted, was unconditioned by anything whatsoever, and was grounded solely upon the arbitrary good pleasure of the Almighty. Maintaining this unconditioned elective volition, they naturally demanded an "effectual calling," "irresistible grace," and "persevering success," for all these were-necessary concomitants. The refutation of this error, and the establishment of the opposite view, was the mission of Arminius. His labors gave scientific form to the ecclesiastical opinion upon the third great point, and completed the cycle of Christian theology. As in the development of apostolic doctrine, the Pauline and Petrine clements were unified in John, so, in its uninspired development, after Athanasius had set forth his truth, and Augustine his, Arminius steps forth the later apostle of dogmatic completion (Dr. Warren, in Methodist Quarterly Review, 1857, p. 346 sq.). SEE WESLEYANISM.

The Arminian doctrine on predestination is now very widely diffused in the Protestant world. It is, in the main, coincident with that of the Lutherans in Germany; is held by the Wesleyan Methodist churches throughout the world; by a large part of the Church of England, and by many of the clergy of the Protestant Episcopal Church in the United States. It is substantially the doctrine (on the question of predestination) of the Greek and Roman churches; and it is also held by several of the minor sects. For the sources of information, see the writers above referred to, and also Episcopius, Institut. Theol. (1650); Limborch, Theologia Christiana (1686); Calder, Lije of Episcopius (N. Y. 12mo); Wesley, Works (N.Y. 7 vols. 8vo); Watson, Theol. Institut. (2 vols. 8vo); Nicholls, Calvinism and Arminianism compared (Lond. 1824, 2 vols. 8vo); Fletcher, Complete Works (N. Y. 1850, 4 vols. 8vo); Neander, Hist. rf Christ. Dogmas, ii, 678 sq.; Art. Arminius, by W. F. Warren, Meth. Q. Rev. July, 1857; Schweitzer, Die Protest. Ctetraldogmen, ii, 31 sq.; Gass, Geschichte d. Prot. Dogmatic, i, 379 sq.; Ebrard, Christliche Dogadtik, § 24-43 (transl. in Mercersburg Review, ix and x); Francke, Hist. Dgm. Armin. (Kiel, 1814, 8vo); Cunningham, Historical Theology, ch. xxv (Calvinistic; Edinb. 1864, 2 vols. 8vo); Schneckenburger, Vergl. Darstellung d. luther. und reform. Lehrbegriffs (Stuttg. 1855, 8vo); Schenkel, Wesen des Protestantismus (Schaffhauien, 2d ed. 1862, 8vo); Whedon, Freedom of the Will (N. Y. 1864, l2mmo); Warren, Siystematische Tieologie, Einleitung (Bremen, 1865, 8vo); Shedd, History of Dectrines, l:k. 4:ch. viii; Lk. v, ch. vi; Smith's Hagenbach, History of Doctrines, § 225, 235; Gieseler, Ch/. History, 4:§ 43 (N. Y. ed.). A list of the earlier Arminian writings is given in Van Cattenburgh, Bibloth. Script. Remonstr. (Amstel. 1728, 8vo). SEE CALVINISM; SEE BAXTER; SEE DORT; SEE METHODISM; SEE GRACE; SEE PREDESTINATION; SEE REMONSTRANCE.

## Arminius[[@Headword:Arminius]]

             SEE ARMINIANISM.

## Arminius, Fulgentius[[@Headword:Arminius, Fulgentius]]

             bishop of Nusco in 1669, voluntarily renounced the episcopacy in 1680 in order. to live in retirement. He wrote, Gli Immortali Cipressi: Descrizione de' Funerali d'Ant. Carrafa, duca d'Andrit (Zerani, 1645) :-Panegirici Satcri, .Discorsi, etc. (Bologna, 1651; 1669):-LAmbasciata d' Ubbidienza Jatta alla Santith di Clemente X, in Nome di Carlo II, Re dellus Spagna, etc. (Rome, 1671) :--Il Trionfo del Dolore, Funerali per Donna Giovi di Sangroo (Naples, 1674). See Hoefer, Nouv. Biog. Generale, s.v.

## Armistead, Jesse H., D.D[[@Headword:Armistead, Jesse H., D.D]]

             a Presbyterian minister, was educated at Hampden-Sidney College and the Union Theological Seminary of Virginia. He was licensed to preach in 1826, when he is thought to have been twenty-eight years of age. His first fields of labor were at Cartersville and the Brick Church at Fluvianna; in 1828 he became pastor at Buckingham Courthouse, and in 1842 at Cumberland. He died at Woodville, Virginia, May 30, 1869. He was eminently useful, and his ministry was blessed with powerful revivals. See Nevin, Presbyterian Encyclop. s.v.

## Armitage, John[[@Headword:Armitage, John]]

             an English, Independent minister, was born at Chester in 1788.. He was educated with a view to commercial pursuits, apprenticed at Liverpool, and converted when sixteen years of age. About 1808 he went to reside in London, but did not unite with the Church until 1815. In 1816 he removed to Newport, Monmouthshire, and soon afterwards began to preach in different places as he had opportunity. In 1822 he, with others, established in Newport a Seaman's Society; and afterwards succeeded in obtaining the erection of the Mariner's Church. He was also engaged in the establishment and working- of the Religious Tract Society, and was an active supporter of the British and Foreign Bible Society and other institutions of a similar character. In 1831 he gave up business, and retired to the village of Bassaleg. Here, through his efforts, a chapel was obtained. a Church was formed, and a Sunday-school was established; and in 1833 he was ordained pastor of the Church which he had thus gathered. In the following year he became pastor of the Independent Church at Homrningsham, Wilts; and having served it a little more than three years he returned to the business which he had forsaken. In 1842 he again retired from commercial pursuits and took up his abode at Carleton; and while resident here he commenced raising a congregation at Pillgwenlly, near Newport, and succeeded in providing a chapel and forming a Church, which he soon handed, over to a suitable successor. In 1845 he entered upon the pastorate of the Independent Church at Oakhill, Somerset, where he remained till his death, Oct. 9,1848. Mr..Armitage was pious, amiable, and in the discharge of all life's duties, prompt and conscientious. See the (Lond.) Evangelical Magazine, 1850, p. 567.

## Armitage, William Edmond, S.T.D[[@Headword:Armitage, William Edmond, S.T.D]]

             a bishop of the Protestant Episcopal Church, was born in New York city Sept. 6, 1830. He graduated at Columbia College in 1849, and at the (Episcopal) General Theological Seminary in 1852. He was. assistant minister, in 1853, at Portsmouth, N. H.; and was missionary in. Augusta, Me., during the following year. Subsequently, until 1859, he was rector there; in that year he became rector of St. John's Church, Detroit, Mich., and continued to serve this parish until 1866, when he was consecrated in that place as assistant bishop of Wisconsin, Dec. 6. His episcopal residence was in Milwaukee. He died in New York city, Dec. 6,1873. See Prot. Episc. Almanac, 1875, p. 144.

## Armlet[[@Headword:Armlet]]

             (represented by אֶצְעָדָה, etsadah, Num 31:50; 2Sa 1:10; Sept. κλιδών; Aquila βραχιάλιον; Vulg. periscelis armilla; properly a fetter, from צָעִד, to step; comp. Isa 3:20, and SEE ANKLET ), an ornament universal in the East, especially among women; worn by princes as one of the insignia of royalty, and it distinguished persons in general. The word is not used in the A. V., as even in 2Sa 1:10, they render the Heb. term "by the bracelet on his arm." Sometimes only one was worn, on the right arm (Sir 21:21). From Son 8:6, it appears that the signet sometimes consisted of a jewel on the armlet. These ornaments are frequent on the sculptures of Persepolis and Nineveh, and were set in rich and fantastic shapes resembling the heads of animals (Layard, Nineveh, ii, 250). The kings of Persia wore them, and Astyages presented a pair, among other ornaments, to Cyrus (Xen. Cyr. i, 3). The Ethiopians, to whom some were sent by Cambyses, scornfully characterized them as weak fetters (Herod. ii, 23). Nor were they confined to the kings, since Herodotus (viii, 113) calls the Persians generally "wearers of bracelets" (ψελιοφόροι). In the Egyptian monuments kings are often represented with armlets and bracelets (Wilkinson's Anc. Egypt. iii, 375, and Plates 1, 2, 14). They were even used by the old British chiefs (Turner, Angl. Sax. i, 383). The story of Tarpeia shows that they were common among the ancient Sabines, but the Romans considered the use of them effeminate, although they were sometimes given as military rewards (Liv. 10:44). Finally, they are still worn among the most splendid regalia of modern Oriental sovereigns, and it is even said that those of the King of Persia are worth a million sterling (Kitto, Pict. Hist. of Pal. i, 499). They form the chief wealth of modern Hindu ladies, and are rarely taken off. They are made of every sort of material, from the finest gold, jewels, ivory, coral, and pearl, down to the common glass rings and varnished earthenware bangles of the women of the Deccan. Now, as in ancient times, they are sometimes plain, sometimes enchased; sometimes with the ends not joined, and sometimes a complete circle. The arms are sometimes quite covered with them, and if the wearer be poor, it matters not how mean they are, provided only that they glitter. It is thought essential to beauty that they should fit close, and hence Harmer calls them "rather manacles than bracelets," and Buchanan says that "the poor girls rarely get them on without drawing blood, and rubbing part of the skin from the hand; and as they wear great numbers, which often break, they suffer much from their love of admiration." Their enormous weight may be conjectured from Gen 24:24. SEE BRACELET.

## Armogastus, St[[@Headword:Armogastus, St]]

             suffered martyrdom in Africa about A.D. 458, under Genseric, king of the Vandals. He was first tied with cords, which, says the legend, snapped like spider's webs at the prayer of the saint, who was then condemned to the mines. He is commemorated March 29. See Landon, Eccles. Diet. s.v.

## Armogen[[@Headword:Armogen]]

             is, in the system of the Barbelutse (Ophites) as expounded by Irenaeus (108 ed. Massuet), the second "syzygy," consisting of " Christ" (the Primal Light) and "Incorruption." It thus brings into existence four luminaries or derivative lights to attend upon "Autogenes," the product of the first " syzygy." Of these " the first and great" luminary was "Soter" (Saviour), who was called Armogen. The name is variously written Armogenes, Armoge, and apparently also with the aspirate. See Vallarsi's note on Jerome, Ep. Ixxv, 3. Nosatisfactory derivation is known; for conjectures, see Harvey, On Irenceus, loc. cit.

## Armon[[@Headword:Armon]]

             SEE CHESTNUT.

## Armoni[[@Headword:Armoni]]

             (Heb. Armoni', אִרְמֹנִי, prob. inhabitant of a fortress, q. d. Palatinus; Sept. Α῾ρμωνί, ῾Ερμωνοϊv), the first named of the two sons of Saul and Rizpah, who was given up by David to be hanged with his brethren by the Gibeonites (2Sa 21:8-9). B.C. cir. 1019.

## Armor[[@Headword:Armor]]

             represented in the Auth. Vers. by several Heb. words, Gr. ὅπλα), properly distinguished from ARMS as being military equipment for the protection of the person, while the latter denotes implements of aggressive warfare; but in the English Bible the former term alone is employed in both senses. In the records of a people like the children of Israel, so large a part of whose history was passed in warfare, we naturally look for much information, direct or indirect, on the arms and modes of fighting of the nation itself and of those with whom it came into contact. Unfortunately, however, the notices that we find in the Bible on these points are extremely few and meagre, while even those few, owing to the uncertainty which rests on the true meaning and force of the terms, do not convey to us nearly all the information which they might. This is the more to be regretted because the notices of the history, scanty as they are, are literally every thing we have to depend on, inasmuch as they are not yet supplemented and illustrated either by remains of the arms themselves, or by those commentaries which the sculptures, vases, bronzes, mosaics, and paintings of other nations furnish to the notices of manners and customs contained in their literature. (See, generally, Jahn's Archeology, § 266-285.) In order to give a clear view of this subject, we shall endeavor to show, succinctly and from the best authorities now available, what were the martial instruments borne upon the person, whether for attack or resistance, by the ancient Asiatics, leaving for other proper heads an explanation of the composition and tactical condition of their armies, their systems of fortification, their method of conducting sieges and battles, and their usages of war as regards spoil, captives, etc. SEE BATTLE; SEE FORTIFICATION; SEE SIEGE; SEE WAR, SEE ARMY; SEE FIGHT, SEE FORTRESS, etc.

I. OFFENSIVE WEAPONS.

1. The instruments at first employed in the chase or to repel wild beasts, but converted by the wicked to the destruction of their fellow-men, or used by the peaceable to oppose aggression, were naturally the most simple. Among these were the club and the throwing-bat. The first consisted originally of a heavy piece of wood, variously shaped, made to strike with, and, according to its form, denominated a mace, a bar, a hammer, or a maul. This weapon was in use among the Hebrews, for in the time of the kings wood had already been superseded by metal; and the שֵׁבֶט בִּרְזֶל, sherbet barzel', "rod of iron" (Psa 2:9), is supposed to mean a mace, or gavelock, or crowbar. It is an instrument of great power when used by a strong arm; as when, in modern menageries, a man with one in his hand compels a tiger's ferocity to submit to his will. (See Wilkinson's Ancient Egyptians, i, 327, fig. 3, 4; and mace, fig. 1, 2. The throw. stick, or lissan, occurs p. 329.) SEE ROD; SEE SCEPTRE.

The other was also known if, as is probable, מֵפִיוֹ, mephits' (Pro 25:18), be a "maul," a martel, or a war-hammer. It is likely metal was only in general use at a later period, and that a heavy crooked billet continued long to serve both as a missile and a sword. The throwstick, made of thorn-wood, is the same instrument which we see figured on Egyptian and Assyrian monuments. By the native Arabs it is still called Asian, and was anciently known among us by the name of crooked billet. The Australians are exceedingly skillful in the use of this implement, called by them the boomerang. These instruments, supplied with a sharp edge, would naturally constitute a battle-axe and a kind of sword; and such in the rudest ages we find them, made with flints set into a groove, or with sharks' teeth firmly secured to the staff with twisted sinews. On the earliest monuments of Egypt, for these ruder instruments is already seen substituted a piece of metal, with a steel or bronze blade fastened into a globe, thus forming a falchion-axe; and also a lunateblade, riveted in three places to the handle, forming a true battle-axe

(Wilkinson, i, 325, 326); and there were, besides, true bills or axes, in form like our own. SEE MAUL; SEE AXE.

2. Next came the dirk or poniard, which, in the Ho brew word חֶרֶב, chereb' (usually translated "sword"), may possibly retain some allusion to the original instrument made of the antelope's horn, merely sharpened, which is still used in every part of the East where the material can be procured. From existing figures, the dirk appears to have been early made of metal in Egypt, and worn stuck in a girdle (Wilkinson, i, 319); but, from several texts (1Sa 17:39; 2Sa 20:8; 1Ki 20:11), it is evident that the real sword was slung in a belt, and that "girding" and "loosing the sword" were synonymous terms for commencing and ending a war. The blades were, it seems, always short (one is mentioned of a cubit's length); and the dirk-sword, at least, was always double-edged. The sheath was ornamented and polished. In Egypt there were larger and heavier swords, more nearly like modern tulwars, and of the form of an English round-pointed table-knife. But, while metal was scarce, there were also swords which might be called quarter-pikes, being composed of a very short wooden handle, surmounted by a spear-head. Hence the Latin telum and ferrum continued in later ages to be used for gladius. In Nubia swords of heavy wood are still in use. SEE SWORD; SEE KNIFE.

3. The "spear, רֹמִח, ro'mach, was another offensive weapon common to all the nations of antiquity, and varied much in size, weight, and length. Prob. ably the shepherd Hebrews, like nations similarly situated in northern Africa, anciently made use of the horn of an oryx, or a leucoryx, above three feet long, straightened in water, and sheathed upon a thornwood staff. When sharpened, this instrument would penetrate the hide of a bull, and, according to Strabo, even of an elephant: it was light, very difficult to break, resisted the blow of a battle-axe, and the animals which furnished ft were abundant in Arabia and in the desert east of Palestine. At a later period the head was of brass, and afterward of iron. Very ponderous weapons of this kind were often used in Egypt by the heavy infantry; and, from various circumstances, it may be inferred that among the Hebrews and their immediate neighbors, commanders in particular were distinguished by heavy spears. Among these were generally ranked the most valiant in fight and the largest in stature; such as Goliath, "whose spear was like a weaver's beam" (1Sa 17:7), and whose spear's head weighed six hundred shekels of iron, which by some is asserted to be equal to twenty-five pounds' weight. The spear had a point of metal at the butt end to fix it in the ground, perhaps with the same massy globe above it which is still in use, intended to counterbalance the point. It was with this ferrel that Abner slew Asahel (2Sa 2:22-23). The form of the head and length of the shaft differed at different times both in Egypt and Syria, and were influenced by the fashions set by various conquering nations. SEE SPEAR.

The javelin, named חֲנִית, chanith' (usually rendered "spear"), and כִּידוֹן, kidon' (variously rendered " spear," " shield," etc.), may have had distinct forms: from the context, where the former first occurs, it appears to have been a species of dart carried by light troops (1Sa 13:22; Psalms 4); while the latter, which was heavier, was most likely a kind of pilum. In most nations of antiquity, the infantry, not bearing a spear, carried two darts, those lightly armed using both for long casts, and the heavy-armed only one for that purpose; the second, more ponderous than the other, being reserved for throwing when close to the enemy, or for handling in the manner of a spear. This explanation may throw light on the fact of the chanith being named in connection with the צִנָּה, tsinnaht, or larger buckler (1Ch 12:34), and may reconcile what is said of the chidon (Job 39:23; Job 41:29, and Jos 8:10). While on the subject of the javelin, it may be remarked that, by the act of casting one at David (1Sa 19:9-10), Saul virtually absolved him from his allegiance; for by the customs of ancient Asia, preserved in the usages of the Teutonic and other nations, the Sachsenrecht, the custom of the East Franks, etc., to throw a dart at a freedman, who escaped from it by flight, was the demonstrative token of manumission given by his lord or master; he was thereby sent out of hand, manumissus, well expressed in the old English phrase "scot-free." But for this act of Saul, David might have been viewed as a rebel. SEE DART; SEE JAVELIN; SEE LANCE.

4. But the chief offensive weapon in Egypt, and, from the nature of the country, it may be inferred, in Palestine also, was the war-bow, קֶשֶׁת, ke'sheth ("bow"), the arrow being denominated חֵוֹ, chets. From the simple implements used by the first hunters, consisting merely of an elastic reed, a branch of a tree, or rib of palm, the bow became in the course of time very strong and tall, was made of brass, of wood backed with horn, or of horn entirely, and even of ivory; some being shaped like the common English bow, and others, particularly those used by riding nations, like the buffalo horn. There were various modes of bending this instrument, by pressure of the knee, or by the foot, treading the bow, or by setting one end against the foot, drawing the middle with the hand of the same side toward the hip, and pushing the upper point forward with the same hand, till the thumb passed the loop of the string beyond the neck The horned bows of the cavalry, shaped like those of the Chinese, occur on monuments of antiquity. They cannot be bent from their form of a Roman C to that of what is termed a Cupid's bow, but by placing one end under the thigh; and as they are short, this operation is performed by Tatar riders while in the saddle. This was the Parthian bow, as is proved by several Persian bass- reliefs, and may have been in use in the time of the Elamites, who were a mounted people. These bows were carried in cases to protect the string, which was composed of deer sinews, from injury, and were slung on the right hip of the rider, except when on the point of engaging. Then the string was often cast over the head, and the bow hung upon the breast, with the two nocks above each shoulder, like a pair of horns. SEE BOW; SEE ARCHER.

The arrows were likewise enclosed in a case or "quiver," תְּלִי, teli', hung sometimes on the shoulder, and at other times on the left side; and six or eight flight-arrows were commonly stuck in the edge of the cap, ready to be pulled out and put to the string. The infantry always carried the arrows in a quiver on the right shoulder, and the bow was kept unbent until the moment of action. On a march it was carried on the shield arm, where there was frequently also a horn bracer secured below the elbow to receive the shock from the string when an arrow was discharged. The flight or long-range arrows were commonly of reed, not always feathered, and mostly tipped with flint points; but the shot or aimed arrows, used for nearer purposes, were of wood tipped with metal, about thirty inches long, and winged with three lines of feathers, like those in modern use: they varied in length at different periods, and according to the substance of the bows. SEE ARROW; SEE QUIVER; SEE SHOOT.

5. The last missile instrument to be mentioned is the "sling," קֶלִע, ke'la (Job 41:28), an improvement upon the simple act of throwing stones. It was the favorite weapon of the Benjamites, a small tribe, not making a great mass in an order of battle, but well composed for light troops. They could also boast of using the sling equally well with the left hand as with the right. The sling was made of plaited thongs, somewhat broad in the middle, to lodge the stone or leaden missile, and was twirled two or three times round before the stone was allowed to take flight. Stones could not be cast above 400 feet, but leaden bullets could be thrown as far as 600 feet. The force as well as precision of aim which might be attained in the use of this instrument was remarkably shown in the case of David; and several nations of antiquity boasted of great skill in the practice of the sling. SEE SLING.

All these hand-weapons were in use at different periods, not only among the Hebrews and Egyptians, but likewise in Assyria, Persia, Greece, and Macedonia; in which last country the sarissa carried by the heavy infantry of the phalanx differed from the others only in the great length of the shaft. The Roman pilum was a kind of dart, distinguished from those of other nations chiefly by its weight, and the great proportional length of the metal or iron part, which constituted one half of the whole, or from two and a half to three feet. Much of this length was hollow, and received nearly twenty inches of the shaft within it; the point was never hooked like that of common darts, because, the weapon being nearly indestructible, the soldiers always reckoned upon advancing in battle and recovering it without trouble when thrown; whereas, if it had been hooked or hamate, they could not have wrenched it out of hostile shields or breast-plates without trouble and delay. SEE WEAPON.

II. DEFENSIVE ARMS.

1. The most ancient protective piece of armor was the Shield, buckler, roundel, or target, composed of a great variety of materials, very different in form and size, and therefore in all rations bearing a variety of names. The Hebrews used the word צִנָּה, tsinnah' (rendered "shield," "target," or "buckler"), for a great shield-defence, protection (Gen 15:1; Psa 47:9; Pro 30:5)which is commonly found in connection with spear, and was the shelter of heavily-armed infantry; מָגֵןmagen' (rendered "shield" or "buckler"), a buckler or smaller shield, which, from a similar juxtaposition with sword, bow and arrows, appears to have been the defence of the other armed infantry and of chiefs; and סֹחֵרָה, socherah' (only once, Psa 91:4, "buckler"), parma, a roundel, which may have been appropriated to archers and slingers; and there was the שֶׁלֶט, she' let ("shield"), synonymous with the magen, only different in ornament. In the more advanced eras of civilization shields were made of light wood not liable to split, covered with bull-hide of two or more thicknesses, and bordered with metal; the lighter kinds were made of wicker-work or osier, similarly, but less solidly covered; or of double oxhide cut into a round form. There were others of a single hide, extremely thick from having been boiled; their surface presented an appearance of many folds, like round waves up and down, which might yield, but could rarely be penetrated.

We may infer that at first the Hebrews borrowed the forms in use in Egypt, and that their common shields were a kind of parallelogram, broadest and arched at the top, and cut square beneath, bordered with metal, the surface being covered with raw hide with the hair on. The lighter shields may have been soaked in oil and dried in the shade to make them hard; no doubt hippopotamus, rhinoceros, and elephant skin shields were brought from Ethiopia and purchased in the Phoenician markets; but small round hand- bucklers of whale-skin, still used by Arabian swordsmen, came from the Erythrean Sea. During the Assyrian and Persian supremacy the Hebrews may have used the square; oblong, and round shields of these nations, and may have subsequently copied those of Greece and Rome. The princes of Israel had shields of precious metals; all were managed by a wooden or leathern handle, and often slung by a thong over the neck. With the larger kinds a testudo could be formed by pressing the ranks close together; and, while the outside men kept their shields before and on the flanks, those within raised theirs above the head, and thus produced a kind of surface, sometimes as close and fitted together as a pantile roof, and capable of resisting the pressure even of a body of men marching upon it. The tsinnah was most likely what in the feudal ages would have been called a pavise, for such occurs on the Egyptian monuments. This weapon was about five feet high, with a pointed arch above and square below, resembling the feudal knight's shield, only that the point was reversed. This kind of large- sized shield, however, was best fitted for men without any other armor, when combating in open countries, or carrying on sieges; for it may be remarked in general that the military buckler of antiquity was large in proportion as other defensive armor was wanting. Shields were hung upon the battlements of walls, and, as still occurs, chiefly above gates of cities by the watch and ward. In time of peace they were covered to preserve them from the sun, and in war uncovered; this sign was poetically used to denote coming hostilities, as in Isa 22:6, etc. In Europe, where the Crusaders could imitate the Saracens, but not introduce their climate, shields were carved in stone upon towers and gates, as at York, etc. The Eastern origin of this practice seems to be attested by the word Zinne, which, in German, still denotes a battlement, something pointed, a summit, and conveys the idea of a pavise with the point uppermost, a shape such as Arabian battlements often assume. SEE SHIELD; SEE BUCKLER.

2. The Helmet was next in consideration, and in the earliest ages was made of osier or rushes, in the form of a bee-hive or of a skull-cap. The skins of the heads of animals--of lions, bears, wild boars, bulls, and horses-were likewise adopted, and were adorned with rows of teeth, manes, and bristles. Wood, linen cloth in many folds, and a kind of felt, were also in early use, and helmets of these materials may be observed worn by the nations of Asia. at war with the conqueror kings of Egypt, even before the departure of Israel. At that time also these kings had helmets of metal, of rounded or pointed forms, adorned with a figure of the serpent Kneph; and an allied nation, perhaps the Carian, reported to have first worn a military crest, bears on the skull-cap of their brazen helmets a pair of horns with a globe in the middle-the solar arkite symbol. The nations of farther Asia, however, used the woolen or braided caps still retained, and now called kaoukl and fez, around which the turban is usually wound. These were almost invariably supplied with long lappets to cover the ears and the back of the head, and princes usually wore a radiated crown on the summit. This was the form of the Syrian, and probably of the Assyrian helmets, excepting that the last mentioned were of brass, though they still retained the low cylindrical shape. The כּוֹבִע, ko'ba ("helmet"), some helmet of this kind, was worn by the trained infantry, who were spearmen among the Hebrews; but archers and slingers had round skull-caps of skins, felts, or quilted stuffs, such as are still in use among the Arabs. The form of Greek and Roman helmets, both of leather and of brass, is well known; they were most likely adopted also by the Hebrews and Egyptians during their subjection to those nations, but require no farther notice here. SEE HELMET.

3. Body Armor.-The most ancient Persian idols are clad in shagged skins, such as the AEgis of Jupiter and Minerva may have been, the type being taken from a Cyrenaean or African legend, and the pretended red goat-skin may be supposed to have been that of a species of gnu (Catoblepas Gorgon, Ham. Smith), an animal fabled to have killed men by its sight, and therefore answering to the condition both of a kind of goat and of producing death by the sight alone. In Egypt cuirasses were manufactured of leather, of brass, and of a succession of iron hoops, chiefly covering the abdomen and the shoulders; but a more ancient national form was a kind of thorax, tippet, שִׁרִיוֹן, shiryon' (" coat of mail," "habergeon"), or שִׁרְיָן, shiryan' ("harness," "breastplate"), or square, with an opening in it for the head, the four points covering the breast, back, and both upper arms. This kind in particular was affected by the royal band of relatives who surrounded the Pharaoh, were his subordinate commanders, messengers, and body-guards, bearing his standards, ensign-fans, and sun-screens, his portable throne, his bow and arrows. Beneath this square was another piece, protecting the trunk of the body, and both were in general covered with red-colored cloth or stuff. On the oldest fictile vases a shoulder-piece likewise occurs, worn by Greek and Etruscan warriors. It covers the upper edge of the body armor, is perforated in the middle to allow the head to pass, but hangs equal on the breast and back, square on the shoulders, and is evidently of leather. (See the figure of Menelaus discovering Helen in the sack of Troy, Millin, Mon. inedits.) This piece of armor occurs also on the shoulders of Varangi (northmen, who were the bodyguards of the Greek emperors); but they are studded with roundels or bosses, as they appear figured in mosaic or fresco on the walls of the cathedral of Ravenna, dating from the time of Justinian. The late Roman legionaries, as published by Du Choul, again wear the tippet armor, like that of the Egyptians, and one or other of the above forms may be found on figures of Danes in illuminated manuscripts of the eleventh century. By their use of metal for defensive armor the Carians appear to have created astonishment among the Egyptians, and therefore may be presumed to have been the first nation so protected in western Asia; nevertheless, in the tombs of the kings near Thebes, a tegulated hauberk is represented, composed of small three- colored pieces of metal-one golden, the other reddish and green. It is this suit which Denon represents as composed of rings set on edge; but they are all parallelograms, with the lower edge forming the segment of a circle, and each piece, beside the fastening, has a button and a vertical slit above it, giving flexibility by means of the button of each square working in the aperture of-the piece beneath it. This kind of armor may be meant by the word תִּחְרָא, tachra' ("habergeon," only Exo 28:32; Exo 39:23), the closest interpretation of which appears to be decussatio, tegulatio, a tiling. The expression in 2Ch 18:33, may be that Ahab was struck in one of the grooves or slits in the squares of such a shirsyan, or between two of them where they do not overlap; or perhaps, with more probability, between the metal hoops of the trunk of the shiryon before mentioned, where the thorax overlaps the abdomen. The term קִשְׂקִשִּׂים, kaskassim' (elsewhere "scales"), in the case of Goliath's armor, denotes the squamous kind, most likely that in which the pieces were sewed upon a cloth, and not hinged to each other, as in the tackha. It was the defensive armor of Northern and Eastern nations, tnh Persian Cataphracti, Parthians, and Sarmatians. But of true annular or ringed mail, Denon's figure being incorrect, we doubt if there is any positive evidence, excepting where rings were sewn separately upon cloth, anterior to the sculpture at Takt-i- Bustan, or the close of the Parthian era. The existence of mail is often incorrectly inferred from our translators using the word wherever flexible armor is to be mentioned. The tachra could not well be worn without an undergarment of some density to resist the friction of metal; and this may have been a kind of sagum, the shiryon of the Hebrews, under another form-the dress Saul put upon David before he assumed the breastplate and girdle. The Roman sagum offers a parallel instance. Under that name it was worn at first a lorica, then beneath it, and at last again without, but the stuff itself made into a kind of felt.

The Cuirass and Corslet, strictly speaking, were of prepared leather (corium), but often also composed of quilted cloths: the former in ancient times generally denoted a suit with leathern appendages at the bottom and at the shoulder, as used by the Romans; the latter, one in which the barrel did not come down below the hips, and usually destitute of leathern vittce, which was nationally Greek. In later ages it always designates a breast and back piece of steel. It is, however, requisite to observe that, in estimating the meaning of Hebrew names for armor of all kinds, they are liable to the same laxity of use which all other languages have manifested; for in military matters, more perhaps than in any other, a name once adopted remains the same, though the object may be changed by successive modifications till there remains but little resemblance to that to which the designation was originally applied. The objects above denominated appendages and vittce

(in the feudal ages, lambrequins), were straps of leather secured to the lower rim of the barrel of a suit of armor, and to the openings for arm- holes the first were about three and a half inches in width; the second, two and a half. They were ornamented with embroidery, covered with rich stuffs and goldsmiths' work, and made heavy at the lower extremity, to cause them always to hang down in proper order; but those on the arm- holes had a slight connection, so as to keep them equal when the arm was lifted. These vittae were rarely in a single row, but in general formed two or three rows, alternately covering the opening between those underneath, and then protecting the thighs nearly to the knee, and half the upper arm. In the Roman service, under the suit of armor, was the sagum, made of red serge or baize, coming down to the cap of the knee and folding of the arm, so that the vittae hung entirely upon it. Other nations had always an equivalent to this, but not equally long; and, in the opinion of some, the Hebrew shiryon served the same purpose. The Roman and Greek suits were, with slight difference, similarly laced together on the left, or shield side; and on the shoulders were bands and clasps, comparatively narrow in those of the Romans, which covered the joinings of the breast and back pieces on the shoulders, came from behind. and were fastened to a button on each breast. At the throat the suit of armor had always a double edging, often a band of brass or silver; in the Roman, and often in the Greek, adorned with a lion's or a Gorgon's head. It was here that, in the time of Augustus, and probably much earlier, the warriors distinguished for particular acts of valor wore insignia; a practice only revived by the moderns under the names of crosses and decorations. The Romans, it appears, had phiale and phalerce of honor, terms which have been supposed to signify bracelets and medals; but all opinion on the subject was only conjectural previously to the discovery, on the borders of the Rhine, of a monumental bass-relief, raised by the freedman of Marcus Cmlius Lembo, tribune of the (xiix) 18th legion, who fell in the disastrous overthrow of Varus. The effigy is of three-quarter length, in a full suit of armor, with a laurel crown on the head, a Gallic twisted torque round the neck; and from the lion-head shoulder-clasps of the cuirass hang two embossed bracelets, having beneath them a label with three points, from which are suspended five medals of honor; one large, on the pit of the stomach, representing a face of Medusa; and two on each side, one beneath the other; and all, as far as can be seen, charged with lions' faces and lions' heads in profile. The monument is now in the museum of the university at Bonn. SEE COAT OF MAIL.

The girdle, or, more properly, the baldric or belt (cingula or balteus), was used by the Hebrews under the name of אֵזוֹר, ezor' ("girdle"); it was of leather, studded with metal plates or bulge; when the armor was slight, broad, and capable of being girt upon the hips; otherwise it supported the sword scarf-wise from the shoulder. SEE GIRDLE.

4. Greaves were likewise known, even so early as the time of David, for Goliath wore them. They consisted of a pair of shin-covers of brass or strong leather, bound by thongs round the calves and above the ankles. They reached only to the knees, excepting among the Greeks, whose greaves, elastic behind, caught nearly the whole leg, and were raised in front above the knees. The Hebrew word סְץוֹן, seona ("battle"), in Isa 9:5, is supposed to mean a halfgreave, though the passage is altogether obscure. Perhaps the war-boot may be explained by the warshoe of Egypt with a metal point; and then the words might be rendered, "For every greave of the armed foot is with confused noise and garments rolled in blood," etc., instead of "every battle of the warrior," etc. But, after all, this is not, quite satisfactory. SEE BREASTPLATE GREAVES.

## Armor-Bearer[[@Headword:Armor-Bearer]]

             (נשׁ כֵלִים, nose' kelim'), an officer selected by kings and generals from the bravest of their favorites, whose service it was not only to bear their armor, but to stand by them in danger and carry their orders, somewhat after the manner of adjutants in modern service. (Jdg 9:54; 1Sa 16:21; 1Sa 31:4.)

## Armorica, Council in[[@Headword:Armorica, Council in]]

             (Concilium Amoricanum), was held A.D. 555 to excommunicate Maclon, bishop of Vannes, who had renounced tonsure and' celibacy on the death of his brother, Chanao, count of Brittany.

## Armorican Version[[@Headword:Armorican Version]]

             SEE BRETON VERSION.

## Armorium[[@Headword:Armorium]]

             is an ancient term, sometimes applied to a shrine or temporary receptacle for the eucharistic elements. It is in the form of an architectural recess or niche without doors, and is not to be confounded with the tabernacle or aumbry. SEE SACRARIUM.

## Armory[[@Headword:Armory]]

             (תִּלְפִּיּוֹה, talpiyoth', destructives, i.e. weapons, Son 4:4), the place in which armor was deposited in times of peace. Solomon had a naval arsenal at Ezion-geber (Jeremiah 1:25; 1Ki 9:26). There is mention made in Neh 3:19, of an armory (נֵשֶׁק, ne'shek, elsewhere armor) in Jerusalem, "at the turning of the wall," meaning probably the bend in the brow of Zion opposite the south-western corner of the Temple, near where the bridge connected them, although Josephus (Ant. 9:7, 2) speaks of the armory as being in the temple itself. This was probably the arsenal ("house of armor") which Hezekiah took so much pride in showing to the Babylonian ambassadors (Isa 39:2). Dr. Barclay (City of the Great King, p. 155) thinks it was the same as "the house of the forest of Lebanon" (2Ki 10:17; Isa 22:8), and locates it at the north- eastern corner of Zion, adjoining the north-western angle of the Xystus. SEE ARSENAL.

## Armour, John[[@Headword:Armour, John]]

             an English Congregational minister, was born at Glasgow in 1796. In youth he was of a trifling disposition, but at the age of eighteen he was converted, and became very active in Christian labor and in visiting the sick. Mr. Armour received his education at the University of Glasgow, maintaining himself by the labor of his-own hands. In 1820 he was licensed to preach, and after a time became co-pastor of the Independent Church. In 1842 he went to Canada, organized a Church in Stewarton, Halton, and afterwards was pastor at Warwick, Plympton, Sarnia, New Durham, and Kelvin, which last he resigned in 1868. He died Dec. 16,1869. See (Lond.) Cong. Yearbook, 1871, p. 301.

## Arms[[@Headword:Arms]]

             In the early Church it was generally forbidden to bear arms within the - sacred enclosure, even when seeking an asylum. The clergy were also generally forbidden to wear arms. The Council of Macon, A.D. 581, inflicted on offenders the penalty of. thirty days' imprisonment, with fasting on bread and water. The Synod of Winchester, A.D. 1070, also forbade it. Clement V allowed the clergy to carry arms when necessary for self- defence, as did also St. Charles Borromeeo. SEE WAR, CHRISTIAN VIEWS OF.

## Arms, Clifford S[[@Headword:Arms, Clifford S]]

             a Presbyterian minister, was born at Canaan, Columbia Co., N. Y., June 4,1796 . He graduated at Union College, Schenectady, in 1824, and at Princeton Theological Seminary in 1827. He was pastor of the Presbyterian Church in Madison, Morris Co., N. J., from 1832 to 1851, and Ridgebury, Orange Co., N. Y., from 1851 to 1863. He died Sept. 25, 1863. See Wilson, Presb. Hist. Almanac, 1865, p. 157.

## Arms, Hiram Phelps, D.D[[@Headword:Arms, Hiram Phelps, D.D]]

             a Congregational minister, was born at Windsor, Connecticut, June 1, 1799. He studied at Phillips Academy, Andover; graduated from Yale College in 1824, and from Yale Divinity School in 1828; was ordained June 30, 1830, pastor at Hebron, where he remained until October 10, 1832; in February 1833, became pastor at Walcotville; in 1836 of the First Church, Norwich, of which he remained pastor emeritus from the time of  his resignation, February 20, 1873. He died at Norwich, April 6, 1882. From 1866 he was a member of the corporation of Yale College. Besides several published sermons, he was the author of a pamphlet, Notes of the Congregational Churches in New London County, Connecticut, from 1836 to 1869. See Cong. Year-book, 1883, page 17.

## Arms, Selah Root[[@Headword:Arms, Selah Root]]

             a Congregational minister, was born at Deerfield, Mass., Feb. 21, 1789. His preparatory studies were with the Rev. W. B. Stow, of Wilmington, Vt., and at Williamstown (Mass.) Academy. He graduated at Williams College in 1818, and at Andover Theological Seminary in 1821. For two years he preached at Windham and Cavendish, Vt., and for eight years at Grafton and Windham, over which two churches he was ordained in 1825. In 1834 he removed to Livingstonville, N. Y., returning in a. year and a half to Windham again. In 1849 Mr. Arms removed to Springfield, Vt., hoping to find the climate more congenial. He carried on a farm, preaching, however, as occasion offered. He died suddenly, Nov. 9,1866. Mr. Arms was a well-read theologian of the old school, an instructive preacher, and faithful pastor. See Cong. Quarterly, 1867, p. 206.

## Arms, William[[@Headword:Arms, William]]

             a Congregational minister, was born in Fairfield, Vermont, May 18, 1802; graduated from Amherst College in 1830, and from Andover Theological Seminary in 1833; was missionary of the A.B.C.F.M. to Patagonia in 1833- 34; Borneo, Batavia, and Singapore, 1835-38; graduated M.D. from Dartmouth College in 1839, and practiced medicine until his death, June 21, 1889.

## Arms-Royal[[@Headword:Arms-Royal]]

             These unauthorized additions in a church were made before 1555, when we find the taunt made to Cranmer, " Down. with Christ's arms" (the rood), "and up with a lion and dog" (the Tudor greyhound). Wolsey first changed the arms of York into their present form-the keys of Peter with the crown, instead of gules, a pall, and crosier or.

## Armson, Thomas[[@Headword:Armson, Thomas]]

             an English Wesleyan minister, was born in Shropshire, Jan. 16, 1799.. He was converted among the Methodists in youth, was a Congregational preacher for three years, withdrew on account of inquiries into theology, was received into the Methodist ministry in 1824, and died Aug. 3, 1863. Armson was a man of devout spirit; his ministrations were evangelical, and he combined sterling integrity with much kindness and generosity of disposition. See Minutes of British Conference, 1863, p. 25.

## Armstrong, Amizi, D.D[[@Headword:Armstrong, Amizi, D.D]]

             a Presbyterian minister, was born at Florida, Orange Co., N. Y., Dec. 1,1771. He was never connected as a student with any college.; was licensed to preach by the New York Presbytery in 1794; and in 1796 was appointed pastor of the Presbyterian Church at Mendham, Morris Co., N. J. He died at Perth Amboy, N. J., March 4, 1827. See Sprague, Annals of the An er. Pulpit, 4:156.

## Armstrong, Francis[[@Headword:Armstrong, Francis]]

             an Irish, Wesleyan minister, was born in the County of Fermanagh, probably in 1756. He was converted in youth under the Methodist ministry; was called into the work in 1787, and continued therein until his settlement as a supernumerary at Rathmullen in 1822. Yet he was still active in furthering the work of God in the mission on which he resided. He died June 3,1836, aged eighty. His sermons were plain, his piety sincere, and his friendship steadfast. See Minutes of British Conference, 1836.

## Armstrong, George R[[@Headword:Armstrong, George R]]

             a Presbyterian minister, was born in Woodford County, Ky., in 1810. .He was educated-at Hanover College, Ind., and studied theology in; Hanover Seminary. He was ordained by the Madison Presbytery in 1842, and labored as a missionary in Crittenden, Richmond, and Lebanon, Ky. He died May 18,1865. Energy and fidelity marked the whole course of his ministry. See Wilson, Presb. Hist. Almanac, 1866, p. 91.

## Armstrong, Gustavus[[@Headword:Armstrong, Gustavus]]

             an Irish Wesleyan minister, was born probably in 1758. He entered the connection in 1792, labored long and successfully, and died March 25, 1832, aged seventy-four years. "He was a sincere and unalterable friend." See Minutes of British Conference, 1832.

## Armstrong, J. S[[@Headword:Armstrong, J. S]]

             a Methodist Episcopal minister, was born at Hillsborough, 0., about 1825. He studied and practiced law during his young manhood; emigrated to Illinois in 1854, and, after laboring several years as local preacher, in 1869 entered the Southern Illinois Conference. He died June 10,1874. Mr. Armstrong possessed a brilliant intellect, and was a thorough student, a fluent speaker, a popular preacher, and an excellent disciplinarian. See Minutes of Annual Conferences, 1874, p. 126.

## Armstrong, James[[@Headword:Armstrong, James]]

             a Methodist Episcopal minister, was born in Ireland in 1787 or 8, emigrated in childhood, was converted in Philadelphia at seventeen, licensed as local preacher in Baltimore at twenty-four, emigrated to Indiana in 1821 and entered the itinerant ministry, in which he labored with ability and great success until his death, which occurred in Laporte county Sept. 12,1834.-Minutes of Conferences, ii, 344.

## Armstrong, James (1)[[@Headword:Armstrong, James (1)]]

             a Methodist Episcopal minister, was born in the County of Leitrim, Ireland, Dec. 25,1803, and emigrated to the United States when about twelve years old. In 1827 he entered the Ohio Conference; became a member of the Cincinnati Conference on its organization, and in 1871 superannuated,  which relation- he sustained until his death, July 1, 1874. Mr. Armstrong was eminently social and cheerful in disposition, extremely modest, fervent in piety, sound and practical in mind, and a success as a pastor. See Minutes of Annual Conferences, 1874, p. 100; Simpson, Cyclop. of Methodism, s.v.

## Armstrong, James (2)[[@Headword:Armstrong, James (2)]]

             a Methodist Episcopal minister, was born in 1823. His early life is unrecorded. He entered the Maine Conference in 1854, served efficiently fifteen years, and afterwards sustained a supernumerary and superannuated relation until his death, in Cambridge, Mass., Nov. 22, 1877. As a preacher, Mr. Armstrong was original, able, and eloquent. See Minutes of Annual Conferences, 1878, p. 65.

## Armstrong, James Francis[[@Headword:Armstrong, James Francis]]

             a Presbyterian minister, was of Irish extraction. He was born at West Nottingham, Md., April 3, 1750. He graduated at Princeton College in 1773; was licensed by the Newcastle Presbytery in 1777, and in 1782 was settled at Elizabethtown, N. J. He died Jan. 19,1816. He was an able preacher and a good pastor. See Sprague, Annals of the Amer. Pulpit, iii, 390.

## Armstrong, John[[@Headword:Armstrong, John]]

             a Baptist minister, was born Nov. 27, 1798, at Philadelphia, graduated at Columbian College, Washington, D. C., in 1825, and became pastor of the Baptist Church in Newbern, N. C., where he remained several years. In 1835 Mr. Armstrong was appointed professor in Wake Forest Institute; and, being desirous of increasing his usefulness, travelled for some time in 1837-39 in Europe. In 1840 he became pastor of the church in Columbus, Miss., whence he removed in 1843 to his plantation in Noxubee county, Miss., where he died Sept. 15, 1844.-Sprague, Annals, 6:753.

## Armstrong, John (1)[[@Headword:Armstrong, John (1)]]

             an Irish Wesleyan minister, was born near Newton-Butler, Fermanagh, in November, 1788. He was converted in youth, and with Arthur Noble was appointed to the Derry and Antrim Mission in 1816. He spent forty-four years of active service in the province of Ulster, and fifteen years in retirement. He died at Lurgan, Aug. 1,1875. His mind was naturally vigorous, and his sermons were quaint, original, and delivered with dramatic power. He was one of the most popular and useful preachers of his day in the north of Ireland, and an indefatigable pastor. See Minutes of British Conference, 1876, p. 33.

## Armstrong, John (2), D.D[[@Headword:Armstrong, John (2), D.D]]

             a bishop of the Church of England, was born at Bishop Wearmouth, Aug. 22,1813. He was educated at Charterhouse School; became Crewe exhibitioner at Lincoln College, Oxford; took his degree of A.B. in 1836; was soon after ordained deacon and priest, and served a curacy in  Somersetshire; was afterwards curate of Clifton; was elected in 1841 priest-vicar of Exeter Cathedral, and subsequently became Saints-day preacher in that cathedral: was presented to the rectory of St. Paul's, Exeter, in 1843; and about this time began writing for the press. In October, 1845, he exchanged livings with the Rev. J. H. S. Barr, vicar of Tidenham, Gloucestershire, to which he then removed. Soon after he commenced the reform of the female-penitentiary system, begun by an article in the Quarterly, which resulted in an entirely new system, the distinguishing feature of which is, that the penitents are under the care of unpaid gentlewomen instead of paid matrons. The Tracts for the Christian Seasons, edited by him and published at Oxford, began in 1849, and met with great success. These were followed by a second series; and then he began the Parochial Tracts, during the issue of which he published the Sermons for the Christian Seasons, all of which were successful literary ventures. He was designated bishop of Grahamstown, South, Africa, and consecrated at Lambeth in 1853. He died May 16,1856. During his short episcopate bishop Armstrong had established a grammar-school and begun a diocesan college for the training on the spot of a ministry for his diocese. He also wrote, Pastor in his Closet (2d ed. 1857) :-Essays on Church Penitentiaries (1858):-and other works. His Life has been written by Rev. T. T. Carter (1857). See Amer. Quar. Church Rev. 1856, p. 468.

## Armstrong, John (3), D.D[[@Headword:Armstrong, John (3), D.D]]

             a Presbyterian minister, was born at Oxford, Pa., March 11, 1825. He received his preparatory education at New London Academy. He passed through his sophomore year at Lafayette College, Pa., and then went to' Washington College, Lexington, Va., where he graduated in 1850. The same year he entered Princeton Seminary, and graduated in 1853. He was licensed by the Newcastle Presbytery and ordained an evangelist. After serving as a missionary at Platte City, Mo., he became a stated supply at Hazelton, Beaver Meadow, and Weatherly, Pa., where he remained ten years. He then preached as stated supply at Muscatine, Is.; and after remaining a year was installed pastor. After laboring with great zeal and success ten years, he was released. In 18-4 he was appointed, by the Synod of Iowa, South, as financial agent to establish a college; and, as the result of his labors and self-sacrificing devotion, Parsons College was founded and located at Fairfield, Ia. He was elected professor of history and moral  philosophy, and subsequently its president. He died at Fairfield, Aug. 13, 1879. See Necrological Report of Princeton Alumni, 1880. (W. P. S.)

## Armstrong, John W., D.D[[@Headword:Armstrong, John W., D.D]]

             a Methodist Episcopal minister, was born at Woolwich, England, Sept. 20, 1812. He emigrated with his parents to Quebec, Canada, in 1824; received an early religious training; experienced religion at the age of sixteen; entered Cazenovia Seminary in 1835; became principal of the Nichols Academy, Tioga Co., in 1839; of Red Creek Academy, Wayne Co., N. Y., in 1841; and in 1842 was admitted into the Black River Conference. In 1850 he was elected to the chair of natural sciences in Cazenovia Seminary; and later, principal of the Gouverneur Semiinary. In 1854 he became. principal of Falley Seminary, Fulton; in 1856 he returned to pastoral work; in 1857 he accepted the principalship of Amenia Seminary; and in 1859 again resumed pastoral work. From 1865 to, 186,9 he was head-master of the State Normal School at Oswego; and then became principal of the Normal and Training School at Fredonia, N. Y., where he remained until his death, Aug. 12, 1878. He was a man of rare intellectual endowments, and by habit and desire a student in the highest sense of the term; and bv his own personal efforts attained great eminence as a linguist, scientist, physiologist, mathematician, and artist. Yet he stood highest in his character as a cultured Christian man and minister. Meek, sympathetic, edifying, and zealous in the relations he bore to humanity, he everywhere won the highest esteem. See Minutes of Annual Conferences, 1878, p. 25; Simpson, Cyclop. of Methodism, s.v.

## Armstrong, Joseph[[@Headword:Armstrong, Joseph]]

             an English Wesleyan minister, was born near Carlisle in 1777. He was converted at the age of twenty-three, and entered the ministry in 1808, preaching the first five years in Wales. Some of his circuits were Worksop, Thetford, Middleham, Ulverstone, Belper, and Poole. In 1836 he became a supernumerary at Tavistock; in 1845 he removed to Hennock, near Ashburton, where he died, April 2,1849. See Minutes of British Conference, 1849.

## Armstrong, Richard (1)[[@Headword:Armstrong, Richard (1)]]

             a Methodist Episcopal minister, was born in Ireland Dec. 25,1775. He experieniced conversion in his twenty-fifth year, and united with the  Wesleyan Methodist Church. Soon after he was licensed to preach. In 1812 he emigrated to America, and was four years employed as a missionary in Nova Scotia, under the auspices of the British Conference. In 1817 he became connected with the Baltimore Conference; and when the Pittsburgh Conference was formed he was, made one of its members. In 1842 he became a superannuate, which relation he continued to sustain until his death, Aug. 16, 1859. As a Christian Mr. Armstrong's piety was profound, consistent, and uniform, absorbing all his affections, and employing all his energies. See Minutes of Annual Conferences, 1860, p. 70.

## Armstrong, Richard (2), D.D[[@Headword:Armstrong, Richard (2), D.D]]

             a missionary to the Sandwich Islands, was born in Northumberland County, Pa., in 1805. He graduated at Dickinson College in 1827, and studied theology at Princeton. In 1832 he went as a missionary to the Sandwich Islands, where he served as minister of instruction, privy- councillor, and president of the Board of Education. He died Sept. 23, 1860, from the effects of injuries received by a fall from his horse.

## Armstrong, Robert[[@Headword:Armstrong, Robert]]

             an Associate minister, was a native of Midholm, Roxburghshire, Scotland; but the date of his birth is not known. He was educated at the University of Edinburgh, and afterwards studied theology at Whitburn, under the Rev. Archibald Bruce. He was ordained to the ministry June 15, 1797; and shortly afterwards sent to the United States in answer to a call from Lexington, Ky., where he arrived in 1798. He was installed as pastor of certain churches in that vicinity April 23,1799. Here he remained until 1804, when he removed with his entire congregation to Greene County, O. They organized into two congregations Massie's Creek and Sugar Creek. Here he labored for seventeen years, when the charge was divided, and he labored only at Massie's Creek until Jan. 9,1821. From this time onward he had no pastoral charge, and died Oct. 14 of the same year. See Sprague, Annals of the Amer. Pulpit, IX, iii, 58.

## Armstrong, Robert Leslie[[@Headword:Armstrong, Robert Leslie]]

             a Congregational minister, was born at Carlisle, Cumberland, England, Nov. 9, 1803. He was religiously educated, but his aversion to religion was very great; he therefore engaged in most of the follies and sins of his time. Removing, however, from Carlisle to Wigton, his manner of life was  somewhat changed. He here became greatly concerned for his soul's welfare when about fourteen years of age. He was converted, and at the age of fifteen he joined the Wesleyan Society, and became at once a class- leader and local preacher. On account of his youth, which excited sympathy and astonishment, as well as his preaching and addressing large audiences, he became extremely popular in that district. These efforts proving too great for his strength, his health gave way, causing him to retire from active life for a time. Upon his recovery he joined the Independent Church at Wigton, and for a time labored at Brompton, Blennerhasset, and other villages. He now entered the academy at' Idle, in 1822, and left in' 1826. Having been invited to Wortley, he accepted the call on leaving school. He entered on his duties with courage and hope; and during his ministry of twenty- five years he paid off the debt, enlarged the chapel, built a new schoolroom capable of accommodating three hundred children, and increased the membership to one hundred and thirty-five. He was seized with apoplexy, and died July 4,1856. See (Lond.) Cong. Year- book, 1857, p.165.

## Armstrong, Sylvester[[@Headword:Armstrong, Sylvester]]

             a Methodist Episcopal minister, was born in the State of New York in 1826. No record of his early life is accessible. In 1852 he entered the Troy Conference, and soon afterwards discontinued ministerial work and engaged in secular business. In 1856 he joined the New Jersey Conference. When the Newark Conference was formed, he became a member of it. He died at Plainfield, N. J., Jan. 7, 1863. Mr. Armstrong's ministerial career was brief; but there have lived few men who concentrated more vitality and zeal into so short a space of time. It was his habit to completely exhaust himself in the delivery of his sermons. He was original, had a ready command of language, was very pointed in discourse, and thrillingly eloquent. See Minutes of Annual Conferences, 1863, p. 38.

## Armstrong, William (1)[[@Headword:Armstrong, William (1)]]

             an Irish Wesleyan minister, was born at Glaslough, County of Monaghan, probably in 1764.. He was converted in youth, and entered the itinerancy in 1791. After a ministry of eight years he was obliged, by an injury received from his horse, to retire from the work. He died Feb. 20,1837. He was a man of sincere piety, and manifested much patience during a long affliction. See Minutes of British Conference, 1837.

## Armstrong, William (2)[[@Headword:Armstrong, William (2)]]

             an Irish Wesleyan minister, was born at Sydare, County Fermanagh. He early sought the Lord. In 1805 he entered the ministry; became a supernumerary at Dungannon in 1841; removed to Lisburn in 1844; and died at Armagh, Feb. 4,1855, in the seventy-first year of his age. He was a zealous preacher. See Minutes of British Conference, i855.

## Armstrong, William (3)[[@Headword:Armstrong, William (3)]]

             a Protestant Episcopal clergyman. His ordination occurred in 1819; and his first parish was St. Matthew's, Wheeling, Va., having succeeded his father, Rev. John Armstrong, who was the first rector of the parish. After serving twenty-two years in Wheeling, he resigned his charge, and became rector of Zion parish, Urbanna, Frederick Co., Md.,. where he died, April 15, 1857, aged fifty-eight, beloved and regretted by all who knew him. See Amer. Quar. Church Rev. 1857, p..309.

## Armstrong, William Jessup, D.D[[@Headword:Armstrong, William Jessup, D.D]]

             an eminent Presbyterian minister, born at Mendham, N. J., Oct. 29, 1796, and graduated at Princeton in 1816, was licensed to preach in 1818. He labored in Trenton and Richmond till 1834, when he became secretary to the Am. Bd. Comm. for Foreign Missions. By the wreck of the steamer Atlantic in Long Island Sound, Nov. 27, 1846, he was drowned. A Memoir, by Rev. H. Read, with A Selection of Armstrong's Sermons, was published in 1853.-Sprague, Annals, 4:612.

## Army[[@Headword:Army]]

             represented by several Heb. and Gr. words. SEE WAR. I. Jewish. — The military organization of the Jews commenced with their departure from the land of Egypt, and was adapted to the nature of the expedition on which they then entered. Every man above 20 years of age was a soldier (Num 1:3); each tribe formed a regiment, with its own banner and its own leader (Num 2:2; Num 10:14); their positions in the camp or on the march were accurately fixed (Numbers 2); the whole army started and stopped at a given signal (Num 10:5-6); thus they came up out of Egypt ready for the fight (Exo 13:18). That the Israelites preserved the same exact order throughout their march may be inferred from Balaam's language (Num 24:6). On the approach of an enemy, a conscription was made from the general body under the direction of a muster-master (originally named שֹׁטֵר, Deu 20:5, "officeri" afterward סוֹפֵר, 2Ki 25:19, "scribe of the host," both terms occurring, however,-to ether in 2Ch 26:11, the meaning of each being primarily a writer), by whom also the officers were appointed (Deu 20:9). From the number so selected some might be excused serving on certain specified grounds (Deu 20:5-8; 1Ma 3:56). The army was then divided into thousands and hundreds under their respective captains ( שִר הָאֲלָפִיםand שִׂר הִמֵּץוֹת, Num 31:14), and still farther into families (Num 2:34; 2Ch 25:5; 2Ch 26:12), the family been regarded as the unit in the Jewish polity. From the time the Israelites entered the land of Canaan until the establishment of the kingdom, little progress was made in military affairs: their wars resembled border forays, and the tactics turned upon stratagem rather than upon the discipline and disposition of the forces. Skilfully availing themselves of the opportunities which the country offered, they gained the victory sometimes by an ambush (Jos 8:4), sometimes by surprising the enemy (Jos 10:9; Jos 11:7; Jdg 7:21), and sometimes by a judicious attack at the time of fording a river (Jdg 3:28; Jdg 4:7; Jdg 7:24; Jdg 12:5). No general muster was made at this period; but the combatants were summoned on the spur of the moment either by trumpet- call (Jdg 3:27), by messengers (Jdg 6:35), by some significant token (1Sa 11:7), or, as in later times, by the erection of a standard (נֵס, Isa 18:3; Jer 4:21; Jer 51:27), or a beacon-fire on an eminence (Jer 6:1). SEE BATTLE.

With the kings arose the custom of maintaining a body-guard, which formed the nucleus of a standing army. Thus Saul had a band of 3000 select warriors (1Sa 13:2; 1Sa 14:52; 1Sa 24:2), and David, before his accession to the throne, 600 (1Sa 23:13; 1Sa 25:13). This band he retained after he became kin-l, and added the CHERETHITES and PELETHITES (2Sa 15:18; 2Sa 20:7), together with another class, whose name, Shaleshim' (שָׁלִישַׁים, Sept. τριστάται, Auth. Vers. "a third part"), has been variously interpreted to mean

(1.) a corps of veteran guards =Roman triarii (Winer, Lex. Heb. p. 991);

(2.) chariot warriors, as being three in each chariot (Gesen. Thes. p. 1429);

(3.) officers of the guard, thirty in number (Ewald, Gesch. ii, 601). The fact that the Egyptian war-chariot, with which the Jews were first acquainted, contained but two warriors, forms an objection to the second of these opinions (Wilkinson, Anc. Egypt, i, 335), and the frequent use of the term in the singular number (2Ki 7:2; 2Ki 9:25; 2Ki 15:25) to the third. Whatever he the meaning of the name, it is evident that it indicated officers of hirh rank, the chief of whom (הִשּׁלִישׁ, "lord," 2Ki 7:2, or ראשׁ הִשָּׁלִישִׁים, "chief of the captains," 1Ch 12:18) was immediately about the king's person, as adjutant or secretary-at-war. David farther organized a national militia, divided into twelve regiments, each of which was called out for one month in the year under their respective officers (1Ch 27:1); at the head of the army when in active service he appointed a commander-in-chief (שִׂראּצָבָא, "captain of the host," 1Sa 14:50).

Hitherto the army had consisted entirely of infantry (רִגְלִי, 1Sa 4:10; 1Sa 15:4), the use of horses having been restrained by divine command (Deu 17:16). The Jews had, however, experienced 'the great advantage to be obtained by chariots, both in their encounters with the Canaanites (Jos 17:16; Jdg 1:19), and at a later period with the Syrians (2Sa 8:4; 2Sa 10:18). The interior of Palestine was indeed generally unsuited to the use of chariots; the Canaanites had employed them only in the plains and valleys, such as Jezreel (Jos 17:16), the plain of Philistia (Judges i, 19; 1Sa 13:5), and the upper valley of the Jordan (Jos 11:9; Jdg 4:2). But the border, both on the side of Egypt and Syria, was admirably adapted to their use; and accordingly we find that as the foreign relations of the kingdoms extended, much importance was attached to them. David had reserved a hundred chariots from the spoil of the Syrians (2Sa 8:4): these probably served as the foundation of the force which Solomon afterward enlarged through his alliance with Egypt (2Ki 10:28-29), and applied to the protection of his border, stations or barracks being erected for them in different localities (1Ki 9:19). The force amounted to 1400 chariots, 4000 horses, at the rate (in round numbers) of three horses for each chariot, the third being kept as a reserve, and 12,000 horsemen (2Ki 10:26; 2Ch 1:14). At this period the organization of the army was complete; and we have, in 1Ki 9:22, apparently a list of the various gradations of rank in the service, as follow:

(1.) אִנְשֵׁי הִמִּלְחָמָה, "men of war" = privates;

(2.) עבָדִים, "servants," the lowest rank of officers = lieutenants;

(3.) שָׂרִים, "princes" =captains;

(4.) שָׁלִישִׁים, "captains," already noticed, perhaps = staff-officers;

(5.) שָׂרֵי הָרֶכֶב and שָׂרֵי הִפָּרָשִׁים, "rulers of his chariots and his horsemen" =cavalry officers. SEE CAPTAIN.

It does not appear that the system established by David was maintained by the kings of Judah; but in Israel the proximity of the hostile kingdom of Syria necessitated the maintenance of a standing army. The militia was occasionally called out in time of peace, as by Asa (2Ch 14:8), by Jehoshaphat (2Ch 17:14), by Amaziah (2Ch 25:5), and lastly by Uzziah (2Ch 26:11); but these notices prove that such cases were exceptional. On the other hand, the incidental notices of the body-guard lead to the conclusion that it was regularly kept up (1Ki 14:28; 2Ki 11:4; 2Ki 11:11). Occasional reference is made to war-chariots (2Ki 8:21), and it would appear that this branch of the service was maintained until the wars with the Syrians weakened the resources of the kingdom (2Ki 13:7); it was restored by Jotham (Isaiah ii, 7), but in Hezekiah's reign no force of the kind could be maintained, and the Jews were obliged to seek the aid of Egypt for horses and chariots (2Ki 18:23-24). This was an evident breach of the injunction in Deu 17:16, and met with strong reprobation on the part of the prophet Isaiah (Isa 31:1). SEE CHARIOT.

With regard to the arrangement and maneuvring of the army in the field, we know but little. A division into three bodies is frequently mentioned (Jdg 7:16; Jdg 9:43; 1Sa 11:11; 2Sa 18:2); such a division served various purposes: in action there would be a centre and two wings; in camp, relays for the night-watches (Jdg 7:19); and by the combination of two of the divisions, there would be a main body and a reserve, or a strong advanced guard (1Sa 13:2; 1Sa 25:13). Jehoshaphat divided his army into five bodies, corresponding, according to Ewald (Geschichte, iii, 192), to the geographical divisions of the kingdom at that time: may not, however, the threefold principle of division be noticed here also, the heavy-armed troops of Judah being considered as the proper army, and the two divisions of light-armed of the tribe of Benjamin as an appendage (2Ch 17:14-18)? SEE FIGHT.

The maintenance and equipment of the soldiers at the public expense dates from the establishment of a standing army; before which, each soldier armed himself, and obtained his food either by voluntary offerings (2Sa 17:28-29), by forced exactions (1Sa 25:13), or by the natural resources of the country (1Sa 14:27); on one occasion only do we hear of any systematic arrangement for provisioning the host (Jdg 20:10). It is doubtful whether the soldier ever received pay even under the kings (the only instance of pay being mentioned applies to mercenaries, 2Ch 25:6); but that he was maintained, while on active service, and provided with arms, appears from 1Ki 4:27; 1Ki 10:16-17; 2Ch 26:14 : notices occur of an arsenal or armory, in which the weapons were stored (1Ki 14:28; Neh 3:19; Son 4:4). SEE ARMOR.

The numerical strength of the Jewish army cannot be ascertained with any degree of accuracy; the numbers, as given in the text, are manifestly corrupt, and the various statements therefore irreconcilable. At the Exodus the number of the warriors was 600,000 (Exo 12:37), or 603,350 (Exo 38:26; Num. i, 46); at the entrance into Canaan, 601,730 (Num 26:51). In David's time the army amounted, according to one statement (2Sa 24:9), to 1,300,000, viz. 800,000 for Israel and 500,000 for Judah; but according to another statement (1Ch 21:5-6) to 1,470,000, viz. 1,000,000 for Israel and 470,000 for Judah. The militia at the same period amounted to 24,000X12=288,000 (1Ch 27:1 sq.). At a later period the army of Judah under Abijah is stated at 400,000, and that of Israel under Jeroboam at 300,000 (2Ch 13:3). Still later, Asa's army, derived from the tribes of Judah and Benjamin alone, is put at 530,000 (2Ch 14:8), and Jehoshaphat's at 1,160,000 (2Ch 17:14 sq.). SEE NUMBER. Little need be said on this subject with regard to the period that succeeded the return from the Babylonish captivity until the organization of military affairs in Judaea under the Romans. The system adopted by Judas Maccabaeus was in strict conformity with the Mosaic law (1Ma 3:55); and though he maintained a standing army, varying from 3000 to 6000 men (1Ma 4:6; 2Ma 8:16), yet the custom of paying the soldiers appears to have been still unknown, and to have originated with Simon (1Ma 14:32). The introduction of mercenaries commenced with John Hyrcanus, who, according to Josephus (Ant. 13:8, 4), rifled the tombs of the kings in order to pay them; the intestine commotions that prevailed in the reign .of Alexander Jannaeus obliged him to increase the number to 6200 men (Josephus, Ant. 13:13, 5; 14, 1); and the same policy was followed by Alexandra (Ant. 13:16, 2), and by Herod the Great, who had in his pay Thracian, German, and Gallic troops (Ant. 17:8, 3). The discipline and arrangement of the army was gradually assimilated to that of the Romans, and the titles of the officers borrowed from it (Josephus, War, ii, 20, 7). SEE SOLDIER.

II. Roman Army.-This was divided into legions, the number of which varied considerably, each under six tribunes (χιλίαρχος, " chief captain," Act 21:31), who commanded by turns. The legion (q.v.) was subdivided into ten cohorts (σπεῖρα, "band," Act 10:1), the cohort into three maniples, and the maniple into two centuries, containing originally 100 men, as the name implies, but subsequently from 50 to 100 men, according to the strength of the legion. (See Smith, Dict. of Gr. and Rom. Ant. s.v.) There were thus 60 centuries in a legion, each under the command of a centurion (ἑκατονταρχης, Act 10:1; Act 10:22; ἑκατόνταρχος, Mat 8:5; Mat 27:54). In addition to the legionary cohorts, independent cohorts of volunteers served under the Roman standards; and Biscoe (History of Acts, p. 220) supposes that all the Roman forces stationed in Judaea were of this class. Josephus speaks of five cohorts as stationed at Caesarea at the time of Herod Agrippa's death (Ant. 19:9, 2), and frequently mentions that the inhabitants of Caesarea and Sebaste served in the ranks (Ant. 20:8, 7). One of these cohorts was named the " Italian" (Act 10:1), not as being a portion of the Italica legio (for this was not embodied until Nero's reign), but as consisting of volunteers from Italy (Gruter, Inscr. i, 434). This cohort probably acted as the bedy- guard of the procurator. The cohort named "Augustus" (σπεῖρα Σεβαστή, Act 27:1) may have consisted of the volunteers from Sebaste (Josephus, War, ii, 12, 5; Biscoe, p. 223). Others, however, think that it was a cohors Augusta, similar to the legio Augusta. The head- quarters of the Roman forces in Judaea were at Caesarea. A single cohort was probably stationed at Jerusalem as the ordinary guard; at the time of the great feasts, however, and on other public occasions, a larger force was sent up, for the sake of preserving order (Josephus, War, ii, 12, 1; 15, 3). Frequent disturbances arose in reference to the images and other emblems carried by the Roman troops among their military ensigns, which the Jews regarded as idolatrous; deference was paid to their prejudices by a removal of the objects from Jerusalem (Ant. 18:3, 1; 5, 3). For the sentry (Act 12:4) and their "captain" (Act 28:16), SEE GUARD. The δεξιόλαβοι (Vulg. lancearii; A. V. "spearmen,"), noticed in Act 23:23, appear to have been light-armed, irregular troops; the origin of the name is, however, quite uncertain (Alford, Comm. in loc.). SEE HOST.

## Arna[[@Headword:Arna]]

             (Lat. Arna, for the Greek text is not extant), a name given as the father of Marinoth and son of Ozias, in the genealogy of Ezra (2 [Vulg. 4] Esdr. 1:2); evidently meaning the ZERAHIAH SEE ZERAHIAH (q.v.) of the genuine list (Ezr 7:3).

## Arnaia, Nicolas[[@Headword:Arnaia, Nicolas]]

             of Segovia, in Spain, became a Jesuit in 1577, and passed the remainder of his life in South America, where he was superior for thirty years. He died at Mexico in 1622, leaving some works of piety.

## Arnald, Richard, M.A[[@Headword:Arnald, Richard, M.A]]

             a divine of the Church of England, born in London about 1696(?); entered Benedict College, Cambridge, 1714; became fellow of Emanuel College, Cambridge, 1720; afterward rector of Marcaston, Leicestershire, where he died in 1756. He is known chiefly by his Critical Commentary on the Apocrypha (new ed. Lond. 1822, 4to), which is printed together with Patrick's, Louth's, and Whitby's Commentaries (best ed. Tegg, Lond. 4 vols. 8vo).-Darling, Cyclop. Bibliog. i, 99; Allibone, Dict. of Authors, i, 69.

## Arnaldo[[@Headword:Arnaldo]]

             SEE ARNOLD OF BRESCIA.

## Arnaldo, Pietro Antonio[[@Headword:Arnaldo, Pietro Antonio]]

             an Italian theologian, was born at Villafranca, near Nice, in 1638. He- studied theology at the College of Brera, and performed the duties of apostolic prothonotary after having received the degree of doctor. He died near the close of the 17th century. He wrote, Il Triciglio Celeste in Lode de' Nomi Santi di Gesi, di Maria, e di Giuseppe (Milan, 1653), and published it at the age of fifteen:-Elogia in Laudem Episcopi Nicceensis:- Sanctum Optatce Pacis Auguriun ex Emblemate Alciati cujus.est Jnscriptio: Ex Bello Pax, Dissertatio Parcenetica (ibid. 1658):- Honorato II, Principi Monacceo, Valentino Duci, etc., Poeticce Gratulationes (ibid.): — l Giardin del Piemonte Oggi Vivente nell' Anno 1673, Diviso in Pirincipi, Dame, Prelati, Abati, Cavalieri, Migistri, etc. (Turin, 1683). This is a collection of odes and sonnets in: praise of the more important personages of the court of Turin at that time: — Le (Grandezze e le Glorie della R. Casa di Savoja, Oda Lirica, etc., con Lettere al Duca di Savoja  Ca-lo Emanuele II. This is preserved in the Royal Library of Turin. See Hoefer, Nouv. Biog. Generale, s.v.

## Arnan[[@Headword:Arnan]]

             (Heb. Arnan', אִרְנָן, nimble; Sept. Ο᾿ρνά), the great-grandson of Zerubbabel (1Ch 3:21). He is probably the same with Christ's maternal ancestor Joanna, in Luk 3:27 (see Strong's Harmony and Exposition, p. 17). B.C. considerably post 536.

## Arnason, John Magnus[[@Headword:Arnason, John Magnus]]

             a Danish theologian, was born in 1665, at Dyrafiord, Iceland. He was appointed bishop of Skalholt shortly after having received minor's orders, and engaged in religious controversies with the clergy. He died Feb. 8, 1743. He wrote, The Life of Einar Thorsteinsson, bishop of Holum (Copenhagen, 1700):-a Perpetual Calendar (Holum, 1707): — Translation of the Catechism of Luther, with a commentary (ibid. eod.): — Donatus, Gramnmatica et Lexidion Latino, islandicum (Copenhagen, 1734). See Hoefer, Nouv. Biog. Generale, s.v.

## Arnau, Juan[[@Headword:Arnau, Juan]]

             a Spanish historical painter, was born at Barcelona in 1595. He studied under Eugenio Caxes; and was chiefly employed in works for the churches and convents of Barcelona. In the Church of Santa 'de la Mar is a picture of St. Peter, to whom angels are presenting the keys; and in the Augustine Monastery there are several pictures representing scenes from the life of St. Augustine. He died in the year 1693.

## Arnaud (or Ernaud)[[@Headword:Arnaud (or Ernaud)]]

             was abbot of Bonneval, in the diocese of Chartres, about 1144. He was twice driven by the persecutions which he endured in that office: to Rome, where popes Lucius II and Adrian IV received him honorably. From the latter he begged permission. to resign and retire into .his first monastery of Marmoutier, which he did, and died there. He was the friend of St. Bernard, and, at the request of the monks of Clairvaux, continued the History of the Life of St. Bernard, which had been commenced by William de St. Thierry. Another work of Arnaud's, entitled Tractatus de Cardinalibus Christi. Operibus (Paris, 1500, 1726; Oxford ed. of Cyprian, 1682), has sometimes been erroneously printed among-.the works of St. Cyprian. It is proved not to be the work of the latter-(1) because in a MS. of it in the library at Clairvaux it is plainly attributed to .Arfiand; (2) because the work itself declares the validity of baptism, by whomsoever administered, which is contrary to the well-known opinion of Cyprian; and it also alludes to many ecclesiastical rites which are subsequent to the time of Cyprian. Arnaud also wrote, Tractatus de VII Verbis Domini in Cruce  Prolatis (Antwerp, 1532):Sermo de Laudibus S. Marice Virginis (in Bibl. Patr. 22:1280):-Tractatus de Operibus VI Dierum (Auxerre, 1609): - Meditationes Varice; all the above are contained in the Oxford edition of Cyprian in 1682, at the end :-Commenturious in Psalm CXXXII, et Opusculum de VII Donis S. Spiritus, discovered by Mabillon at Citeaux (published by Cassimir Oudin, Leyden, 1692). See Cave, Historia Literaria, ii, 236.

## Arnaud Of Bresse[[@Headword:Arnaud Of Bresse]]

             SEE ARNOLD OF BRESCIA.

## Arnaud Or Arnauld De Villeneuve[[@Headword:Arnaud Or Arnauld De Villeneuve]]

             SEE ARNOLD.

## Arnaud, Henri[[@Headword:Arnaud, Henri]]

             pastor and military leader of the Vaudois, was born at La Tour, in Piedmont, 1641. His early history is obscure, but he is said to have been a soldier before entering the ministry among the persecuted Vaudois. In 1689 he led his people in their efforts to recover their native land and their right to worship God in peace. William III of England gave him a colonel's commission, and he served with great distinction, at the head of 1200 Vaudois, under Marlborough. When his people were exiled in 1698, he became their pastor at Schiinberg, and died there, Sept. 8, 1721. Ii this retirement he wrote the history of his enterprise, under the title Histoire de la glorieuse Rentree des Vaudois dans leurs Vallees, printed in 1710, and dedicated to Anne, Queen of Great Britain. The French edition of this work is very rare; it has been translated into English, under the title The glorious Recovery by the Vaudois of their Valleys, trans. by H. D. Ackland (Lond. 1827, 8vo). SEE VAUDOIS.

## Arnaudists[[@Headword:Arnaudists]]

             disciples of Arnaud of Villeneuve, a celebrated physician, who died in 1313 and was buried at Genoa. SEE ARNOLD OF VILLENEUVE.

## Arnauld[[@Headword:Arnauld]]

             SEE AMALRIC.

## Arnauld (Of Andilly), Robert[[@Headword:Arnauld (Of Andilly), Robert]]

             eldest brother of Antoine Arnauld, was born at Paris in 1588, and entered early into public life, and filled several offices at the French court. At fifty- two he retired into the convent of Port-Royal, where he wrote numerous I translations, and other works, printed in 8 vols. fol. 1675. He died Sept. 27, 1674. His Vies des Saints Peres du desert were translated into English: Lives of the Fathers of the Desert (London, 1757, 2 vols. 8vo). -Collier, Hist. Diet. s.v.; Hoefer, Biog. Generale, ii, 282.

## Arnauld of Brescia[[@Headword:Arnauld of Brescia]]

             SEE ARNOLD OF BRESCIA.

## Arnauld, Angelique[[@Headword:Arnauld, Angelique]]

             abbess of Port-Royal, a daughter of Robert Arnauld d'Andilly, was born November 28, 1624. From her earliest years she exhibited an extraordinary force and resoluteness of character, and excited much anxious speculation concerning her future career among her relatives. When not quite twenty years of age she became a nun at Port Royal des Champs, where she had been educated by her aunt, Marie Jaqueline Angelique Arnauld, sister of the great Arnauld. Nine years after she was made sub-prioress; and on removing some years later to Port-Royal de Paris, she held the same office. During the persecution of the Port-Royalists, Angelique, by her piety and courage, sustained the spirit of the sisterhood. The whole family, male and female, were determined Jansenists, and none more so than Mere Angelique de St. Jean (her conventual name). She had much to endure, but she met misfortune with earnest intrepidity. A royal order was issued to break up the nunnery. The police arrested the inmates, who were dispersed in various convents throughout France, and constant efforts were made by the Jesuits to induce them to sign the "Formulary of Alexander VII." Angelique was alone exempted from listening to their arguments and solicitations, her "obstinacy" being supposed invincible. At length, by command of the Archbishop of Paris, the nuns were restored to Port Royal des Champs; but for some years they were subjected to a strict surveillance by soldiers, who watched all their movements, and allowed them no intercourse with persons out of the convent. In 1669, however, was issued the edict of Clement IX for the peace of the church, which was a kind of compromise on this vexed question of Jansenism and Jesuitism. The nuns received back the privileges of which they had been stripped, and constituted their society anew. Angelique was again elected prioress. In 1678 she was made abbess. The next year her protectress, the Duchesse de Longueville, died, and the persecution recommenced by the prohibition to receive any more novices. Still Angelique did not despair. She consoled the nuns, and exerted all her influence with persons in power, but with little effect. At last she sank under a complication of griefs, and expired on the 29th of January, 1634, leaving behind her as bright and beautiful a memory as any of her countrywomen. She was learned without being pedantic, pious without bigotry, and gentle to others in proportion as she was severe to herself. Angelique wrote several works. Of these, one, perhaps the most valuable work relative to Port-Royal, is entitled Mienoirespour servir a l'Histore de Port-Royal, et a la Vie de la Reverende Mre Mari Audaite deeie Alique de Sainte Adeleine Arnauld, Reformatrice de ce Monastere (Utrecht, 1742, 12mo, 3 vols.). While the Memoires of Du Fosse, Fontaine and Lancelot detail the external history of Port-Royal, these Memoires represent its internal history, with the mind and habits of its members, particularly of the elder Angelique. The Memoires were edited by Barbeau de la Bruyere in 1742. The originals, from which Barbeau de la Bruyere printed the Memoires, were preserved in the library of Saint Germain des Pres at Paris. Angelique also took a great part in the composition of the Necrologe de Port-Royal des Champs (Amst. 1723, 4to), and wrote other works in defence of the monastery.--Memoires pour server a l'Histoire de Port-Royal, iii, 498, etc.; Querard, La France Litteraire; Reuchlin, Geschichte v. Port-Royal (Lips. 1839); Edinb. Review, No. cxlviii; Methodist Quarterly, April, 1853; Princeton Review, 21:467; English Cyclopcedia.

## Arnauld, Antoine[[@Headword:Arnauld, Antoine]]

             one of a family distinguished for piety, talent, and suffering, and which greatly influenced both religion and literature in France, was born at Paris Feb. 6, 1612. His father, named also Antoine Arnauld (died 29th Dec. 1619), was a distinguished advocate, and a great antagonist of the Jesuits. The Jesuits met with an opponent in the younger Arnauld as determined as his father had been. Arnauld the younger was educated at Calvi. He originally studied for the law, but was induced by the Abbot de St. Cyran to turn his attention to theology. In 1641 he was made priest and doctor of the Sorbonne, where he had been pupil of Lescot (afterward Bishop of Chartres), who taught him the scholastic theology. In this period of study he imbibed a love for Augustine and his writings, which he ever after preserved. In 1643 he was made an honorary member of the Society of Sorbonne for his extraordinary merit. In this year, 1643, he published his famous work, De la frequente Communion (7th ed. 1783), which excited great attention, and was vigorously attacked by the Jesuits. Arnauld now put forth, in reply, his Theologie Morale des Jesuites-the beginning of a fierce and protracted controversy. The Jesuits endeavored to have Arnauld sent to Rome; to escape this peril, he retired from public life for many years, but kept his pen ever busy, at the convent of Port-Royal des Champs, near Paris. SEE PORT-ROYAL. Soon after, he became involved in the disputes about Jansenius (q.v.), bishop of Ypres, and his book Augustinus, several propositions of which concerning the intricate questions of grace and freewill had been condemned by Pope Urban VII (Aug. 1, 1641). Arnauld boldly ventured to defend it against the censures of the papal bull. He published several pamphlets, closing with a first and second Apologie de Jansenius. In these years of strife, whenever a moment of armistice permitted, he occupied it in writing such works as Maeurs de l'Eg'ise Catholique, La Correction, La Grece, La Verite de la Religion, De la Foi, de l'Esperance, et de la Charite, and the Manuel de Saint Augustine. He also varied these occupations by translating into Latin his Frequent Communion, and by the composition of his Nove objectiones contra Renat. Descartis Meditationes, and several smaller tractates. In addition to his literary labors, he undertook the direction of the nuns at Port-Royal, of which his sister, Marie Jaqueline Angelique Arnauld, was abbess. In his retreat he had the society of such men as Pascal, Nicole, etc. Here they wrote in common numerous excellent works, e.g. Grammaire Generale Raisonnee, Elements de Geonmetrie, and L'Art de Penser. In 1649 the Jansenist controversy broke out more fiercely than ever. The Augustinus of the Bishop of Ypres was again attacked and condemned by the Sorbonne and the pope. Arnauld replied in his Considerations. In 1650 appeared what he conceived to be his best work, L'Apologie pour les Saints Peres. For the next half dozen years he was engaged in constant and painful disputes; yet, in spite of the polemical character of his life, the impression of his piety and earnestness was deepened in the mind of the nation; and, on reading some of his compositions, even Alexander VII Is reported to have praised the author, and to have exhorted him for the future to despise the libels of his adversaries. During the strife he published La Concorde des Evangiles and L'Offce du Saint-Sacrement.

In 1655-56, for prudential reasons, he left his retreat at Port-Royal, and sought a secret place of security. About the same time he was expelled from the Sorbonne and the faculty of theology. Seventy-two doctors and many licentiates and bachelors went with him. In 1656, the war with the Jesuits was renewed - not, however, by Arnold in person. Under the nom deplume of Louis de Montalto, the great Pascal (q.'v.) discharged his scorpion wit against the Jesuits for about a year and a half in the Provincial Letters. Arnauld furnished him with materials. In 1658 he took the field in propria persona, by publishing his Cina Ecrits enfaveur des Cures-de Paris contre les Casuistes reldches. In 1662 appeared La Nouvelle Heresie (of the Jesuits); in 1669 the first volume of his Morale Pratique (of the Jesuits), the last of which was not published until the year of his death. After the peace of Clement IX, which for a time allayed the Jansenist controversy, and to which Arnauld contributed by an eloquent memorial to the pontiff, he was presented to the pope's nuncio, and also to Louis XIV, who received him graciously, and invited him " to employ his golden pen in defence of religion." His next work, in which he was associated with his friend Nicole, De la Perpetuite de la Foi de l'Eglise Catholiquea touchant l'Eucharistie, was dedicated to the pope. This occasioned a warm controversy between Arnauld and the reformed minister Claude, in the course of which Arnauld wrote Du Renversement de la Morale de J. C. par la Doctrine des Calvinistes touchant la Justification (Paris, 1672). Arnauld at the same time continued his war against the Jesuits, and wrote the greater part of the work styled Morale Pratique des Jesuites (8 vols. 12mo), in which many authentic facts and documents are mixed up with party bitterness and exaggeration. The Jesuits, of course, an ambitious society, did not bear this patiently. Harlay, the archbishop of Paris, assisted in prejudicing the king against Arnauld, and Louis XIV issued an order for his arrest. Arnauld concealed himself for some time at the house of the Duchess of Longueville; but in 1679 he repaired to Brussels, where the Marquis of Grana, the Spanish governor of the Low Countries, assured him of his protection. There he published in 1681 his Apologiepour les Catholiques, a defence of the English Romanists against the charges of Titus Oates's conspiracy. In this work he undertook the defence of his old antagonists the Jesuits, whom he considered as having been calumniated in those transactions. Another work, not so creditable to Arnauld's judgment, is one against the Prince of Orange, William III of England, whom he styled a. new Absalom, a new Herod, and a new Cromwell (8vo, 1689). It was published anonymously, but it afterward appeared that he was the author. In refutation of his old friend Malebranche's opinions, Arnauld wrote his Traite des Vraies et des Fausses Idees (Cologne, 1683); and afterward, Rfle xions Philosophiques et Theologiques sur le Nouveau Systme de la Nature et de la Grace du Pere Malebranche (1685). He continued to the last, although past 80 years of age, to carry on his various controversies with the Jesuits, with Malebranche, with the Calvinists, and with the sceptic philosophers, among whom was Bayle. His last work was Reflexions sur I'Eloquence dcs Predicateurs, 1694. He died in his exile at Brussels, on the 8th of August of that year, after receiving the sacrament from the curate of his parish. His works, which filled more than 100 volumes of various sizes, were collected and published at Lausanne and at Paris, in 48 volumes, 4to, 1775-83. The last volume contains the author's biography. Moreri gives a catalogue of his writings, 320 in number.-Penny Cyclopcedia; Ranke, History of Papacy, ii, 259 sq.; Edinburgh Review, July, 1841; Princeton Review, 21:467; Biog. Universelle, ii, 501; St. Beuve, Port-Royal, vol. ii; Hoefer, Nouv. Biog. Generale, ii, 286.

## Arnauld, Henri[[@Headword:Arnauld, Henri]]

             brother of Antoine, was born in Paris in 1597. He was originally designed for the bar, but, on receiving from the court the abbey of St. Nicholas, he entered the church. He was elected bishop of Toul by the diocesan chapter; but, as the election gave rise to disputes, he would not accept it. In 1645 he went to Rome to appease the quarrel between the Barberini family and Pope Innocent X; and such was his success that the family had-a medal struck and a statue erected in his honor. On his return to France, he was made bishop of Angers in 1649, devoted himself to his sacred calling, and became, like the rest of his family, a zealous Jansenist. He was one of the four bishops who refused to sign the acceptance of the pope's bull condemning the 'Augustinus" of Jansenius. He was accustomed to take only five hours' sleep, that he might have time for prayer and the reading of the Scriptures without encroaching on the duties of his episcopal office. He was regular in visiting the sick. When there was a scarcity of provisions at Angers, on one occasion, he sent ten thousand livres so secretly that the donation was attributed to another, and the real donor was only discovered by accident some time afterward. His diocese he never left'but once, and that was to reconcile the Prince of Tarento to his father, the Duke de la Tremouille. When Angers revolted in 1652, the queen-mother was about to take heavy vengeance upon it, but was prevented by this bishop, who, as he administered the sacrament to her, said. "Take the body of Him who forgave His enemies when on the cross." Some one advising him to take one day in the week for recreation, he replied, "Yes, I will, when you find me a day in which I am not bishop." His Negociations a la Cour de Rome (1748, 5 vols.) contain many curious facts and anecdotes. He died at Angers, June 8, 1694.--Memoires de, Port-Royal (Utrecht, 1742), vol. i; Besoigne, Vie de Henri Arnauld (Cologne, 1756, 2 vols. 12mo); Hoefer, Nouv. Biog. Generale, ii, 290.

## Arnauld, Jacqueline Marie Angelique De Sainte Madeleine[[@Headword:Arnauld, Jacqueline Marie Angelique De Sainte Madeleine]]

             elder sister of Antoine Arnauld, was born Sept. 8, 1591; became a nun at the age of eight years, and, contrary to the usual order, abbess of Port- Royalῥdes-Champs at eleven years of age. At the age of seventeen she introduced the rule of Citeaux into her abbey, and also revived the discipline of St. Bernard. She died Aug. 6,1661.

Her sister, JEANNE CATHERINE AGNES de St. Paul, who died Feb. 19,1671, published two books, one entitled. L'image d'une Religieuse Panfaite et dune Imparfaite (Paris, 1660):-the other, Le Chapelet Secret du Saint Sacrament (1663) :-also Constitutions de Port Royal (1721).

## Arnavon, Francois[[@Headword:Arnavon, Francois]]

             a French theologian, was born at lisle, a little city upon the Sorgue, near the Fountain of Vaucluse, about 1740. A bachelor in the Sorbonne, he was appointed canon of the collegiate church of l'Isle, and prior-curate of Vaucluse. In 1790 Arnavon was sent to Rome by the assembly convened at Carpentras. He was to arrange with Pius VI the interests of the part of the County of Venaissin "which was tinder the dominion of the Holy See. After the compact of 1802, he was appointed titular canon of the  metropolitan see of Paris, with the title of-dean. He also had the title of vicar-general of tile archbishop of Corfil. He died Nov. 25, 1824. He wrote Discours Apologetique de la Relgion Chretienhe au Sujet de plusieurs Assertions du Contrat Social et contre les Paradoxes des Faux Politiques du Siecle (1773) :-also a description of the Fountain of Vaucluse and its surroundings. See Hoefer, Nouv. Biog. Generale, s.v.

## Arnd (or Arndt), Christian[[@Headword:Arnd (or Arndt), Christian]]

             a German theologian, was born in 1623. He studied at Leyden, Wittenberg, Leipsic, and Strasburg, and taught logic at Rostock. He died in 1653. He wrote, Dissertatio de Philosophia Vetesnumt (Rostock, 1650):-Discursus Politicus de Principiis Constituentibus et Conservantibus Rempublicam (ibid. 1651):-De Vero Usu Logicce in Theologia (ibid. 1650):Programma de Elegantioribus Logices Appellationibus (ibid.). See Hoefer, Nouv. Biog. Generale, s.v.

## Arnd Or Arndt, Johann[[@Headword:Arnd Or Arndt, Johann]]

             the first of the Pietists (q.v.), was born December 27, 1555, at Ballenstadt, at the foot of the Harz Mountains. He studied at the University of Helmstadt, and, devoted himself at first to medicine, but afterward applied himself to theology at Strasburg under Pappus, a theologian of the rigid Lutheran school. In 1583 he became pastor of the Lutheran church at Badeborn, in Anhalt; in 1590, at Quedlinburg; in 1599, at St. Martin's, Brunswick. His theological learning was varied and accurate; but his chief peculiarity was his heart religion, in which respect he was the Spener or the Wesley of his time. While at Brunswick he published (1605) the first volume of his "True Christianity" (Vier Biicher vom wahren Christenthum), designed to awaken students, ministers, and others to practical and experimental religion, and to mend, if possible, the loose morals of the age. The book created a great sensation, and was at once translated into several languages. Its revivalism also brought out the enmity of the scholastic theologians and of the "dry" religionists; a controversy of many years' duration was the result. See Scharff, Supplem. Hist. Litisque Arndtiance (1727). In 1608 Arndt was called to Eisleben, and in 1609 the three other books of his True Christianity were given to the press. No book of practical religion has been more widely circulated, not even Bunyan's Pilgrim or Baxter's Saints' Rest. The substance of the book is as follows: Book I is called the Book of Scripture: it seeks to show the way of the inward and spiritual life, and that Adam ought to die every day more and more in the heart of a Christian, and Christ to gain the ascendant there. The second is called the Book of Life: he proposes in it to direct the Christian to a greater degree of perfection, to give him a relish for sufferings, to encourage him to resist his enemies after the example of his Saviour. The third is entitled the Book of Conscience: in this he recalls the Christian within himself, and discovers to him the kingdom of God seated in the midst of his own heart. The last book is entitled the Book of Nature: the author proves here that all the creatures lead men to the knowledge of their Creator.

New editions of the work are very numerous; those by J. F. von Meyer (4th ed. Francf. 1857) and Krummacher (4th ed. Leipz. 1859) contain biographies of the author. For a complete list of the new German editions of Arndt's work, see Zuchold, Bibl. Theol. s.v. Arnd. The work was translated into many different languages: Latin, Luneburg, in 1625; Frankfort, in 1628; and Leipsic, in 1704. It was printed in Low Dutch in 1642 and 1647, and translated into Danish and Bohemian. It was translated into French by Samuel Basnage de Beauval. The first book was printed in English in 1646; in 1708 the Latin translation was reprinted at London; an English translation was published in 1712, 8vo, dedicated to Queen Anne, by M. Boehm. A new English translation was published in 1715 by William Jacques-True Christianity, or the whole Economy of God toward Man, and the whole Duty of Man toward God (2 vols. 8vo, Lond.), and an American edition (Philad. 1842, 8vo). In 1611 Arndt was transferred to Celle, when the duke of Luneburg made him court chaplain and superintendent, and his last years were spent in promoting the religious interests of the duchy. He died May 11 1621. Among the charges brought against Arndt, one was that he was a member of the Rosicrucian fraternity; but that has been disproved (Henke, Deutsche Zeitschrift, 1852, No. 35); yet his medical studies had undoubtedly led him to dabble in alchemy. Besides the True Christianity, he published a number of minor writings, which may be found in the edition of his works by Rambach (Leipzig, 1734, 3 vols. 8vo). See Arnold, Kirchen- und Ketzerhistorie, II, 17:§ 6; F. Arndt, Joh. Arndt, ein biogr. Versuch (Berlin, 1838); Pertz, De Joanne A rndtio, etc. (Hanover, 1852); Herzog, Real-Encyklopadie, i, 540; Hurst, History of Rationalism, ch. i; Morris, Life of John Arndt (Baltimore, 1853, 12mo).

## Arndt, Ernst Moritz[[@Headword:Arndt, Ernst Moritz]]

             a German historian, was born Dec. 26,1769, at Schoritz, in the Island of Rugen. In 1806 he became professor of philosophy at Greifswald, where his political writings so aroused the national spirit against the hated dominion of Napoleon. that they may. be regarded as having mainly influenced the combination which eventually restored the independence of Germany. After the restoration, he was appointed professor of history at Bonn in 1816, where he died Jan. 30, 1860. Arndt was one of the noblest German patriots, and, at the same time, a sincere, childlike Christian, whose spiritual poems belong to. the finest gems of German hymnology, and for which cause he deserves to be mentioned here. He composed, Ich weiss an wen ich glaube (Eng. transl. in Lyra Germ. ii, 216, "I know in whom I put my trust"): Geht nun hin und grabt mein Grab (ibid. i, 241, "Go and dig my grave to-day"). See Koch, Geschichte des deutschen Kirchenliedes, 7:20, 35, 140 sq. (B. P.)

## Arndt, Friedrich[[@Headword:Arndt, Friedrich]]

             a Protestant doctor of theology, and one of the most prominent German pulpit orators of the 19th century, was born May 24,1802. From 1833 he was preacher at the Parochial Church at Berlin, where he died, May 8,1881. Zuchold, in his Bibliotheca Theologica, containing-the literature from 1830 to 1862, fills almost five printed pages with the publications of  this learned divine. There is hardly anything in the homiletical department upon which he did not preach. He published sermons on the life of Christ, his sermon on the mount, parables, passion, etc. . His lectures on the Bible, which were also reprinted by the American Tract Society, belong to the best productions of ascetical literature; and so likewise his Morgen- und Abendklainge, being prayers and meditations for the Christian year. He was a very warm friend of the Berlin Bible Society and the Home Mission. For almost half a century this servant of the Master bore witness to the truth of the Gospel in the capital of the German empire; and Dr. Schaff, in his Germany: its Universities, Theology, and Religion, while speaking of the ministers at Berlin, mentions Arndt as belonging to those" most fearless, pungent, heart-piercing preachers' of the age, who attract the largest crowds of devout hearers, often bathed in .tears of repentance and gratitude for the infinite mercy of God in Christ." (B. P.)

## Arndt, Joshua[[@Headword:Arndt, Joshua]]

             a Lutheran clergyman, born in 1626, was a professor at Rostock, and published several works on philosophy, divinity, and history; among others, Lexicon Antiquitatum Ecclesiasticarum (4to, Greifswald, 1669). He died in 1685.

## Arnebeth[[@Headword:Arnebeth]]

             SEE HARE.

## Arnee, Frank[[@Headword:Arnee, Frank]]

             a minister of the Society of Friends, was born in Bristol, England, Sept. 22, 1766. In 1787, after having spent several years as an apprentice at Milverton, he returned to Bristol, his native city, and entered into business as a wool-stapler. He was received as a minister in 1811. He visited many of the societies of England and Scotland, and by his influence contributed much to the cause of Christ. He died June 10, 1858. See (Lond.) Annual Monitor, 1859, p. 91.

## Arnett, William[[@Headword:Arnett, William]]

             an English Wesleyan minister, was born at Hasley, near York, in 1785. He was converted in 1805, entered the itinerancy in 1811, became a supernumerary after twenty-seven years' labor, and died at Halsham Moor, near Bolton, Dec. 13, 1838. "He was a man of deep and ardent piety, of indefatigable diligence and inflexible integrity." See Minutes of British Consfe-ence, 1839.

## Arnett, William W., D.D[[@Headword:Arnett, William W., D.D]]

             a Protestant Episcopal clergyman, was born in Marion County, Va., April 14, 1815. In early life he studied medicine, arid afterwards was a Methodist preacher, but became an Episcopalian, and was ordained in 1839. Having officiated at Circleville and Dayton, O., he became rector of the Church of the Mediator, Philadelphia; and in November, 1852, he accepted the  rectorstiip of St. Paul's parish, Milwaukee, Wis. His health failing in September, 1856, he resigned, and in the summer of 1857 became rector of Emanuel parish, Cumberland, Md., where he remained until-his death, which occurred April 21, 1859. See Amer. Quar. Church Rev. 1859, p. 352.

## Arnheim, Chajim[[@Headword:Arnheim, Chajim]]

             a Jewish teacher, who died Sept. 22, 1870, at Glogau, is the author of, Leiffaden beim Unterricht in der mos. Religion (Glogau,: 1830):Das Buch Job ubersetzt, und commentirt (ibid. 1836). Besides the translation of Job, he also contributed to the German translation of the Old Test. which was edited by Zunz (Berlin, 1838); translated and edited the Jewish ritual, and is the author of a Hebrew Grammar, edited by D. Cassel (ibid. 1872). . See Fiirst, Bibl. Jud. i, 54; Steinschneider, Hebrdische Bibliographie, 1874, p. 28; id. Bibliograph. Handbuch, p. 15.' (B. P.)

## Arnkiel (or Arnkil), Trogillits[[@Headword:Arnkiel (or Arnkil), Trogillits]]

             a German historian and theologian, studied at Leipsic, Dorpat, and Kiel, and became minister of the Church of Apenrade. In 1672 duke Christian Albin of Hoistein-Gottorp gave to him the superintendence of the Church of which he was already pastor, but Arnkiel lost this position in 1684 by refusing to render homage to Christian V, king of Denmark, who had invaded a part of Holstein and Sleswick. In compensation for this sacrifice, the duke gave to him in 1686 the administration of the churches of the duchy. The peace of 1689 led to his return to Apenrade, when he resumed his ministerial functions, holding them until his death, which occurred in 1713. He wrote, Disputatio de Officio Redemptionis Christi (Kiel, 1668):- Disputatio de Paradiso Terrestri (ibid. eod.):- Tractatus de Philosophia et Schola 'Epicuri (ibid. 1671 ):-Theologische Betrachtung des grossen schreckhaften Cometender A. 1680 und 1681 gesehen ist (Sleswick, 1681). See Hoefer, Nouv. Biog. Generale, s.v.

## Arno[[@Headword:Arno]]

             SEE ARNON.

## Arno, Archbishop Of Salzburg[[@Headword:Arno, Archbishop Of Salzburg]]

             frequently called, with a Latin name, Aquila, was probably a native of Germany, and not, as has been erroneously inferred from some figurative expressions of Alcuin, a brother of the latter. Arno (or, as he calls himself, Arn) was educated at Freising (Bavaria), and was consecrated in the same city deacon in 765, and priest in 776. He was a frequent attendant of Duke Thassilo, of Bavaria, and no less than 23 documents of the church of Freising have his name as a witness. He became, in 782, abbot at Elnon, in the Netherlands, and in the same year began his intimate relations with Alcuin, who at titat time was residing near Ellon. In 785 he returned to Bavaria, having been appointed by Duke Thassilo bishop of Salzburg. While sojourning at Rome in 798, -he was, in accordance with the wish of Charlemagne and the Bavarian bishops, raised to the dignity of archbishop. Arno presided at several synods, and was, in 813, one of the presidents of the Council of Mentz. He also converted many Huns and Wends, and died Janu- ary 24, 821. He wrote, together with Deacon Benedict, the Congestum (Indiculus) Arnonis, a list of all the churches, villages, etc., of the archbishopric of Salzburg, which is a very valuable contribution to the early Church history of southwestern Germany. Herzog, Real Encyclopaedia, i, 542.

## Arnobius, The Elder[[@Headword:Arnobius, The Elder]]

             also called "Afer," lived about 297, and taught rhetoric at Sicca, in Africa. He was originally a pagan, and the master of Lactantius, but about the time of Diocletian he embraced the Christian faith, and, according to Jerome (De Viris Flust. c. 79), in order the more readily to induce the bishops to receive him among the number of the faithful, he composed, before his baptism, about the year 303, seven books against the Gentiles (adversus Gentes, libri vii). This account of Jerome's is followed by many writers (e.g. Tillemont, Cave; Smith, Dictionary, s.v.); but Lardner's argument against it (iii, 458) seems to be conclusive. Arnobius writes in the tone, not of a catechumen, but of a Christian; and he nowhere hints at any necessity or compulsion for his task, but, on the contrary, in the beginning of his book, he speaks of it as a task voluntarily undertaken in view of the injurious reproaches cast upon the Christians. The book begins with a vindication of Christianity from the charges brought against it by the pagans. In a few points Arnobius makes statements savoring of Gnosticism, and he does not manifest a complete acquaintance with the Christian system or with the Scriptures. He shows, however, an extensive knowledge of pagan worship and literature, and the book is a valuable source of information on these topics. The marked peculiarity of his Apology, as distinguished from those of his predecessors, consists in the fact that he not only repels the charges made against Christianity, but also undertakes to show that Christianity itself is demonstrable by evidence. In his argument for the divinity of Christ and of his religion, he anticipates many of the leading arguments of modern apologists, especially of Paley. For a very clear summary of it, see Woodham, Introduction to Tertulliani Liber Apologeticus, ch. iii. Villemain gives Arnobius a very high place among the early writers, in Hoefer, Nouv. Biog. Generate, iii, 311. See also Dorner, Person of Christ, div. i, vol. ii, p. 190. The works of Arnobius were published, for the first time, by Faustus Sabeus, at Rome, in 1542, but with many faults. Many editions have since been issued, but the best are those of Orelli (Leips. 1816, 3 vols. 8vo), of Hildebrandt (Halle, 1844, 8vo). See Geret, De Arnobio judicia (Viteb. 1752); Meyer, De ratione Arnobiana (Hafn. 1815); Cave, [fist. Lit. i, 112.

## Arnobius, The Younger[[@Headword:Arnobius, The Younger]]

             lived about 460, and is said to have been a priest of Gaul, brought up in the monastery of Lerins. He wrote a Commentarius in Psalmos Davidis (Basle, 1522; Paris, 1639), which shows him to have been a semi-Pelagian. His extant remains may be found in Bib. Max. Patr. vol. viii.Cave, Hist. Lut. cent. v; Bayle, Dictionary, s.v.; Dupin, Eccl. Writers, cent. v.

## Arnold[[@Headword:Arnold]]

             a Scottish bishop, was abbot OF KELSO, and became bishop: of St. Andrews in 1158. The consecration was performed within the Church of St. Andrews by William, bishop of Morav, the pope's legate, in the presence of king Malcolm IV, and of the bishops, abbots, and princes of the land. He founded the Cathedral of St. Andrews; but died before the work was scarcely begun, in September, 1160. See Keith, Scottish Bishops, p. 10.

## Arnold (Arnoldo, Arnaud) Of Brescia[[@Headword:Arnold (Arnoldo, Arnaud) Of Brescia]]

             was born in the town of Brescia: about the beginning of the twelfth century. Our information as to his history is scant-, and depends chiefly upon the accounts of his enemies. The chief sources are Otto of Freisingen, de Gestis Frider. I, and Ginther, Lgurinus (12th cent., both printed together, Basle, 1569, fol.). He studied under Abelard at the desert of Nogent. Having returned to Italy he became a monk. The corruption of the clergy was very great at that time, and Arnold, endowed with an impassioned oratory, began to preach against the ambition and luxury of abbots, prelates, and cardinals, not sparing the pope himself. He maintained that ecclesiastics as well as laymen ought to be subordinate to the civil power; that the disposal of kingdoms and principalities did not belong to the Church of Christ; that the clergy should not accumulate wealth, but should depend upon the offerings of the faithful, or, at most, upon tithes, for their support. His vehement eloquence inflamed the minds of the people, who had been alienated from the clergy before by the excessive corruption of the times. Brescia revolted against its bishop, the fermentation spread to other towns, and complaints against the author of all this poured in at Rome. Innocent II had Arnold condemned, together with other heretics, in the council of Lateran, in 1139. Such, at least, is the positive statement of Otto of Freisingen and other historians of those times, but Arnold's name is not mentioned in the canons of the council; and it is only clear that, by Innocent's order, he was prohibited from preaching, was banished from Italy, and forbidden to return without the pope's permission. He then proceeded to France, where he fell in with an old fellow-student, the papal legate Guido, afterward Pope Celestinus II; but he met with an unrelenting adversary in Bernard of Clairvaux, who forced him to seek refuge at Zirich, and afterward at Constance (about 1140).

He there resumed his preaching against the abuses of the clergy, and found many favorable listeners. But Bernard traced him there also, and caused the Bishop of Constance to banish him. After the death of Innocent II (1143), Arnold returned to Italy, and, hearing that the people of Rome had revolted against the pope, he put himself at the head of the insurrection. Lucius II had died of the wounds received in a popular affray, and Eugenius III, a disciple of Bernard, succeeded him in the papal chair, but was driven away from the city by the people and the senate. The multitude hurried on to excesses which Arnold probably had never contemplated. They attacked the houses of the cardinals and nobles, and shared the plunder. Arnold, however, still remained poor; he really despised wealth, and his morals were irreproachable. Rome continued for ten years in a state of agitation little differing from anarchy, at war with the pope and the people of Tibur, and at variance within itself. Bernard, in his epistles, draws a fearful picture of the state of the city at that time. Eugenius III died in 1153, and his successor, Anastasius IV, having followed him to the grave shortly after, Adrian IV was elected pope in 1154. He was a man of a more determined spirit than his predecessors.

A cardinal having been attacked and seriously wounded in the streets of Rome, Adrian resorted to the bold measure of excommunicating the first city in Christendom, a thing without a precedent. The Romans, who had set at naught the temporal power of the pope, quailed before his spiritual authority. In order to the reconciled to the pontiff they exiled Arnold, who took refuge among some friendly nobles in Campania. When the Emperor Frederick I came to Rome to be crowned, the pope applied to him to have Arnold arrested. Frederick accordingly gave his orders, and Arnold was strangled, his body burnt, and the ashes thrown into the Tiber in the year 1155 (Penny Encyclopaedia). SEE ADRIAN IV. The Roman Catholic writers naturally give Arnold a bad character. In truth, he was a great reforming spirit-the Savonarola or Luther of his time -but driven by the evil circumstances of his age into errors and excesses. Neander is doubtless only just in saying that the inspiring idea of his movements was that of a holy and pure church, a renovation of the spiritual order after the pattern of the apostolic church. Baptist writers class him among the forerunners of their church, as one of the charges brought against him in 1139 was the denial of infant baptism. Baronius calls him "the patriarch of political heretics" (Annals, anno 1155). See Koler, De Arnoldo Brixiensi (Gott. 1742, 4to); Francke, Arnold v. Brescia u. seine Zest (Ziurich, 1825, 8vo).-Biog. Diet. Soc. Useful Knowl.; Neander, Ch. Hist. 4:149 sq.; Mosheim, Ch. Hist. cent. 12:pt. ii, ch. v, §10; N. Brit. Rev. i, 458; Bohringer, Die Kirche Christi und ikre Zeugen, ii, 719; Hoefer, Nouv. Biog. Generale, iii, 276. Compare SEE ARNOLDISTS.

## Arnold (Arnoldus) Of Buderich[[@Headword:Arnold (Arnoldus) Of Buderich]]

             a German theologian, was born at Buderich, on the Lower Rhine, in the second half of the 15th century. He was prior of the Augustines in the vicinity, of Oudenarde. He wrote, Odarium de Laude Dei. Libr. XII, contra Detractores Monasteriorum: — De Modo Servandi Ordinem Canonicorun Regularium et Dizctarium. See Hoefer, Nouv. Biog. Generale, s.v.

## Arnold (Arnoldus) of Freiburg[[@Headword:Arnold (Arnoldus) of Freiburg]]

             a German friar of the Order of St. Dominic, was an astrologer, a native of Freiburg, in Brisgau, and lived in the 14th century. He left a German translation of the work entitled Alchabitii Libellus Isagogicus Judiciorum Astrorumn, in MS., in the Library of Vienna. See Hoefer, Nouv. Biog. Generale, s.v.

## Arnold (Arnoul, Or Arnulf) of Corbie[[@Headword:Arnold (Arnoul, Or Arnulf) of Corbie]]

             a German theologian, lived probably in the last. half of the 11th century. But little is known concerning this person. He is supposed to be the author of a translation, or paraphrase, of the Proverbs of Solomon in hexameter verse. See Hoefer, Nouv. Biog. Generale, s.v.

## Arnold (or Arnald) of Verdala[[@Headword:Arnold (or Arnald) of Verdala]]

             bishop of Maguelonne, in Languedoc, was also a historian. He applied himself with-ardor 'to the study of civil and canonical law, and afterwards had charge of repressing the Albigenses, who troubled the southern part of  France. Pope Benedict XII conferred upon him on this occasion, in token of his approbation, the title Jurum ac rerunm personarum reformator for the province of Narbonne. He also went in behalf of the same pontiff as ambassador to the emperor Louis IV of Bavaria, which mission ,he honorably fulfilled. He died in 1351. He wrote, Episcoporum Magalone Insusce Series, from 770 to 1333. This work appeared for the first time in the; first vol. of Labbe, Nova Bibliotheca MSS. p. 796. See: Hoefer, Nouv. Biog. Generale, s.v.

## Arnold Abischa[[@Headword:Arnold Abischa]]

             (or Isca), a German monk and theologian, was persecuted and imprisoned for his opinions at the time of the religious wars of the Low Countries, near the close of the 16th century, and was obliged to take refuge in. Louvain.:.. He sojourned here several years, and finally returned to Coblentz, where he died, in 1619. He wrote, Sermones V quomodo salubriter.in Christum 'sit. Credendum: — Oficium B. tarice, in Flemish. See Hoefer, Nouv. Biog. Generale, s.v.

## Arnold Bosrius (Or Boscmus)[[@Headword:Arnold Bosrius (Or Boscmus)]]

             a German Carmelite of Ghent who flourished in 1489, was the intimate friend of Trithemius, Gaguinus, and other learned men of his day. He died  at Ghent. in 1499, leaving two books on the illustrious men of his order (printed at Cologne, 1609, 8vo). He is said to have written a third volume, and other works which remain in MS. See Cave, Hist. Lit. ii, App. p. 211,- Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Gene ale, s.v.

## Arnold Of Bonneval[[@Headword:Arnold Of Bonneval]]

             a Benedictine writer of the 12th century, was, in 1144, appointed abbot of Bonneval, in the diocese of Chartres. Like his predecessors he had to undergo many trials. His appeal to pope Lucius II was of no avail, and he went to Rome a second time, where he succeeded, in 1154, in receiving the permission of pope Hadrian IV to resign. He died at Marmoutiers, where he had retired. Arnold enjoyed the friendship of St. Bernard, who, on his death-bed, sent a letter full of expressions of love for Arnold. After St. Bernard's death the monks of Clairvaux requested Arnold to continue the life of the saint, which William of Thierry had commenced to write. Thus the Vita Secunda S. Bernardi (Migne, Pat. Lat. 185:267 sq.), which is erroneously ascribed to a Cistercian Arnold (comp. Oudin, Script. Eccles. 2:1293), originated. Arnold also wrote a speculative treatise on the Hexcamermon: — Homilies on the 132d Psalm: — a book entitled De Donis Spiritus S.: — De Septem Verbis Domini in Cruce: — Meditationes, and De Cardinalibus Operibus Christi. It is remarkable that the latter work, which nwas dedicated to pope Hadrian IV, was regarded for a long time as a work of St. Cyprian, and was published by Pamelius in his edition of Cyprian (Amsterdam, 1568). Arnold's works are published by Migne, Pat. Lat. 189 (1513). See Streber, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Arnold Of Ussingen[[@Headword:Arnold Of Ussingen]]

             SEE ARNOLDI, BARTHOLOMEW.

## Arnold Of Villeneuve[[@Headword:Arnold Of Villeneuve]]

             a celebrated physician of the thirteenth century, was born about 1240. He was eminently skilled in natural science and general literature. In 1285 he was made physician to Pedro III of Aragon; but his heterodox opinions brought on his excommunication by the bishop of Tarragona, and he wandered from place to place for years, until finally he found refuge with Frederick II at Palermo. The monks stigmatized him as a magician, not so much for his science as for his attacks upon their bad lives and principles. He taught that the monks had corrupted the doctrine of Christ, and that the founding of masses and benefits was useless. In 1311, Pope Clement V, being ill of gravel, sought the medical skill of Arnold, who was shipwrecked, and perished on the voyage to Rome. His remains were buried at Genoa in 1313, and his writings were afterward burnt by the Inquisition. Among the propositions in them which were condemned are the following:

1. that the human nature of Christ is equal to the divinity;

2. that the soul of Christ, immediately after the union, knew as much as the divinity;

3. that the devil has perverted :the whole human race, and destroyed faith;

4. that the monks corrupted the doctrine of Jesus Christ;

5. that the study of philosophy ought to be banished from the schools;

6. that the revelation made to Cyril is more valuable than Holy Scripture;

7. that works of mercy are more pleasing to God than the sacrifice of the altar;

8. that founding benefices and masses is useless;

9. that he who gathers a great number of beggars, and founds chapels and perpetual masses, incurs everlasting damnation;

10. that the sacrificing priest and the offerer offer nothing of their own to God; 11. that the passion of Jesus Christ is better represented by the giving of alms than by the sacrifice of the altar;

12. that God is not honored in deed in the mass, but in word only;

13. that the papal constitutions are simply the works of men;

14. that God threatens with damnation, not all those who Sin, but all those who afford a bad example;

15. that the end of the world would happen in 1335, 1345, or 1376. His works were printed at Lyons in 1520, in one vol. fol.; and 1585; also at Basle.--Niceron, Mem. toem. 34:p. 82; Landon, Eccl. Diet. i, 541; Hoefer, Nouv. Biog. Generale, iii, 281.

## Arnold Olorinus[[@Headword:Arnold Olorinus]]

             a, German theologian, was a butt of persecution during the religious wars which desolated -the Low Countries; and was not secure until he retired to Bois-le-Duc. He died in 1622. He wrote, Thesaurus Saluttris Sapientice (1610):-Explicatio jlissce et Canonis (1611):-Summa Virtutum et Vitiorum (1615):-Doctrinca Consolatoria contra Scrupulos et Pusillanimitatem (1612), written in Flemish, the title only being in Latin. All these works were printed at Bois-le-Duc. See Hoefer, Nouv. Biog. Generale, s.v..

## Arnold of Leyden[[@Headword:Arnold of Leyden]]

             (also called Amold de Tongres), a Flemish theologian, studied theology at Cologne, and attached himself to Evrard, bishop of Liege. He afterwards took the direction of the Laurentine Gymnasium of Cologne, and became canon of the-metropolitan chapter of the same place.. He was a lively opponent of John Reuchlin.. Arnold died in 1466. He wrote, Articulorum seu Propositionum XLIII male Sonantium ex Libello Johannis Capnionis sive Reuchlini cut Titulus. Tractatus Propositionunm Alphabeticarum contra Judceos et Blaspliemum eorum Talmud (Cologne, 1512):-a Comr mentary on Juvenal, in MS. See Hoefer, Nouv. Biog. Generale, s.v.

## Arnold of Liege[[@Headword:Arnold of Liege]]

             a German theologian and friar who lived at Liege in the 14th century, wrote, Narvaconi and Liberde Mirabilibus Mlundi, in alphabetical order. It is supposed that he is the same person as Arnulf of Liege. See Hoefer, Nouv. Biog. Generale, s.v.

## Arnold of Lubeck[[@Headword:Arnold of Lubeck]]

             first provost of Hildesheim, and then abbot of Lubeck. died in 1212. He continued the Slavonian Chronicle of Helmoldus from 1171 to 1209i which is very important for the history of Denmark and the introduction of Christianity into Livonia. It was printed at Frankfort in 1556, more fully at Lubeck in 1659, and with the last four chapters in' 1660 by Mabonius, Opusc. Hist. Lappenberg edited it in the Monum. Germ. SS. xxi; Laurent translated it into German (Berl. 1853). See Samus, Die Slavenchronik A mold (Lubeck, 1872); Schrodl, in Wetzer u.Welte's Kircheal. s.v. (B.P.)

## Arnold of Meldorp[[@Headword:Arnold of Meldorp]]

             a German theologian who lived in the 12th century, wrote, Liber. Meditationzum et Adhortationum ad Frames in Varia Loca Sacrce Scripturce, printed in Staphorst's Historia Ecclesiastica Hamburgensis, vol. iii

## Arnold of Rotterdam (or of Holland)[[@Headword:Arnold of Rotterdam (or of Holland)]]

             a Dutch theologian, was also called Geilhoven. He studied .at. Bolognia and Padua, and became doctor of canonical law. He died Aug. 31, 1442.. He wrote, Γνῶθι σεαυτόν, or Speculum Conscientice, in two books-the first entitled De Legibus et Statutis; de Peccatis Mortalibus, written in 1413:-the other, De Excommunicatione et aliis Censuris, written in 1424., This. book is still known under the odd title of Gnotosolitos, and was published at Brussels in 1479. See Hoefer, Nouv. Biog. Generale, s. v;

## Arnold of Wesel[[@Headword:Arnold of Wesel]]

             (Haldrenius Vesaliensis),a learned German theologian, was a native of Wesel. He taught the Greek language and literature at Cologne, and became canon of the metropolitan chapter of that place. He died in 1534. Amang other works he wrote, Exegesis Decalogi Pia maximeque Dissertissina, cum nonnullis allis (Cologne, 1536): — Consultatio Quadruplex super Confessione Augustana quorundam -Protestantium una cum lo. Cochleeo (1554):-Partifio Locorum Communium Christianee Religionis (ibid. and Louvain, 1557):-De Vera Ecclesia Christi, contra Phil. Metancthonis Responsionem pro Bucero (Ingolst. 1544). See Hoefer, Nouv. Biog. Generale, s.v.

## Arnold, Albert Nicholas, D.D[[@Headword:Arnold, Albert Nicholas, D.D]]

             a Baptist minister, was born at Cranston, R.I., February 12, 1814. He graduated from Brown University in 1838, and from the Newton Theological Institution in 1841; was ordained pastor at Newburyport, Massachusetts, September 14, 1841; in 1843 appointed a missionary to Greece, and stationed successively at Athens and in the island of Corfu. For eleven years he was engaged in his missionary work, and then returned to the United States. For twoo years he was a professor at Newton, for seven years pastor of the Church at Westborough, Massachusetts, for five years professor in the Hamilton Theological Institution, and for four years  professor in the Chicago Theological Seminary. In 1878 he returned to his early home, near Providence, R.I., where he died, October 11, 1883. See Rhode Island Biog. Encyclop. s.v. (J.C.S.)

## Arnold, Andre[[@Headword:Arnold, Andre]]

             a German theologian, was born at Nuremberg, Nov. 24,1656. He first applied himself to the study of languages and theology at the University of Altdorf; then from. 1680 to 1685 he travelled over the different countries of Europe. In 1687 he became professor of eloquence and the Greek language at Nuremberg, where he died in 1694. He edited the Syntagma Doctrine.e of Athanasius, and De. Unione et Incarnationse of Theodore Abucara (Paris, 1685). See Hoefer, Nouv. Biog. Generale, s.v.

## Arnold, Archbishop of Mentz[[@Headword:Arnold, Archbishop of Mentz]]

             was. chosen prince elector of the empire in 1153. According to certain, historians, he assisted greatly in the deposition of the emperor Henry I by the pope. During a revolt of the inhabitants of Mentz, he was massacred by the people in the cloister of St. James, in 1200, and his body interred without honor. Three years after, the :emperor Frederick I destroyed the convent and the ramparts of the city. See Hoefer, Nouv. Biog. Generale, s.v.

## Arnold, Christian[[@Headword:Arnold, Christian]]

             a Methodist Episcopal minister, was born in Chester County, Pa., Feb. 21, 1815. He was converted in his seventeenth year, and in 1848 joined the Illinois Conference. In 1869 he became a supernumerary, and continued to hold such a relation until his death, April 19,1872. See Minutes of Annual Conferences, 1872, p. 133.

## Arnold, Daniel Heinrich[[@Headword:Arnold, Daniel Heinrich]]

             a Lutheran theologian of Germany, was born Dec. 7,1706, at Konigsberg, where he studied, and where, in 1729, he was appointed professor of practical philosophy. In 1732 he was made member of consistory and doctor of theology in the following year he was appointed professor of theology; and in 1734 he was made- second court: preacher. ! In 1763 he was appointed director of the Collegium Fridericianum and superintendent of the Lithuanian and Polish theological seminaries. In - 1772 he was made first court preacher and first professor of theology; and died July 30, 1775. Of his publications we mention: Diss. de Scopo Epistolee ad Ephesios (Regiom. 1735):-Progr. de Acquiescentia Dei in Hominibus ex Luc. ii, 14 (ibid. 1735):- Progr. de Adamo, Primo Resurrectionis Christi Vate, ex Genes. iii, 20 (ibid. 1736):-Progr. Celsii, Orobii.. et Woolsoni Cogitata de eo, quod Christus Redivivus Hoostibus suis non adparuit, expendens (ibid. 1741): Progr. de eo, quod et cur Christus Redivivus Hostijbus suis non adparuerit, Spinozce aliisque oppositum (ibid. 1742): Progr. de Judceis Christo Defectum Eruditiones male Objicientibus ad Joh 7:15 (ibid. 1750). See Doring, Die gelehrten Theologen Deutschlands, i, 14 sq.; Winer, Handbuch der theol. Lit. i,.808, 809. (B. P.)

## Arnold, David W[[@Headword:Arnold, David W]]

             a Methodist Episcopal minister, was born in Frederick County, Va., March 16,1816. He experienced religion at the age of sixteen; filled with marked efficiency the offices of class-leader, exhorter, and local preacher for several years; and in 1852 united with the Baltimore Conference, in which body he served with deep interest and great vigor, with but short intermissions of illness caused by overwork, until his decease, Dec. 23, 1875. Mr. Arnold was a devoted parent, a generous, confiding friend, genial in temperament, sound in intellect, and untiring in industry. As a preacher he was practical, faithful, impressive; as a pastor he excelled everywhere. See Minutes of Annual Conferences, 1876, p. 18.

## Arnold, E. P[[@Headword:Arnold, E. P]]

             a Presbyterian minister whose name first appeared in the Minutes of the General Assembly for 1859 as a licentiate of Montgomery Presbytery, was on a visit to Independence, Mo., with a view of settling there or in its  vicinity. Here he was taken ill, and died in February, 1861. See Wilson, Presb. Hist. Almanac, 1862, p. 81.

## Arnold, Ephraim[[@Headword:Arnold, Ephraim]]

             a Methodist Episcopal minister, of whose birth or early life no record is accessible. About 1853 he was a class-leader in the Methodist Episcopal Church, South. In 1856 he joined the Arkansas Conference, and labored devotedly till his death, July 6, 1859. Mr. Arnold was a young man of great promise. See Minutes of Annual Conferences, 1859, p. 21.

## Arnold, George Adam[[@Headword:Arnold, George Adam]]

             a German painter, native of Hamberg, in Bavaria, lived in the last half of the 17th century. He was a skilful painter of historical scenes. His Passagqe of the Red Sea by the Israelites was reproduced by -the engraver Weygant in 1680. See Hoefer, Nouv. Biog. Generale, s.v.

## Arnold, George Cavit[[@Headword:Arnold, George Cavit]]

             a Presbyterian minister, was born Feb. 19, 1825, in Allegheny County, Pa. In 1845 he entered Duquesne College, Pittsburgh, and two and a half years later the junior class of Jefferson College. In 1850 he entered the Reformed Theological Seminary of Allegheny; in 1852 was licensed by the Monongahela Presbytery; and in 1853 was sent as a missionary by the General Synod to La Salle, Ill. He was for many years one of the editors of the Christian Instructor. He wrote with great facility, and had a special fondness for the study of languages. He died Nov. 30, 1865. See Wilson, Presb. Hist. Almanac, 1865 p. 193.

## Arnold, Gottfried[[@Headword:Arnold, Gottfried]]

             an eminent German Pietist and Mystic, born at Annaberg, Saxony, September 5, 1665. Educated at Wittenberg, he became a tutor, 1689, at Dresden, where he imbibed an ardent Pietistic tendency from Spener, who obtained him a situation as private tutor at Quedlinburg, where he devoted himself to the study of the mystic writers and of Church history. After condemning marriage, he married in 1700, and lost some of his fanatical views. In 1707 he obtained a pastorate in Perleberg, where he remained until his death, May 30, 1714. In spite of all his errors, Arnold was eminently pious, and was a faithful preacher. He wrote largely, but his most important work is his Unparteiische Kirchen- und Ketzergeschichte (Frankf. 16981700; repub. at Schafflhausen, with additions, 17401743, 3 vols.). This "Impartial Church History" was the first written in German instead of Latin. It makes personal pietyf the central idea of Christianity. But, while bent on showing fair play, as no historian before had done, to all sorts of heretics and schismatics, particularly to the Mystics, for whom he had a special predilection, Arnold fell into the most gross wrong toward the representatives of orthodoxy, ascribing to them the basest motives, and aspersing their character in every possible way. See Schaff, History of the Apostolic Church, § 30; Herzog, Real-Encyklopadie, i, 548. The number of works which were published against Arnold is very large. A list of them is given in the preface to the third volume of his works in the Schaffhausen edition. The most important among these is by Groschius, Nothwendge Vertheidigung der evangelischkn Kirche wider die Arnold:sche Ketzerhistorie (Frankf. 1745). Among the other works of Arnold are, Historia et descriptio theosophias, 1702 (German, 1703); Das Geheimniss der gottlichen Scphia (Leipz. 1700). Some of the works of Arnold continue to be in common use among the German Pietists, and are still being published in new editions; as, D.e Erste Liebe (an essay on the life of the first Christians; new edit. by Lammert, Stuttgart, 1844; and with an appendix containing all the religious poems of Arnold, by Knapp, Stuttgart, 1844); Paradiesischer Lustgarten (a Prayerbook; with biography of Arnold, and selection of his religious poems by Ehmann, Reutlingen, 1852); Geistliche Esfahrungslehre (an essay on experimental Christianit-, from the beginning of the conversion to its completion; Milford Square, Pennsylvania, 1855). Complete collection of the religious.poems of Arnold ("Sammtliche Geistliche Lieder") have been published by Knapp (Stuttgart, 1845) and Ehmann (Stuttgart, 1856); a selection (" Geistliche Minnelier") by Ehmann, Stuttgart, 1856). See G. Arnold's Gedoppelter Lebenslauf (partly autobiography, 1716); Coler, Summarische Nachricht von G. Arnold's Leben und Schriften (Wittenberg, 1718); Knapp, Biographie G. Arnold's' (Stuttgart, 1845); Gobel, Gesch. des Christlichin Lebens in der rheinisch-westphdischen evangelischen Kirche (vol. ii, p. 698-753).

## Arnold, Isaac M[[@Headword:Arnold, Isaac M]]

             a minister in the Methodist Episcopal Church, South, was born in Brunswick County, Va., June 13, 1804. His literary and religious education was greatly neglected in early life, but he was naturally affable and winning. In 1825 he entered the Virginia Conference and labored diligently nearly forty years. He died June 23, 1870. Mr. Arnold was remarkable for his uniform, cheerful Christian experience. See Minutes of Annual Conferences of the M. E. Church, South, 1870, p. 403.

## Arnold, Joel Ranney, A.M[[@Headword:Arnold, Joel Ranney, A.M]]

             a Congregational minister, was born at Westminster, Vt., April 25, 1794. His father was a soldier in the Revolutionary War, made a profession of religion at the age of eighty-nine, and lived to be nearly a hundred and two years old. Joel was fitted for college at the academies in Pawlet, Vt., and Walpole, N. H., and entered Middlebury College in 1811. Subsequently he studied medicine and practiced about a year; then studied theology with his brother, Rev. Seth S. Arnold, and was ordained pastor of the Church in Chester, N. H., in 1820, remaining there for ten years. He was afterwards pastor successively at Waterbury, Conn.; Colchester and Westminster, Vt.; Middlebury, Conn.; Coventry and Vassalborough, Me. He died at Chester,  July 4, 1865. Mr. Arnold published two sermons and two articles in the New-Englander. See Cong. Quarterly, 1866, p. 45..

## Arnold, John[[@Headword:Arnold, John]]

             a Methodist Episcopal minister, was born at Great Barrington, Mass., in 1780. He was converted in 1796, and in 1815 joined the Genesee Conference. In 1830, on the division of the conference, he became a member of the Oneida Conference. .In 1831 he became superannuated, and so remained till his decease, April 23, 1872. See Minutes of Annual Conferences, 1872, p. 131.

## Arnold, John Motte, D.D[[@Headword:Arnold, John Motte, D.D]]

             a Methodist Episcopal minister, was born at Acra, Greene County, N.Y., October 15, 1824. He was converted early in life, and in 1848 joined the Michigan Conference, in which he was successively pastor at Port Huron, St. Clair, Flint, Corunna, presiding elder of Owasso District, pastor at Dexter, Woodward Avenue, in Detroit, and Walnut Street, in the same city. In 1863 he was placed in charge of the Detroit Methodist Book Depository, and later of the Michigan Christian Advocate. He died suddenly in Detroit, December 5, 1884. See. Minutes of Annual Conferences, 1885, page 331.

## Arnold, Nicolaus[[@Headword:Arnold, Nicolaus]]

             a Protestant theologian, was born at Lesna, in Poland, Dec. 17, 1618; died Oct. 15, 1680. He became, in 1639, rector of the school in Jablonow, and in 1654 succeeded Cocceius as- professor of theology at Franeker, where he became especially noted as a pulpit orator. His writings were chiefly polemical, e.g. Religio Sociniana refutata (Franeker, 1654, 4to):- Atheismus Socinianus (1659, 4to):-Discurs. theol. cont. Comeniu' (1660, 4to):-a refutation of the Catechism of the Socinians (Atheismus Socin;anus F. Bidalli refutatus, Amst. 1659):-a work entitled Lux in Tenebris (Light in Darkness), in which he explains those passages of Scripture which the Socinians use as arguments for their doctrines (Franeker, 1662, 2 vols.):- and a Commentary on the Epistle to the Hebrews.-Hoefer, Biog. Generale, iii, 326.

## Arnold, Pranz[[@Headword:Arnold, Pranz]]

             a German theologian, native of Cologne, lived in the early part of the 16th century. He was one of the most distinguished adversaries of Luther. He wrote, Antwort auf das Biiuchein Lutheri uider den kaiserlichen Abschied (Dresden, 1531):-Der Unpartheyische Laye (without the name of the author). This was a violent attack against Luther, who replied in the pamphlet entitled Wider den Meuchler zu Dresden, which called forth from Arnold, Auf das Schmahbuichlein Luthers (Dresden, 1531). See Hoefer, Nouv. Biog. Generale, s.v.

## Arnold, Priedrich August[[@Headword:Arnold, Priedrich August]]

             a German linguist, was professor of Oriental languages and literature at Halle, where he was born, Nov. 16, 1812. He commenced his Oriental studies in -his native city under Gesenius and Rodiger, and continued the same at Berlin under Benary, Bopp, and Wilken. He belonged to the German Oriental Society from its origin till his death, which occurred Aug. 18,1869. He wrote, Septena Moallake Carmina Antiquissima Arabuin (1850), an excellent edition of'the text with critical notes:- Chrestomathia Amrabica (1853) :-Abrissder hebr. Fornmenlehre zum Gebrauche auf Gymnasien u. Universitaten (1867): Sammlung und Beleuchtung aller Stellen der Bibel und des Josephus, welehe auf die 'Topographie Jerusalems Bezug haben '(1865, 1866). He also contributed to the first edition of Herzog's Real-Encyklop., and to the quarterly of the German Oriental Society, for which see Der wissenschaftliche Jahresbericht iber das Jahr 1853. (B. P.)

## Arnold, Ralph[[@Headword:Arnold, Ralph]]

             an English Wesleyan missionary, was born at Macclesfield. He was converted when eighteen; was accepted by the conference for mission work in 1857; sailed for the West Indies, and died at Basse-Terre, St. Christophers, Aug. 11, 1865, aged thirty-five years. Of humble, unassuming spirit, he was in all things exact and honorable; in pastoral work he was assiduous, and his piety was both seen and felt. See Minutes of British Conference, 1866, p. 46.

## Arnold, Samuel, Mus. Doc[[@Headword:Arnold, Samuel, Mus. Doc]]

             a celebrated composer of music, son of Baron Arnold, was born in London, Aug. 10, 1740. He became composer to the Covent Garden Theatre about 1762, and was appointed organist to the king in 1783. He died Oct. 22,1802. His published works are numerous, including four oratorios, eight odes, three serenatas, forty-seven operas, three birlettas, and other pieces. His most famous oratorio was that of the Prodigal Son. His Cathedral Music (4 vols.) is still popular. At the particular request of George III, he superintended the publication of a magnificent edition of all the works of Handel, in score, of which he completed thirty-six folio volumes. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Arnold, Seth Shaler[[@Headword:Arnold, Seth Shaler]]

             a Congregational minister, was born at Westminster, Vt., Feb. 22,1788. Mostly under the instruction of his pastor, Rev. Sylvester Sage, he prepared for Middlebury College, from which he graduated in 1812. He began the study of theology with the Rev. J. Breckenridge, of Washington,. D. C. Returning to: Westminster in 1814, he continued his studies, and was  licensed to preach in September of that year. During the winter, he was engaged in preaching in Massachusetts; and in June, 1816, was ordained pastor of the Church in Alstead, N. H., after having served them from May, 1815, as a supply. Here he remained eighteen years, experiencing three great revivals of religion in the years 1816, 1819, and 1826. During this period, he was one of the directors of the Home Missionary Society, and interested in all the benevolent and religious movements in the state. Leaving Alstead, he spent two years as a supply for the Church in Gilson, N. H. In 1836 he removed to Westminster, partly to relieve his aged father of the care of the farm, and partly on account of impaired health. For two years he supplied the Church in Walpole, N.'H., and also, about the same length of time, the Church in Westminster. He was employed as a minister in Halifax, Vt., from October, 1852, to March, 1856; in Roxbury, N. H., for two years; and in West Townshend for six years. In 1864 he retired from the ministry and resided in Ascutneyville, but was still active in the Sabbath-school, etc. He died there, April 3, 1871. He was erect and dignified in his carriage, and of a noble presence. As a preacher, he was instructive rather than sensational. See Cong. Quarterly, 1872, p. 83.

## Arnold, Smith[[@Headword:Arnold, Smith]]

             a highly esteemed Methodist preacher, was born at Middlebury, Conn., March 31, 1766, and removed in 1791 to Herkimer Co., N. Y. In the year 1800 he connected himself with the itinerant ministry, and continued in the field of active labor until 1821, when he assumed a supernumerary relation. He died at Rochester, March 16,1839.-Wakely, Heroes of Methodism; Min. of Confer. ii, 670; Sprague, Annals, 7:337.

## Arnold, Thomas Kerchever[[@Headword:Arnold, Thomas Kerchever]]

             an English clergyman and author, was born in 1800. He was educated at Trinity College, Cambridge, and in 1838 began the publication of a series of introductory text-. books for the study of Greek, Latin, Hebrew, German, French, and Italian, which have been extensively used both in England and America. He prepared next a series of Greek and Latin texts for the use of schools and colleges, covering a wide range of scholarship. He also published some articles on ecclesiastical subjects and a volume of Sermons.

## Arnold, Thomas, D.D[[@Headword:Arnold, Thomas, D.D]]

             was born at Cowes, England, June 13th, 1795. In 1803 he was sent to Winchester school, where he remained until 1811. In 1811 he obtained a scholarship at Corpus Christi College, Oxford, and in 1815 a fellowship in Oriel, where he was associated with Coplestone, Whately, and Hampden, a noble band. In 1818 he was ordained deacon, in 1819 settled at Laleham, where he opened a school to fit a few young men for the university. In 1820 he married. In 1828 he was made head master of Rugby school, and ordained priest. It soon began to be noised abroad that a reform was in progress in Rugby; and the effects of Dr. Arnold's administration of the school are visible to-day, not only in Rugby, but in most schools in England. In this occupation he spent the last fourteen years of his life, and during that period took the deepest interest in all the political questions of the time. He was one of the most decided opponents of the Oxford new school of theology. His idea of a Christian Church was first given in his pamphlet on "Church Reform," which he was induced to publish in 1833, in consequence of the apprehensions he entertained of the danger which then threatened the Establishment. His theory is much the same as Hooker's --that the church and state are identical; that a church is a Christian state. His views on this subject are again stated in his Fragment on the Church, subsequently published, in which he hits the key-stone of the Tractarian heresy in attacking what he considers to be their false notions of the Christian priest" hood. Dr. Arnold's mind was early directed to the social condition of the working classes; and many efforts were made, and a variety of plans devised by him, not only for improving it, but for directing the attention of the public to a subject of so much importance. In 1841 he was appointed by Lord Melbourne to the Regius-Professorship of Modern History at Oxfordan appointment which gave him the most lively satisfaction. But he lived to deliver only his introductory course of lectures. When at the very summit of his reputation as a teacher, and at the time when the odium in which, for the liberality of his religious and political opinions, his name had been held by men of his own profession was fast disappearing, and the grandeur of his' character was every day becoming more manifest and more distinctly understood, he was seized with a fatal disease, which carried him off in a few hours. He died on the 12th of June, 1842, of spasm at the heart. His great work, and the one by which he will be remembered, is his History of Rome (Lond. 1840-1843, 3 vols. 8vo), comprehending the period between the origin of the state and the end of the Second Punic War; with his History of the later Roman Commonwealth (Lond. 1849, 2d ed. 2 vols. 8vo), reprinted from the Encyclopaedia Metropolitana, carrying on the history to the time of Trajan. In the Notes and Dissertations to his edition of Thucydides he has given a social and political, as well as a critical interest to his author. History and divinity-man and man's relation to God-were his favorite studies. In both he preferred the practical to the theoretical. His Sermons (5 vols. 8vo) demonstrate with what earnestness and devotion he labored to bring religion into the daily concerns of men, and to invest every act of life with a Christian character. His remaining productions are, a volume of Lectures on Modern History, delivered at Oxford (London, 1843, 8vo), and Miscellaneous Works (Lond. 1845, 8vo), which include many articles written for reviews, etc., and essays. Most of Dr. Arnold's writings have been reprinted in New York. They are not important to scientific theology, a branch to which Arnold seems to have given no serious or prolonged study. In some points he approximated to rationalistic views of inspiration and interpretation, but his hold of Christ and of the atonement saved him from going to extremes. Still he is, perhaps justly, styled the founder of the "Broad School" of the Church of England..-Stanley, Life and Correspondence of Dr. Arnold; Eng. Encyclop.; Methodist Quart. Rev. April, 1846, p. 266; North Brit. Rev. ii, 403; Quarterly Rev. (Lond.) lxxiv, 252; Edinb. Rev. lxxxi, 99; Princeton Rev. 17:283.

## Arnold, Wesley P[[@Headword:Arnold, Wesley P]]

             a minister in the Methodist Episcopal Church, South. No mention is recorded of his birth and early life. He united with the South Carolina Conference in 1827, and served the various appointments assigned him with zeal and fidelity until his death, by apoplexy, Dec. 25,1869. Mr. Arnold was a devoted husband, an able, diligent, patient minister. See Minutes of Annual Conferences of the M. E. Church, South, 1870, p. 425; Simpson, Cyclop. of Methodism, 8vo. s.v.

## Arnold, William[[@Headword:Arnold, William]]

             a minister in the Methodist Episcopal Church, South,-was born at Ashborough, N. C., March 4, 1786. He joined the Church at the age of sixteen; was licensed to preach in his twentieth year, and in his twenty- second year united with the South Carolina Conference. During the following twenty-two years he was an active worker; twice he was elected to the General Conference, and sixteen years he served as presiding elder. He died of pneumonia at Eatonton, Ga., Jan. 12, 1860. Mr. Arnold ranked among the first of the preachers of his day. He was a man of exceeding gentleness and amiability of spirit, and was beloved by all. See Minutes of Annual Conferences of the M. E. Church, South, 1860, p. 257.

## Arnoldi (Arnold), Bartholomew[[@Headword:Arnoldi (Arnold), Bartholomew]]

             a German Augustine monk. He was a professor of theology at Erfurt. He was Luther's teacher, and at first agreed with his views; but when he broke with the papacy, Arnoldi became his warm antagonist. He wrote many' works, chiefly against the Lutherans. He died at Erfurt in 1532.

## Arnoldi (or Arnold), Valentin[[@Headword:Arnoldi (or Arnold), Valentin]]

             a Protestant theologian of Germany, was born at. Dillenburg, Jan. 26, 1712. He studied theology and the Oriental languages at Herborn. In 1739 he went to the Netherlands and spent seven years at Utrecht, Leyden, and the Hague in continuing his studies. In 1745 he was called as professor of philosophy and first preacher to Herborn. He lectured on almost all departments of theology. In 1755 he was made member of consistory; and in 1757 he took charge of the Academic Library. In 1764 all churches of the duchy of Nassau were committed to his care; and six years later, in 1770, he was made first professor of the theological faculty. Arnold died April 16, 1793. With .all his vast learning,' he wrote hardly anything.- Allgemeines deutsche. Biographie, s.v. (B. P.)

## Arnoldi (or Arnold),Albert Jakob[[@Headword:Arnoldi (or Arnold),Albert Jakob]]

             a reformed theologian and Oriental scholar of Germany, was born Oct. 1,1750, at Herborn. He studied at Groningen and Leyden, in the latter place under his. uncle, the famous J. J. Schultens. In 1778 he was called to Hanau as professor of sacred philology and church history, and in 1789 he accepted a call to Marburg, which he retained until his death. Here Vilmar, Hupfeld, and others were his pupils, who were always loud in praising his learning, piety, and theological moderation. He died Sept. 4, 1835.. He wrote, Anmerkungen uber Stellen der Spriiche Solomons (Frankfort, 1781):--Chronici Abulpharagani e Scriptoribus Graecis Illustrati Specimen' (Marburg, 1805):-Observatt. ad quaedam Jesaice Loca (ibid. 1796). See Rehm, Mai-burger Programm vom 13. Sept. 1835; Hupfeld and Bickell, Marburger Gratulationsschrift, zum 28. Jili, 1827; Vilmar, in Gerland's Fortsetzung von Strieder's Hess. Gelehrtengesch. p. 133; Allgemeine deutsche Biographie, s.v.; Winer, Handbuch der theol. Lit. i, 212, 218, 277, 305. (B. P.)

## Arnoldi (or Di Arnoldo), Alberto[[@Headword:Arnoldi (or Di Arnoldo), Alberto]]

             a Floren-tine sculptor of the 14th century, executed the colossal group in marble of the Madonna and Child, with two angels, in the Church of Santa Maaria del Bigallo at Florence, which, until lately, has been ascribed to Andrea Pisano through the error of.Vasari.

## Arnoldi, August Wilhelm[[@Headword:Arnoldi, August Wilhelm]]

             a Roman Catholic bishop of Germany, born at Baden, near Treves, in Prussia, died in 1864. He was ordained priest in 1825, became professor of Oriental languages and eloquence at the seminary of Treves, and subsequently canon at the Cathedral. He was elected bishop of Treves in 1839, but the Prussian government refused to ratify the election. He was again elected in 1842, when he was recognised by the government, but was at once involved in new difficulties by his refusal to take the constitutional oath. He became widely known, and produced a great commotion in 1845 by ordering the public exhibition of a relic of the Church of Treves, claimed to be "the holy coat" of Christ. He is the author of a German translation of the Homiliet of Chrysostom and his book on the priesthood.-Pierer, i, 753; Vapereau, p. 66.

## Arnoldi, Daniel Heinrich[[@Headword:Arnoldi, Daniel Heinrich]]

             SEE ARNOLD, DANIEL H.

## Arnoldists[[@Headword:Arnoldists]]

             followers of Arnold of Brescia (q.v.). Many seem to have adhered to the doctrines of Arnold even after his death, and to have propagated them in Upper Italy. The Arnoldists were condemned by Pope Lucius III at the council of Verona in 1184. The name occurs also later, as in a law of Frederick II against the heretics (1224); but it is doubtful whether the name was merely copied from the condemnatory decree, or whether they continued to exist as a sect.

## Arnon[[@Headword:Arnon]]

             (Heb. Arnon', אִרְנוֹן, a murmur; Sept. Αρνῶν, sometimes Α᾿ρνών), a river (נִחִל, torrent, Deu 2:24, forming the southern boundary of trans-Jordanic Palestine (originally of the Amoritish territory, Num 21:13; Num 21:26), and separating it from the land of Moab (Deu 3:8; Deu 3:16; Jos 12:1; Jdg 11:22; Isa 16:2; Jer 48:20). Josephus speaks of it as issuing from the mountains of Arabia (Ant. 4:5, 1). Among these hills are probably to be sought the "heights of Arnon" (Num 21:28). SEE BAMOTH.

It is also named in Deu 2:36; Deu 3:12; Deu 4:48; Jos 12:2; Jos 13:9; Jos 13:16; Jdg 11:13; Jdg 11:26. From Jdg 11:18, it (i.e. one of its branches N.E. of Arnon) would seem to have been also the east border of Moab (see also 2Ki 10:33). In many of the above passages it occurs in the formula for the site of Aroer, "which is by the brink of the river Amnon." In Numbers it is simply "Arnon," but in Deuteronomy and Joshua generally "the river Arnon" (A. V. sometimes "river of Arnon"). Isaiah (Isa 16:2) mentions its fords; and in Jdg 11:26, a word of rare occurrence (יָד, hand, comp. Num 13:29) is used for the sides of the stream. In the time of Jerome it was still known as Arnon; but in the Samarito-Arabic version of the Pentateuch by Abu-Said (10th to 12th century) it is given as el Afojeb. There can be no doubt that the Wady el-Mojeb of the present day is the Arnon (Seetzen, Reise, 1854, ii, 347; and in Ritter, Erdk. 15:1195). The ravine through which it flows is still the " locum vallis in praerupta demersae satis horribilem et periculosum" which it was in the days of Jerome (Onom.). The Roman road from Rabba to Dhiban crosses it at about two hours' distance from the former. On the south edge of tile ravine are some ruins called Mehatet el-Haj, and on the north edge, directly opposite, those still bearing the name of Arair. SEE AROER.

Burckhardt was the first to give a satisfactory account of this river under the name which it now bears. It rises in the mountains of Gilead, near Katrane, whence it pursues a circuitous course of about eighty miles to the Dead Sea. It flows in a rocky bed, and, at the part visited by Burckhardt, in a channel so deep and precipitous as to appear inaccessible (comp. Seetzen, Monatl. Corresp. 18:432); yet along this, winding among huge fragments of rock, lies the most frequented road, and, being not far from Diton, probably that taken by the Israelites. The descent into the valley from the south took Irby and Mangles (Letters, p. 461) one hour and a half; the descent from the north took Burckhardt (Syria, p. 372) thirty-five minutes. The last-named traveller declares that he had never felt such suffocating heat as he experienced in this valley from the concentrated rays of the sun and their reflection from the rocks. The stream is almost dried up in summer; but huge masses of rock, torn from the banks, and deposited high above the channel, evince its fulness and impetuosity in the rainy season. Irby and Mangles suppose that it is this which renders the valley of the Arnon less shrubby than that of most other streams in the country. "There are, however, a few tamarisks, and here and there are oleanders growing about it." On each face of the ravine traces of the paved Roman road are still found, with milestones, and one arch of a bridge, 31 feet 6 inches in span, is standing. I he stream runs through a level strip of grass some 40 yards in width, with a few oleanders and willows on the margin. Lieut. Lynch describes it at its mouth in April as "a considerable stream of water, clear, fresh, and moderately cool, and having some small fish in it" (Eapedition, p. 299). Where it bursts into the Dead Sea this stream is 82 feet wide and 4 feet deep, flowing through a chasm with perpendicular sides of red, brown, and yellow sandstone, 97 feet wide. It then runs through the delta in a S.W. course, narrowing as it goes, and is 10 feet where its waters meet those of the Dead Sea (Lynch, Report, May 3, 1847, p. 20).

According to the information given to Burckhardt, its principal source is near Katrane, on the Haj route. Hence, under the name of Seil es-Saideh, it flows N.W. to its junction with the W. Lejum, one hour E. of Arair, and then as W. Mojeb, more directly W. to the Dead Sea. The W. Mojeb receives on the north the streams of the W. Waleh, and on the south those of W. Shekik and W. Saliheh. At its junction with the Lejum (W. Enkeileh) is a piece of pasture-ground, in the midst of which stands a hill with ruins on it (Burck. p. 374). May not these ruins be the site of the mysterious " city that is in the midst of the river" (Jos 13:9; Jos 13:16; Deuteronomy ii, 36) so often coupled with Aroer ? From the above description of the ravine, it is plain that that city cannot have been situated immediately below Aroer, as has been conjectured.

Arnon

This stream, the modern Wady Meb, is still the boundary between the Arab clans of the Beni Saker on the north and the Keraki on the south. The southern bank is about 2130 feet deep and very precipitous, the northern about 200 feet less in .height. The valley between is a tremendous chasm, about two miles wide at the top, which has been worn by the action of the stream in reaching the deep basin of the Dead Sea. See Porter, Handbook for Syria, p. 296; Badeker, Palest. p. 302. The descent is graphically described by Tristram (Land of Moab, p. 140 sq.).

## Arnon (or Arno)[[@Headword:Arnon (or Arno)]]

             was a regular canon, who followed the rule of his order at Reicherspergh, in Bavaria, where he was dean of that community. He died in 1175, having written against Folmarus, provost of Triefenstein, in Franconia, on the subject of the holy eucharist. His work is in the Bibl. Patrum (Cologne ed.), tom. 13, and in the Auctuarium of Le Mire. He also wrote, Scutum Canonicorusm, in the Miscellanea of Duelli (Augsburg, 1723), vol. i, the design of which was to bring back the brethren of his order to live in its true spirit. This work is interesting, as showing the manner of life, customs, and observances of the regular canons at that period.-Landon, Eccles. Dict. s.v.

## Arnot, David[[@Headword:Arnot, David]]

             a Scottish bishop, was elected to the see of Galloway in 1509. He was a native of Carnbee, and abbot of Cambuskennith in 1503, which abbey he possessed until his election to the see of Galloway in 1509, where he sat until his death, in 1526. See Keith, Scottish Bishops, p. 277.

## Arnot, Robert, D.D[[@Headword:Arnot, Robert, D.D]]

             a Scotch clergyman, was licensed to preach in 1769; presented to the living of Ceres in 1770; elected presbytery clerk in 1777; resigned in 1792; was appointed professor of divinity in the new college of St. Andrews in 1799; minister of Kingsbarns in 1800, but opposed on account of already holding one important office; the General Assembly of 1800 approved of the double appointment. He died July 2, 1808, aged sixty-three years. See Fasti Eccles. Scoticanae, 2:444, 478.

## Arnot, William, D.D[[@Headword:Arnot, William, D.D]]

             a Presbyterian minister, was born in Scotland in 1808, being the son of a farmer. After having passed through the University of Glasgow, he was licensed to preach ill connection with the Church of Scotland. In 1843 he went out with the Free Churchmen, and became pastor of Free St. Peter's Church, Glasgow. For twenty years he stood in this pulpit, and gave to that people and the city of Glasgow the best days of his life. He then succeeded Prof. Rainey in the pastorate of the Free High Church, Edinburgh; and in that prominent position he spent the remaining years of his ministry. His excessive labors, in the prosecution of his duties as a pastor-and in literary work, impaired his health; and a few days prior to the meeting of the Free Church: General Assembly he left Edinburgh to try the effect of a change of scene and climate. But no permanent effect was experienced, and he realized that his work. was done. Dr. Arnot was well known in America. He was twice in the United States-first as a deputy to the General Assembly which met in Philadelphia in 1870, and then as a member of the Evangelical Alliance which met in New York in the fall of 1873. He died in Edinburgh, June 3,1875. He was the author of a number. of popular works; among others we mention his Illustrations of the Book of Proverbs :-  Parables of Our Lord:-The. Church in the. House. His first publication bears the quaint title, Race for Riches and Some of the Pits into which the Runners Fall. But the book, bearing his name on the title-page, which has been read with more interest than any other is his Life of Dr. James Hamilton. He also wrote a Memoir of James Halley, who, with Hamilton and himself, were college classmates. See Presbyterian, June 26, 1875. (W. P. S.)

## Arnoul (Arnulph, or Earnulphe), of Rochester[[@Headword:Arnoul (Arnulph, or Earnulphe), of Rochester]]

             (hence called Rofensis), who died March 15, 1124, was at first a monk at Beauvais, afterwards prior of Canterbury, then abbot of Petersburg, and in 1114 or 1115 bishop of Rochester. He wrote Textus Roffensis, a history of his bishopric (in Warthon, A glia Sacra, i, 329-334, and, ed. Hearnius, Oxon. 1720): — Epist. ad Walchelinum. etc. (D'Achery, Spicil. iii, 464- 471): — Responsibnes ad Lamberti Quaestiones, etc. (ibid. iii, 471-474). The De Opere sex Dierum and De septem Verbis Domini belong to Arnold of Bonneval (q.v.). See Wetzer u. Welte's Kirchen Lex. s.v.; Hoefer, Nouv. Biog. Generale, s.v. . (B. P.)

## Arnoul (or Arnulf)[[@Headword:Arnoul (or Arnulf)]]

             bishop OF RHODES, patriarch of Jerusalem, became chaplain to Robert II, duke of Normandy, whom he accompanied on the First Crusade; and was charged in 1099, by the Christian princes, with the administering of the revenues of the Church of Jerusalem. He plotted afterwards to obtain the patriarchate of the holy city, and he attained it in 1111, invita divinitate, according to the strong expression of an historian. He died in 1118. See Hoefer, Nouv. Biog. Generale, s.v.

## Arnoul of Milan[[@Headword:Arnoul of Milan]]

             SEE ARNOLFE.

## Arnoul of Orleans[[@Headword:Arnoul of Orleans]]

             SEE ARNULF

## Arnoul of Rotterdam[[@Headword:Arnoul of Rotterdam]]

             SEE ARNOLD OF ROTTERDAM.

## Arnoul, Bishop Of Lisieux[[@Headword:Arnoul, Bishop Of Lisieux]]

             born at the beginning of the twelfth century, died August 3d, 1183.- He made fruitless efforts to reconcile King Henry II of England with Archbishop Thomas of Canterbury. In his old age he resigned his bishopric, and retired to the abbey of St. Victor of Paris, where he died. We have from him a volume of epistles, of discourses, and epigrams (Epistolc, Conciones, et Epigrammata, published by Turnebe, Paris, 1585, 8vo), which contains interesting details on the history of ecclesiastical discipline during his time. He is also the author of some poems, and of an essay on the schism which followed the death of Honorius II (published in the Bibliotheca Potrum, and the Spicilegium d'Archry).-Hoefer, Biographie Generale, iii, 333.

## Arnoux, Jean[[@Headword:Arnoux, Jean]]

             a French theologian and preacher, was born at Riom near the middle of the 16th century. He entered the Jesuit Order at the age of seventeen, and taught successively philosophy and theology. He preached at the court with success; became in 1617 confessor to Louis XIII, at the death of the celebrated Cotton. He attempted the reconciliation of the king with his mother, Mary de' Medici. He engaged with the four ministers of Charenton-Montigny, Dumoulin, Durand, and Mestrezat-in a lively contest, which arrayed against him all the anger of the Protestant party. Already acknowledged a good preacher, he also proved himself not less able in controversy. He plotted more or less to maintain himself in his position, from which he was removed in 1621 by the jealousy of the constable De Luynes; and he was constrained to retire to Toulouse. The duke of Montmorency, who was decapitated Oct. 30, 1632, chose Arnoux to prepare him to meet death. Arnoux died at Lyons in 1636. He wrote, Oraison Funebre de Henri IV prononcee a Tournon le 29 Juillet, 1610, which appears to have served as a model for the eulogy of Marcus Aurelius by Thomas. See Hoefer, Nouv. Biog. Generale, s.v.

## Arnpeck, Veit[[@Headword:Arnpeck, Veit]]

             a Bavarian historian, was born about the year 1440 at Landshut. He studied at Amberg and Vienna, was for some time pastor of St. Martin's, in his native city, and died about the year 1505. He is the author of, Chronicon Austriacum to the year 1488 (reprinted by Pez, Script. rer. Austr. 1:1165): — Liber de Gestis Episcoporum Frisingens. (reprinted by Deutinger, in Beitrage zur Geschichte des Erzbisthunms Munchen- Freisingen, volume 3): — Chronicon Baivariae, 539-1495 (reprinted by Pez, Thesaurus, 3:2, 19 sq.). See Aretin, Literarisches Handbuch fur die bayer'sche Geschichte, 1:154; Pertz, Archiv. 1:487; 4:553; Deutsche Biographie, 1:596; Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Arnschwanger, Johann Christoph[[@Headword:Arnschwanger, Johann Christoph]]

             a Lutheran theologian of Germiny, was born at Nuremberg, Dec. 28,1625. He studied at Jena, Altdorf, and Leipsic.. In 1651 he received his first pastoral appointment in his native city, where he also died, Dec. 10,1696. He is the author of many hymns, which were published in Neue geistliche Lieder.(Nuremberg, 1659 ; 2d ed. 1711):Anweisung zur Gottseligkeit (ibid. 1663):-Heilige Psalmen und christliche Psalmen (ibid. 1680):— Heiliger epistolischer Bericht und Licht, Geleit und FreucP (ibid, 1663). See Koch, Geschichte des deutschen Kirchenliedes, iii, 517 sq.; Wezel, Hymnopoeographia, i, 86-91; Anal. Hymnol. I, ii, 13-19; Winterfeld, Der evangel. Kirchengesang, ii, 456-462. (B. P.)

## Arnu, Nicholas[[@Headword:Arnu, Nicholas]]

             a French Roman Catholic theologian, was born Sept. 11, 1629, at Merancourt, near Verdun, in Lotharingia. In 1644 he joined the Dominicans at Perpignan, and after completing his studies, he lectured on theology at Tarragoua and Perpignan with such success that the first theological chair was given to him. The general of his order, John Thomas  de Raccaberti, appointed him in 1675 professor of theology at Rome; but in 1679 he went to Padua as professor of metaphysics. He died there Aug. 8,1692. He wrote, Clypeus Philosophies Thomisticce veridica, S. Thomce Aq. et Alberti M. Doctrina munita contra novos impugnatores (Beziers, 1672, 6 vols.-. enlarged edition, Padua, 1686,8 vols.):-'Doctor angelicu. d. Thomas Aq. Divince Voluntatis in "Summa Theologice" interpres (Romae et Lugd. 1679, 1686, 4 vols.). Several other works of his still remain in MS. See Quetif, Scriptores O. Prced. ii, 703; Wetzer und Welte's Kirchen lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Arnulf (or Arnoul)[[@Headword:Arnulf (or Arnoul)]]

             a learned prelate of.the 10th century, was elected bishop OF ORLEANS in 986. On Jan. 1, 988, he crowned Robert, son of Hugh Capet; he rebuilt the Cathedral of Orleans; and took charge of the council in June, 991, in the church of the Abbey of St. Basil, in order to depose Arnoul, archbishop of Rheims. Some years later he assisted at another council, held at the Abbey of St. Denis, near Paris. There it was proposed to take away the tithes from the monks and laymen and give them to the bishops. Abbo of Fleury, sustained by the people, opposed this proposition violently. The writings of Arnulf are, for the most part, unpublished. One is a Discourse delivered before the Council of St. Basil :-another, De Cartilagine, in the Library of the Vatican. See Hoefer, Nouv. Biog. Generale, s.,v.

## Arnulf of Rhodes[[@Headword:Arnulf of Rhodes]]

             SEE ARNOUL OF RHODES.

## Arnulf, Archbishop of Rheims[[@Headword:Arnulf, Archbishop of Rheims]]

             natural son of king Lothaire, was first priest, then canon of Laon; and was elected archbishop of Rheims in 988. But as he had taken the part of prince Charles, his uncle, and had delivered to him the city of Rheims, the king, Hugh Capet, deposed him in 991, and placed upon the archiepiscopal see the celebrated Gerbert (Sylvester II). Imprisoned at Orleans, Arnulf did not recover his liberty until the death of Hugh and the accession of Gerbert to the pontifical throne. He died about the year 1023. Certain letters of his are found in the Spicilegium of D'Achery. See Hoefer, Nouv. Biog. Generale, s.v.

## Arnulph (St.)[[@Headword:Arnulph (St.)]]

             bishop OF SOISSONS, son of Fulbertus, a gentleman of Brabant, was born in the 11th century. After his father's death he entered the Monastery of St. Mddard at Soissons, where he lived three years in the practice of the greatest austerities. At the end of that time he was made abbot, and in 1080 bishop of Soissons. He did great good in his diocese-reforming abuses, exterminating superstitions, and reestablishing religion in its purity. Gregory VII sent him into Flanders to restore peace to that province, torn by the dissensions of the nobles. While there he founded the Monastery of Oudenbourg, near Ostend, where he retired after resigning the bishopric of Soissons, and where he died, Aug. 15, 1087. See Baillet, Aug. 15.

## Arnulph of Rochester[[@Headword:Arnulph of Rochester]]

             SEE ARNOUL OF ROCHESTER.

## Arnulphus, ST., Bishop Of Metz[[@Headword:Arnulphus, ST., Bishop Of Metz]]

             In 609, at the entreaty of his parents, he married, but in 612 his wife took the veil in the monastery of Treves; and in 614, the bishopric of Metz becoming vacant, the people insisted on having Arnulphus for their bishop. As bishop he managed his diocese with rare excellence, and was made by King Clotaire prime minister of his son Dagobert, whom he had associated with him in the empire. Upon the death of Clotaire, Arnulphus retired into a solitude, where he passed the rest of his life in prayer and mortification, and in every work of charity. He died in 641, and his relics are preserved in the abbey of St. Arnoul de Metz. He is commemorated on the 16th of August.-Baillet, Vies des Saints, Aug. 16; Landon, Eccl. Dictionary, i, 547.

## Arnway, John, D.D[[@Headword:Arnway, John, D.D]]

             an English clergyman, was born in 1601, and educated at St. Edmund's Hall, Oxford. He received holy orders in 1618. Soon after lie obtained the rectories of Hodnet and Ightfield, which he enjoyed until the Civil War. In 1640 he returned to Oxford to serve the king, and was made archdeacon of Coventry. After the political troubles were over he went to Holland. While at the Hague, in 1650, he published two little pieces-The Tablet and The Moderation of Charles I, the Martyr. Failing in his supplies from England, and his hopes becoming frustrated, he was compelled to accept an offer to go to Virginia, where he died in 1653.

## Arob[[@Headword:Arob]]

             SEE FLY.

## Arod[[@Headword:Arod]]

             (Heb. Arod', אֲרוֹד, perhaps affliction, otherwise a wild ass, Sept. Α᾿ροαδί), the sixth son (or branch of the family) of Gad (Num 26:17). B.C. 1856. His descendants (Heb. Arodi', אֲרוֹדִי) are called Arodi (Gen 46:16, Sept. Α᾿ροηδείς) or Arodites (Num 26:17; Sept. Α᾿ροαδί).

Arod.

SEE ASS.

## Arodi, Arodite[[@Headword:Arodi, Arodite]]

             SEE AROD.

## Aroer[[@Headword:Aroer]]

             (Heb. Aroer', עֲרוֹעֵר[once עִרְעוֹר, Jdg 11:26], ruins, as in Jer 48:6, "heath;" Sept. Α᾿ρωήρ and Α᾿ροήρ), the name of three places. In Isa 17:2, "cities of Aroer" are mentioned; which some think should be translated " ruined cities," as Aroer was not a metropolis, but the name probably stands as a representative of the two towns in that region.

1. A town "by the brink," or "on the bank of" (both the same expression-- Heb. "on the lip"), or "'by," i.e. on the north side of the torrent Arnon (Deu 4:48; Jdg 11:26; 2Ki 10:33; 1Ch 5:8), and therefore on the southern border of the territory conquered from Sihon, which was assigned to the tribes of Reuben and Gad (Deu 2:36; Deu 3:12; Jos 12:2; Jos 13:9). The Amorites had previously dispossessed the Ammonites of this territory; and although the town seems to be given to Reuben (Jos 13:16), it is mentioned as a Moabitish city by Jeremiah (Jer 48:19). According to Eusebius (Onomast. s.v. Α᾿ροήρ) it stood " on the brow of the hill." Burckhardt (comp. Macmichael, Journey, p. 242) found the ruins of this town, under the name of Araayr, on the edge of a precipice overlooking Wady Mojeb (Travels in Syria, p. 372). They are also mentioned under the name Arar in Robinson's Researches (App. to vol. iii, p. 170, and Map). Schwarz places it 15 miles from the Dead Sea (Palest. p. 226). Aroer is always named in conjunction with " the city that is in the midst of the river;" whence Dr. Mansford (Script. Gaz.) conjectures that, like Rabbath Ammon (q.v.), it consisted of two parts, or distinct cities; the one on the bank of the river, and the other in the valley beneath, surrounded, either naturally or artificially, by the waters of the river. For another explanation, SEE ARNON.

2. One of the towns "built," or probably rebuilt, by the tribe of Gad (Num 32:34). It is said in Jos 13:25, to be "before (עִלאּפְּנֵי) Rabbah" [of Ammon]; but, as Raumer well remarks (Palistina, p. 249), this could not possibly have been in the topographical sense of the words (in which before means east of), seeing that Aroer, as a town on the eastern border of Gad, must have been west of Rabbah; while to a person in Palestine proper, or coming from the Jordan, Aroer would be before Rabbah in the ordinary sense. It is (see Ritter, Erdk. 15:1130) apparently the place discovered by Burckhardt (Syria, p. 335), who, in journeying toward Rabbath Ammon, notices a ruined site, called Ayra, about seven miles south-west from es-Salt; probably the same with the Array el-Emir visited by Legh (p. 246) on his way from Heshbon to es-Salt (comp. Schwarz, Palest. p. 231). It is also called Aireh in Robinson's Researches (iii, App. p. 169). Aroer of Gad is also mentioned in Jdg 11:33, and 2Sa 24:5, in which latter passage it is stated to have been situated on the ' river" (brook) of Gad, i.e. apparently on the Wady Nimrin (and not the Arnon, see Reland, Palsest. p. 533). Keil (Comment. on Joshua p. 339), approved by Van de Velde (Memoir, p. 288), fixes upon Kulat Zeska Gadda, as lying in a wady and east of Rabbah; but the passage in 2 Samuel (" and they passed over Jordan, and pitched in Aroer, on the right side of the city, that lieth in the midst of the river of Gad. and toward Jazer") can only signify [if, indeed, the word אֲשֶׁר, which, do not signify here merely "to wit," or rather be not altogether spurious] that the party of Joab encamped just across the Jordan, in the bed of one of the brooks of Gad (the Wady Nimrin), south of Aroer and not far from Jaazer. Jerome speaks of it as Aruir (Euseb. Α᾿ρουεί), a village still found on a hill 20 Roman miles south of Jerusalem (Onomast. s.v.); but this, if correct, can only mean south-east.

3. A city in the south of Judah (i.e. in Simeon), to which David sent presents after recovering the spoil of Ziklag (1Sa 30:26; 1Sa 30:28). It appears to have been the native city of two of David's warriors (1Ch 11:44). At the distance of twenty geographical miles south by west from Hebron, Dr. Robinson (Researches, ii, 618) came to a broad wady where there are many pits for water, which are called Ararah, and which gave name to the valley. In the valley and on the western hill are evident traces of an ancient village or town, consisting only of foundations of unhewn stones, now much scattered, but yet sufficiently distinct to mark them as foundations. Small fragments of pottery are also everywhere visible. The same identification is proposed by Schwarz, who calls the place "the modern village Arar, two and a half English miles south of Moladah" (Palest. p. 113).

Aroer.

SEE HEATH.

## Aroer of Judah[[@Headword:Aroer of Judah]]

             The only noticeable relics of the ancient city at Wady Ararah are a few wells in the valley, two or three of them built up with rude masonry, and some of them containing water. The valley is, in part, well watered and fertile, but contains no inhabitants at present.

## Aroerite[[@Headword:Aroerite]]

             (Heb. Aroeri', עֲרֹעֵרִי, Sept. Α᾿ραρί), an inhabitant of one of the cities of AROER, probably that in the tribe of Judah (1Ch 11:44).

## Arom[[@Headword:Arom]]

             (Α᾿ρόμ, prob. interpolated), the name of a man whose descendants (or of a place whose inhabitants), to the number of thirty-two, are said to have returned from the Babylonian captivity (1Es 5:16); but the genuine text (Ezr 2:17-18) has no corresponding name, unless it be a mistake for Asons, and represents the HASHUM of Ezra 11:19.

## Aromatics[[@Headword:Aromatics]]

             (from the Gr. ἄρωμα, a pleasant smell) is a general term including all those odoriferous substances denoted by several Hebrew words, frequently designated as " spices" in the Auth. Vers., e.g. ahalim ('aloes"), "alnmug" or "afgum," bedolach ("bdellium"), chelbenah ("galbanum"), basam, or balsam, kaneh ("calamus"), ketsioth and kiddah ("cassia"), "cinnamon," lebonah, ("frankincense"), lot and mor ("myrrh"), nerd ("spikenard"), nata f(" stacte"), tseri ("balm"), shecheleth ("onycha"), also rekach, bosen or besen, sammnim, and nekoth ("spice"), all which see in their alphabetical place, and compare "mint," "rue," "anise," "thyine wood," etc., mentioned in the N.T. It is difficult to determine the exact products which the most of the words refer to, but when they are separately noticed, especially when several are enumerated, their names may lead us to their identification. Dr. Vincent has observed that "in Exodus 30 we find an, enumeration of cinnamon, cassia, myrrh, frankincense, stacte, onycha, and galbanum, all of which are the produce either of India or Arabia." More correctly, cinnamon, cassia, frankincense, and onycha were probably obtained from India; myrrh, stacte, and some frankincense, from the east coast of Africa, and galbanum from Persia. More than 1000 years later, or about B.C. 588, in Ezekiel 27 the chief spices are referred to, with the addition, however, of calamus.

They are probably the same as those just enumerated. Dr. Vincent refers chiefly to the Perip us, ascribed to Arrian, written in the second century, as furnishing a proof that many Indian substances were at that time well known to commerce, as aloe or agila wood, gum bdellium, the googal of India, cassia and cinnamon, nard, costus, incense that is, olibanumginger, pepper, and spices. If we examine the work of Dioscorides, we shall find all these, and several other Indian products, not only mentioned, but described, as schoenanthus, calamus aromaticus cyperus, malabathrum, turmeric. Among others, Lycium indicum is mentioned. This is the extract of barberry root, and is prepared in the Himalayan Mountains (Royle, on the Lycium of Dioscorides, Lincenan Trans.). It is not unworthy of notice that we find no mention of several very remarkable products of the East, such as camphor, cloves, nutmeg, betel-leaf, cubebs, gamboge, all of which are so peculiar in their nature that we could not have failed to recognise them if they had been described at all, like those we have enumerated as the produce of India. These omissions are significant of the countries to which commerce and navigation had not extended at the time when the other articles were well known (Hindoo Medicine, p. 93). If we trace these up to still earlier authors, we shall find many of them mentioned by Theophrastus, and even by Hippocrates, and if we trace them downward to the time of the Arabs, and from that to modern times, we find many of them described under their present names in works current throughout the East, and in which their ancient names are given as synonyms. We have, therefore, as much assurance as is possible in such cases, that the majority of the substances mentioned by the ancients have been identified; and that among the spices- of early times were included many of those which now form articles of commerce from India to Europe. SEE SPICERY, SEE PERFUME.

## Arondeau, Peter[[@Headword:Arondeau, Peter]]

             a French martyr of the 16th century, was born in Paris. In 1559 he went to the town of Rochelle with a little parcel of wares to sell, and there joined the Church of Christ. When asked by certain popish priests why he did not attend mass, he said "'he had been there too much already." They immediately imprisoned him, and he was condemned to death. He 'was faithful to the truth, and died Nov. 15, 1559. See Fox, Acts and Monuments, 4:445.

## Arondeus, Johannes[[@Headword:Arondeus, Johannes]]

             one of the Holland ministers of the Dutch Reformed Church in America, came hither in 1742, and was chiefly known as a violent opposer of all efforts to secure a ministry independent of the mother Church in the old country. He was settled over the churches in Kings County, L. I. (1742- 47); and afterwards in New Jersey in Somerset and Middlesex counties, Readington, Raritan, Harlingen, Six Mile Run, and Three Mile Run (1747- 54). His name frequently occurs in the civil and ecclesiastical records; but he was always "a troubler in Israel." He was finally suspended by the Ccetus, or American Classis. His death probably occurred in 1754. Full accounts of his movements are found in the Millstone Centennial, by Rev. E. T. Corwin, and New Brunswick Historical Discourse, by R. H. Steele, D.D. (W. J. R. T.)

## Aronraibe[[@Headword:Aronraibe]]

             SEE APNULPH.

## Arophaeus[[@Headword:Arophaeus]]

             SEE AMARIAH.

## Arot And Marot[[@Headword:Arot And Marot]]

             are two angels who, according to the Koran, were sent by God to teach men not to commit murder, not to give unrighteous judgment, and not to drink wine.

## Arpad[[@Headword:Arpad]]

             (Isa 36:19; Isa 37:13) or Ar'phad (Heb. Arpad', אִרְפָּד, perhaps a support; but see below; Sept. in 2 Kings Α᾿ρφάδ, elsewhere Α᾿ρφάθ, in Isa 10:9 undistinguishable), a Syrian city, having its own king (2Ki 19:13; Isa 37:13), in the neighborhood of Hamath (2Ki 18:34; Isa 10:9; Isa 36:19) and Damascus (Jer 49:23), with both of which it appears to have been conquered by the Assyrians under Sennacherib. Michaelis and others seek Arphad in Raphance or Raphanee of the Greek geographers (Ptol. v, 15; Steph. Byzant. in Ε᾿πιφάνεια; Joseph. War, 7:1, 3; 7:5, 1), which was a day's journey west of Hamath (Mannert, VI, i, 431). Paulus (Comment. in Isa 10:9) thinks it was a city in the neighborhood of the Tigris and Euphrates. Some, however, are content to find this Arphad in the A rpha (Α᾿ρφᾶ) which Josephus (War, iii, 3, 5) mentions as situated on the north-eastern frontier of the northernmost province of Herod Agrippa's tetrarchy; also called A rtha (Α᾿ρθᾶ) or Arfa by other ancient writers (Reland, Palcest. p. 584). But it seems best (with Doderloin and others) to refer it to the Phoenician island city Arvad or Aradus (q.v.), which was opposite Hamath (the interchange of פand וbeing very natural).

## Arpha[[@Headword:Arpha]]

             SEE ARPAD.

## Arphaxad[[@Headword:Arphaxad]]

             (Heb. Arpakshad', אִרְפִּכְשִׁד[on the signif. see below]; Sept. and N.T. Α᾿ρφαξάδ, Josephus Α᾿ρφαξάδης), the name of two men.

1. The first postdiluvian patriarch, son of Shem, and father of Salah; born one year after the end of the Deluge, and died B.C. 2075, at the age of 438 years (Gen 11:10-13; 1Ch 1:17-18; Luk 3:36). From Gen 10:22; Gen 10:24, it appears that the region settled by this patriarch's descendants likewise took his name. The conjecture of Bochart (Pkaleg, ii, 4) has been adopted by several others (Michaelis, Suppl. p. 129; Orient. Bibl. 17:77 sq.; Mannert, v, 439), that it is the province Arrhapachitis (Α᾿ῤῥαπαχῖτις), in northern Assyria, near Armenia (Ptol. 6:1), the primitive country of the Chaldaeans (Josephus, Ant. i, 6, 4; comp. Syncell. Chronicles p. 46), whose national title (כִּשְׂדִּים, Kasdin) appears to form the latter part of the name Arphaxad (כְּשִׂד); the first part being referred by Michaelis (Spicileg. i, 73 sq.) to an Arabic root signifying boundary (q. d. "border of the Chaldaeans"), but with as little felicity (see Tuch, Genesis p. 256) as the derivation by Ewald (Isr. Gesch. i, 333) from another Arabic root signifying to bind (q. d. "fortress of the Chaldaeans"). (See Gesenius, Commentar ub. Jesa. 23:13; and comp. Niebuhr, Gesch. Assur's, p. 414, note.) Bohlen (Genesis in loc.), with even less probability, compares the Sanscrit Arjapakshata " (a land) by the side of Asia;" comp. Porussia, i. q. Po-rus, i.e. near the Russians. (See Schlozer in the Repert. f. bibl. Lit. 8:137; Lengerke, Kenaan, i, 211; Knobel, Volkertofel d. Genesis, Giess. 1850.)

2. A king of Media at Ecbatana, which city he had fortified during an open campaign and siege'by his contemporary Nebuchadnezzar (Judith i, 1 sq.). From the connection of his name with Ecbatana he has been frequently identified with Deioces (Ctes. "Artaeus"), the founder of Ecbatana (Herod. i, 98); but as Deioces died peaceably (Herod. i, 102), it seems better to look for the original of Arphaxad in his son Phraortes (Ctes. "Artynes"), who greatly extended the Median empire, and at last fell in a battle with the Assyrians, B.C. 633 (Herod. i, 102). But this would disagree with the date and circumstances of Nebuchadnezzar; moreover, the half-fabulous book of Judith abounds with statements respecting the Median kings scarcely reconcilable with genuine history. SEE MEDIA; SEE JUDITH. Niebuhr (Gesch. Assur's, p. 32) endeavors to identify the name with "Astyages" =Ashdahak, the common title of the Median dynasty, and refers the events to a war in the twelfth year of Nebuchadnezzar, king of Babylon, B.C. 592 (Ibid. p. 212, 285). SEE NEBUCHADNEZZAR.

## Arppana[[@Headword:Arppana]]

             among the Buddhists, is one form of entire self-control, or samadhi, which is "like a man .who rises from his seat and walks steadily for the space of a whole day; as when it is received the mind continues in one even frame, undisturbed and unshaken." To attain this calm self-possession, it is necessary for a man to be careful in seven matters-viz. his residence, the road he traverses, his conversation, his company, his food, the season, and the position of the body.

## Arraes (or Arraiz), Amador[[@Headword:Arraes (or Arraiz), Amador]]

             a Portuguese theologian, bishop of Portalegre, was born in 1530. He studied philosophy and theology, gave his attention to preaching, and became chaplain, of king Sebastian. Philip II made him bishop of Portalegre. He performed the episcopal functions until 1596, when he resigned them and retired to the University of Coimbra. Arraes died in 1600. He wrote, Dialogos Ml-orais (Coimbra, 1589):-Dialogi decem de Divina Providentia (1604). See Hoefer, Nouv. Biog. Generale, s.v.

## Arrafa[[@Headword:Arrafa]]

             is the name of the female diviners of the ancient Arabians of the North Peninsula. They belonged to a distinct tribe, and held their office by hereditary succession; and they possessed the guardianship and right of service of various local temples. The male diviners were called Kahin.

## Arras (in France), Council Of[[@Headword:Arras (in France), Council Of]]

             (Coneilium Attrebatense, from the Atrebati, who were the original inhabitants of that region), was held in the year 1025, chiefly upon the subject of the holy communion, against certain heretics who had come from Italy. Seventeen chapters were published. — Landon, Manual of Councils, s.v.

## Arrebo (Or Arreboe), Anders Christensen[[@Headword:Arrebo (Or Arreboe), Anders Christensen]]

             a Danish theologian and poet, was born in 1587. He studied at Copenhagen, and became master of arts, atlien preacher under the patronage of the court of Denmark. In 1618 he was elected bishop of Trondhjem, at the advice of king Christian IV.' Accused of wrong conduct, he was deposed, Nov. 13, 1621. For five years he was an outcast, during which time he became changed, wrote psalms, and was finally appointed minister at Vordingborg, which position he held until his death, in 1637. He was one of the most distinguished poets of Denmark. He wrote, Relation Version Christian' IV, des Sejer over de Svenske (Copenhagen, 1611): David's Psalter sangviis Udsat (ibid. 1623,1662). .See Hoefer, Nouv. Biog. Generale, s.v.

## Arrenius, Claudius (Clas A Rrhen)[[@Headword:Arrenius, Claudius (Clas A Rrhen)]]

             a learned Swedish historian. was born at Linkoping in 1627, being the son of Arvid Claessen, a London merchant who had gone to Sweden. The son, after having studied at Linkoping and Upsala, became (in 1657) a travelling companion of young Oxenstierna; afterwards was professor of logic, etc., in the University of Upsala (1667-68); and eventually librarian (1689) and royal secretary (1693). He was ennobled in 1664, and died at Stockholm in 1695. Among other works he left, Vita S. Ansgarii sive Anscharii Gemina (Stockholm, 1677, 4to), the one by Rembertus, the other by Gualdonus:--  Historia Suevorum Gothorumque Ecclesiastica, Libri 4 Priores, etc. (ibid. 1689, 4to); this is only a part of the entire work, the remainder of which is yet in MS. (in 13 vols.): — Haiologicon Suevo-Gothicum: — Historia Episcoporum. et Sacerdotium Suecice, Gothice' et Finlandic: — Historia Episcoporunn Linconensium: — Bullarium Romano-Suevo-Gothicum, seu Codex Bullarum quas Pontifices Romani quibuscunque de Causis Miserant in Suecianm: — Historia Monasteriorum Suecice. See Scheffer, Suecia Lit. p. 255.-Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Arrephoria[[@Headword:Arrephoria]]

             was a festival observed among the ancient Greeks. It has been attributed to different deities, but most generally to Athena, in honor of whom it was celebrated at Athens: Four young girls were chosen every year from the most distinguished families. Two of these superintended the bearing of the peplus to Athena, while two others were employed to carry the mysterious and sacred vessels of the goddess. At the close of the ceremony, the girls were dismissed and others chosen in their place.

## Arrhabon[[@Headword:Arrhabon]]

             (άῤῥαβών, earnest or pledge). The early church used a great variety of expressions to describe the elements of bread and wine in the Lord's Supper, and among the rest, the expressions ἀῤῥαβών and ἀῤῥαβὼν τῆς μελλούσης ζωῆς, earnest of the life to come, probably with reference to 2Co 1:22; 2Co 5:5; and Eph 1:14. SEE EARNEST. The Arrhabonarii were sacramentarians in the 16th century who held that the bread and wine in the Eucharist are neither the real body and blood of Christ, nor the signs of them, but only the pledge and earnest thereof. SEE PLEDGE.

## Arrhae Or Arre Sponsalitia[[@Headword:Arrhae Or Arre Sponsalitia]]

             (also Arrhabo, Arrabo) was earnest-money on betrothal. The practice of giving such pledges of espousal, of which traces are to be found in all parts of the world, has its root evidently in the view, common yet to many savage races, of marriage as the mere sale of a wife, to which betrothal stands in the relation of contract to delivery. Among 'the Jews, betrothal was strictly a contract of purchase for money or money's worth (although two other forms were also admitted), the coin used being, however, the smallest that could be had. The earnest was given either to the wife herself or to her parents. It could not be of forbidden things or things consecrated to priestly use, or things unlawfully owned, unless such as might have been taken from the woman herself; but' a lawfully given earnest was sufficient to. constitute betrothal without words spoken. The first legal reference among the Romans to the arrha on betrothal, and the only one in the Digest, belongs to the 3d century, i.e. to a period when the Roman world was already to a great extent permeated by foreign influences, at this time chiefly Oriental.

About eighty years later, however, at a time when the Northern barbarians had already given emperors to Rome, the arrha appears in full development. Julius Capitolinils, who wrote under  Constantine, in his Life of Maximinus the Younger (killed 313), says that he had been betrothed to Junia Fadella, who was afterwards married to Toxotius, "but there remained with her royal arrhae, which were these, as Junius Cordus relates from the testimony of those who are said to have examined into these things: a necklace of nine pearls, a net of eleven emeralds, a bracelet with a clasp of four jacinths, besides golden and all regal vestments, and other insignia of betrothal." Ambrose, indeed (A.D. 346-397), speaks. only of the symbolical ring in relating the story of St. Agnes, whom he represents as replying to the governor of Rome, who wished to marry her to his son, that she stands engaged to another lover, who has offered her far better adornments, and given her for earnest the ring of his affiance. To a contemporary of Ambrose, pope Julius I (336- 352), is ascribed a decree that if any shall have espoused a wife or given her earnest, his brother or other near kinsman may not marry her. About a century later, the word arrha is used figuratively in reference to the Annunciation considered as a betrothal by Peter Chrysologus, archbishop of Ravenna in 433., In the days of Justinian we see from the Code that the earnest-money was a regular element in Byzantine betrothal. The reason of this development of the arrha within the Roman or Byzantine world of the 6th century is to be sought-in some foreign influence. Among the barbarian races which overran the empire from the end of the 4th century, we find. almost everywhere the prevalence of that idea, of wife-buying, which is the foundation of-the betrothal earnest. In the earlier writers there is nothing to connect the betrothal earnest with a religious ceremony; and, indeed, the opinion has been strongly held that church betrothals did not obtain before the 9th century. While pope Nicolas recognises the practice of betrothal by arrha, symbolized through the ring, yet the only benediction which he expressly mentions is the nuptial, not the sponsal. SEE BETROTHAL;

## Arriaga, Gonzalo De[[@Headword:Arriaga, Gonzalo De]]

             a Spanish theologian of the 17th century, was born at Burgos, in Castile. He belonged to the Order of St. Dominic, and occupied an elevated position. He became censor of the Inquisition and director of the College of St. Thomas at Madrid. He died in 1657. He wrote, Santo Tomds de Aquino, Doctor Angelico de la Iglesia, en Vida y Doctrina Predicada (Madrid, vol. i, 1648; vol. ii, 1651).

## Arriaga, Pablo Jose De[[@Headword:Arriaga, Pablo Jose De]]

             a Spanish Jesuit, born at Vergara in 1562. Having been sent by his superiors to Peru, he founded several educational institutions, and was, in succession, rector of the college of Arequipa and of that of Lima. He perished in a shipwreck, but it is not known in what year. He is the author of a work on the Indians in Peru (Extirpacion de la idolatria de los Indios del Peru, Lima, 1621), and of several other works.-Hoefer, Biog. Generale, iii, 354.

## Arriaga, Roderigo De[[@Headword:Arriaga, Roderigo De]]

             an eminent Spanish Jesuit, was born at Logrofio, Spain, Jan. 17, 1592. At fourteen he entered the order of Jesuits, and afterward taught philosophy and theology at Valladolid and Salamanca. He was sent to Prague in 1624, and taught theology there till 1627. He was a man of great acuteness of mind, and had deservedly a great reputation in his day for learning and skill in dogmatic theology. He died at Prague June, 17, 1667. Bayle hints that he was inclined to Pyrrhonism. Among his writings are Cursus Philosophice (Antwerp, 1632, fol.); Disput. Theol. in summam Aquinatis (8 vols. fol., 1643-1655; and again at Lyons, 1669).-Bayle, Dictionary, s. y.; Walch, Bibliotheca, i, 152; Sotuel, Script. Soc. Jesu, 729.

## Arrighetti, Filippo[[@Headword:Arrighetti, Filippo]]

             an Italian clergyman, was born in Florence in 1582. He studied at Pisa and Padua, and was appointed canon of the cathedral by pope Urban VlII. He died Nov. 27, 1662. 'He wrote a great many good works, among them a Life of St. Francis and a Treatise on Vocal and Mental Prayer. See Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Arrighetti, Nicolo[[@Headword:Arrighetti, Nicolo]]

             a learned Italian Jesuit. was born at Florence in 1709. He taught natural science in the University of Sienna, and wrote several interesting treatises on fire and light. He died in 1767. See Hoefer, Nouv. Biog. Generale, s.v.

## Arrighi, Giambattista[[@Headword:Arrighi, Giambattista]]

             a theologian of Florence, was first prior of the order of St. Augustine, and professor of theology at Bologna. He died Oct. 22, 1607. He wrote, Elenentorum S. Theologice Libri IV (Florence, 1569):-De Beatitudine Hominis Libri III (ibid. 1575). See Hoefer, Nouv. Biog. Generate, s.v.

## Arrighi, Lorenzo[[@Headword:Arrighi, Lorenzo]]

             a monk of Bologna, of the Order of Santa-croza, lived in the former half of the 17th century. After the suppression of the order he became a secular priest. He left, besides several Latin and Italian poems, Vita pont. Urbani VII (Bologna, 1614,1624, 4to). See Hoefer, Nouv. Biog. Generale, s.v.

## Arrighi, Paolo[[@Headword:Arrighi, Paolo]]

             an Italian theologian and publicist; was born in Florence in 1549, and died Dec. 16, 1587. He wrote De Bonitate Principis (Florence, 1577). See Hoefer, Nouv. Biog. Generale, s.v.

## Arrigoni, Pompeio[[@Headword:Arrigoni, Pompeio]]

             an Italian cardinal, was born in Rome in 1552. At the close of his course of studies at Bologna and Padua he was made doctor of laws, and a little later the king of Spain chose him for his representative at Rome. He was appointed consistorial advocate by Gregory XIII, and auditor of the suits of the apostolic court by Gregory XIV. At last Clement-VIII made himr cardinal. He died at Naples, April 4,1616. We have from him a Latin discourse delivered at Rome, in the consistory, upon the Canonization of  St. Diego of Alcala (Rome, 1588). Other works are attributed to him which have been contested -by Mazzuchelli. See Hoefer, Nouv. Biog. Generale, s.v.

## Arrington, Joel[[@Headword:Arrington, Joel]]

             a Methodist Episcopal minister, was born and reared in Iredell County, N. C., date unknown. He experienced conversion when about twenty, soon began to exhort and in 1807 entered the Virginia Conference, wherein he labored with zeal and fidelity until sickness, in 1815, obliged him to retire. He died in 1816. Mr. Arrington was correct and discriminate in mind, sound in doctrine, vigilant in duty, pious in example. See Minutes of Annual Conferences, 1816, p. 276.

## Arrow[[@Headword:Arrow]]

             There are several words thus rendered in the English Bible, namely properly חֵו ֹ(chets, from its sharpness), of frequent occurrence (rendered "dart" in Pro 7:23; "wound," i.e. of an arrow, Job 34:6; "staff" by an error of transcription for עֵוֹ, the haft of a spear, 1Sa 17:7), with its derivatives חֵצִי (chetsi', 1Sa 20:36-38; 2Ki 9:24) and חָצִוֹ (chatats', Psa 77:17; elsewhere "gravel"); poetically רֶשֶׁ (re'sheph, Psalm 76:31, lightning, as it is elsewhere rendered), and בֶּןאּקֶשֶׁה (ben-ke'sheth, i.e. son of a bow, Job 41:28). Among the Hebrews arrows were probably at first made of reed, as common among the Egyptians; subsequently they were made from some light sort of wood, and tipped with an iron point. Whether they were ever dipped in poison is not clear from Job 6:4; Deu 32:24. They were often composed, in part at least, of the shrub רֹתֶם, ro'them, "juniper," which, being discharged from the bow while on fire, kindled upon the baggage or armament of the enemy (Psa 120:4; Job 30:4). Hence arrows are sometimes put tropically for lightnings (Deu 32:23; Deu 32:42; Psa 7:13; Zec 9:14). Arrows were used in war as well as in hunting (Gen 27:3; Gen 47:22). SEE ARCHER. They were kept in a case called a quiver (q.v.), which was slung over the shoulder in such a position that the soldier could draw them out when needed (Psa 91:5; Psa 120:4). SEE BOW. They were also used in divination (Eze 21:21). SEE DIVINATION. The arrows of the ancient Egyptians varied from 22 to 34 inches in length; some were of wood, others of reed; frequently tipped with a metal head, and winged with three feathers, glued longitudinally, and at equal distances, upon the other end of the shaft, as on modern arrows. Sometimes, instead of the metal head, a piece of hard wood was inserted into the reed, which terminated in a long tapering point; but these were of too light and powerless a nature to be employed in war, and could only have been intended for the chase; in others, the place of the metal was supplied by a small piece of flint or other sharp stone, secured by a firm black paste; and although used occasionally-in battle, they appear from the sculptures to have belonged more particularly to the huntsman; while the arrows of archers are generally represented with bronze heads, some barbed, others triangular, and many with three or four projecting blades, placed at right angles and meeting in a common point (Wilkinson, Anc. Egypt. i, 356). The ancient Assyrians appear also to have used arrows made of reeds, which were kept in a quiver slung over the back. The barbs were of iron and copper, several of which have been discovered among the ruins (Layard, Nineveh, ii, 263). SEE ARMOR.

The word "arrow" is frequently used as the symbol of calamity or disease inflicted by God (Job 6:4; Job 34:6; Psa 38:2; Deu 32:23; comp. Eze 5:16; Zec 9:14). The metaphor thus applied was also in use among the heathen (Ovid, Ep. 16:275). It derived its propriety and force from the popular belief that all diseases were immediate and special inflictions from heaven. Lightnings are, by a very fine figure, described as the arrows of God (Psa 18:14; Psa 144:6; Hab 3:11; compare Wisd. v, 21; 2Sa 22:15). "Arrow" is occasionally used to denote some sudden or inevitable danger, as in Psa 91:5 : "The arrow that flieth by day." It is also figurative of any thing injurious, as a deceitful tongue Psa 129:4; Jer 9:7), a bitter word (Psa 64:3), a false testimony (Pro 25:18). As symbolical of oral wrong the figure may perhaps have been de. rived from the darting " arrowy tongue" of serpents. The arrow, however, is not always symbolical of evil In Psa 127:4-5, well-conditioned children are com. pared to "arrows in the hands of a mighty man." i.e. instruments of power and action. The arrow is also used in a good sense to denote the efficient and irresistible energy of the word of God in the hands of the Messiah (Psa 45:6; Isa 44:2; comp. Lowth's note thereon). (See Wemyss, Claris Symbolica, s.v.)

## Arrow-Headed Writing[[@Headword:Arrow-Headed Writing]]

             SEE CUNEIFORM INSCRIPTIONS.

## Arrowsmith, John, D.D[[@Headword:Arrowsmith, John, D.D]]

             a Puritan divine, was born at Newcastle, March 29,1602, and died Feb. 1659. He was educated at Cambridge, became minister at Lynn, and afterward in London. He was a member of the Westminster Assembly, and afterward master of St. John's College and of Trinity College, Cambridge. Of his numerous writings, the most important are Arsmilla Catechetica, a chain of theological aphorisms (Cambr. 1659, 4to):-Tactica Sacra, de milite spirituali pugnante, vincente et triumphunti, dissertatio (Cantab. 1657, 4to). See Brook, Lives of the Puritans, iii, 315; Neal, History of the Puritans. iii. 115; Allibone, Dictionary of Authors, i, 71.

## Arroy, Besian[[@Headword:Arroy, Besian]]

             a French theologian, lived at Lyons near the middle of the 17th century. He wrote, Questions Decidees sur la Justice des Armes des Rois de France el l'Alliance avec les Heretiques et les Inlidiles (1634):-Apologie pour l'Eglise de Lyon, contre les Notes et Pretendues Corrections sur le Nouveau Briviaire ide Lyon (1644): - Brieve et Devote Histore de 'A bbaye de l'Ile Barbe (Lyons, 1664). See Hoefer, Nouv. Biog. Generale, s.v.

## Arsaces[[@Headword:Arsaces]]

             (Α᾿ρσάκης, prob. of Persian or Armenian origin, Pott, Etymol. Forschungen, ii, 172), the name of the founder of the Parthian empire (Justin. xli, 5, 5), and hence borne by his successors, the Arsacida (see Smith's Dict. of Class. Biog. s.v.). The name occurs in the Apocrypha (1Ma 14:2-3; 1Ma 15:22) as that of the king of Parthia and Media (Diod. Sic. Excerpt. p. 597, ed. Wessel), B.C. 138. The Syrian king Demetrius (II) Nicator, having invaded his country, at first obtained several advantages. Media declared for him, and the Elymeans, Persians, and Bactrians joined him; but Arsaces having sent one of his officers to him, under pretence of treating for peace, he fell into an ambuscade, his army was cut off by the Persians, and he himself fell into the hands of Arsaceg (Josephus, Ant. 13:5, 11). As Arsaces is the common name of all the Parthian kings (Strabo, 15:702), and of many Armenian (see Kosegarten in the Hal. Encyclop. v, 408 sq.), the one here intended is probably Arsaces VI, properly named Mithridates (or Phraates) I, a prince of distinguished bravery, who conquered Bactria, penetrated India, reduced the Medes and Persians, and greatly improved the condition of the Parthian enmpire (Justin. 36:1; 38:9; xli, 6; Oros. v, 4; Strabo, 11:516, 517, 524 sq.). Mithridates treated his prisoner Demetrius with respect, and gave him his daughter in marriage (App. Syr. 67), but kept him in confinement till his own death, cir. B.C. 130 (App. Syr. 68; Diod. ap. Muller, Fragm. Hist. ii, 19). The reference to him in the Maccabees is, however, somewhat confused (see Wernsdorf, De fide Maccab. p. 175).

## Arsacius (Vulg. Ursacius), St[[@Headword:Arsacius (Vulg. Ursacius), St]]

             was a solitary of Bithynia, by nation a Persian, who suffered much for the faith under Licinius, A.D. 320, after which he shut himself up in a tower in Nicomedia, where he was distinguished by the gifts of miracles and prophecy, according to Sozomen (iv, 16). He is said to have been divinely forewarned of the coming destruction of the city of Nicomedia by an earthquake, which happened Aug. 24, 358; before which, according to his own desire, he is said to have died in his tower, and while on his knees at prayer. The Roman martyrology marks his festival on Aug. 16 See Ruinart, p. 522; Baillet, Aug. 16.,

Arsacius was the intruding archbishop OF CONSTANTINOPLE, after the violent expulsion of Chrysostom, A.D. 404, under whom he had served as archpresbyter. Eudoxia and Theophilus, having succeeded in their designs against Chrysostom, found in Arsacius, who had passed his eightieth year, a facile tool. He was consecrated June 27, 404. Notwithstanding the-  influence of the court party, it was soon shown that the diocese considered him an intruder. The people of Constantinople refused to worship with him, but gathered in the outskirts of the city. The whole Western episcopate refused to acknowledge him, and pope Innocent strongly condemned his intrusion. His episcopate was short, for he died November 11, 405.

## Arsareth[[@Headword:Arsareth]]

             (Lat. Arsareth, for the Greek text is not extant), a region beyond the Euphrates, apparently of great extent if the fanciful passage (2 [Vulg. 4] Esdr. 13:45) where alone it occurs can be relied upon as historical.

## Arsenal[[@Headword:Arsenal]]

             The ancient Hebrews had each man his own arms, because all went to the wars; they had no arsenals or magazines of arms, because they had no regular troops or soldiers in constant pay. SEE ARMY.

There were no arsenals in Israel till the reigns of David and Solomon. SEE ARMOR.

David made a large collection of arms and consecrated them to the Lord in his tabernacle (1Sa 21:9; 2Sa 8:7-12; 1Ch 26:26-27). The high-priest Jehoiada took them out of the treasury of the temple to arm the people and Levites on the day of the young king Joash's elevation to the throne (2Ch 23:9). Solomon collected a great quantity of arms in his palace of the forest of Lebanon, and established well-provided arsenals in all the cities of Judah, which he fortified (2Ch 11:12). He sometimes compelled the conquered and tributary people to forge arms for him (1Ki 10:25). Uzziah not only furnished his arsenals with spears, helmets, shields, cuirasses, swords, bows, and slings, but also with such machines as were proper for sieges (2Ch 26:14-15). Hezekiah had the same precaution; he also made stores of arms of all sorts (see 2Ch 32:5; comp. 2Ki 20:13). Jonathan and Simon Maccabseus had arsenals stored with good arms; not only such as had been taken from their enemies, but others which they had purchased or commissioned to be forged for them (1Ma 10:21; 1Ma 14:23; 1Ma 14:42; 2Ma 8:27; 2Ma 15:21). SEE ARMORY.

## Arsenians[[@Headword:Arsenians]]

             a party which arose in the Greek Church in the 13th century, deriving their name from Antorianus Arsenius (q.v.).'

## Arsenius[[@Headword:Arsenius]]

             an anchoret, born at Rome in 350; died in 445. While a deacon of the Church of Rome, he was chosen, in 383, by Pope Damasus as tutor of Arcadius, the elder son of Theodosius. As Arsenius did not succeed in the education of this prince, he quitted the court, and penetrated into the desert of Said (Thebais), where he remained until his death. Arsenius is commemorated in the Roman martyrology on July 19 (Hoefer, Biographie Generale, ii, 369).

Arsenius

a monk of the Greek Church. lived in the first half of the 17th century, during the reign of Michael Feodorovitch. His most cherished desire was to introduce a reform into the old Church of Slavonia. He was finally regarded as a heretic, and banished by the patriarch Joseph to the monastery of Solowetz. See Hoefer, Nouv. Biog. Generale. s.v.

## Arsenius Of Elasso[[@Headword:Arsenius Of Elasso]]

             a dignitary of the Greek Church, lived toward the close of the 17th century. He is the author of a "History of the Variations of the Greek Church." From the introduction of Christianity into Russia (992) until 1587, this church was governed by metropolitans dependent upon foreign patriarchs. In 1587, Job, the first Russian patriarch, was consecrated by Jeremiah II, patriarch of Constantinople; and this form of ecclesiastical government continued until 1700, when the Czar put himself at the head of the Russian Church. The details which Arsenius gives us on these "variations in the Greek Church" have been printed in 1749, in the first part of the Catalogue of Manuscripts of Turin. A Latin translation was given in 1820 by Wichmann, in his Sanmlung kleiner Schrifen.-Hoefer, Biographie Universelle, iii, 370.

## Arsenius, Anristobulus[[@Headword:Arsenius, Anristobulus]]

             archbishop of Monembasia, or Malvasia, in the Morea, was born near the middle of the 15th century. He was the son of Michael Apostolius, and was a distinguished scholar and philologist. Excommunicated by the patriarch of Constantinople for his alliance with Rome, he sought refuge in Venice, where he died in 1535. We are indebted to him for a very rare book, entitled Prceclara Dicta Philosophorum, Imperatorum, Oratorum, et Poetarum (Rome, s. a.). He also wrote Greek scholia on seven tragedies of -Euripides, dedicated to Paul III (Venice, 1534). See Hoefer, Nouv. Biog. Generale, s.v.

## Arsenius, Antorianus[[@Headword:Arsenius, Antorianus]]

             head of a monastery in Nicea, afterward a hermit on Mt. Athos. He was appointed Greek patriarch about 1255, and ordained deacon, priest, and patriarch in the same week. On the death of Th. Lascaris II he was charged with the tutelage of his son John. Michael Palaeologus, aiming at the sole authority, put out the eyes of the young prince, and Arsenius excommunicated him, and refused to remit the sentence unless he would abdicate in favor of the legitimate heir. Paloeologus refused. Arsenius remaining firm, a synod held in Constantinople, 1264, deposed him. He died on an island in the Propontis in 1267. Here he wrote his Ecclesics Grcecce Monumenta (Paris, 1681, 4to); and also Synopsis Divinorum Canonum, published in Justellus's Bibliotheca Jur. Canon. vol. ii (Paris, 1661).-Cave, Hist. Lit. anno 1255.

## Arsenius, St[[@Headword:Arsenius, St]]

             SEE ATER, ST.

## Arsesius (Or Arsisius)[[@Headword:Arsesius (Or Arsisius)]]

             was a monk of Nitria, a contemporary but survivor of St. Antony (Pall. Hist. Laus. 7:117). He is styled "great" by Sozomen (Hist. 6:30) and Nicephorus (Hist. 11:37).

## Arsh[[@Headword:Arsh]]

             is ,a name given by the Mohammedans to the throne of God, which they regard as the empyreal heaven. Mohammed calls it, in the Koran, the Arsh Adhin, the great throne, by way of excellence. In speaking of its creation, he says that God placed it upon the waters, and put forth all his power in its production. The Mohammedans, following the traditions, allege that this throne is supported by 8000 pillars; that these are ascended by 300,000 stairs; that the space between each of these is 300,000 years' journey; and that each of these spaces is-filled with angels ranged in battalions, among whom some are appointed to carry the throne, and are therefore called Hammelim el-Arsh.

## Arsuf[[@Headword:Arsuf]]

             SEE APOLLONIA.

## Art, Jewish[[@Headword:Art, Jewish]]

             (מִעֲשֶׂה, maaseh', work, as elsewhere rendered), Exo 30:25; 2Ch 16:14 (τέχνη, elsewhere "craft," "occupation"), Act 17:29; Wis 14:4; Wis 17:7 ἔργον, "work"), Ecclus. xlix, 1 (πράσσω, to do, "practise"), Act 19:19. (See Cleghorn, Hist. of Anc. and Mod. Art, Edinb. 1848; Rochette, Lectures on Anc. Art, Lond. 1854; Gugler, Kunst der Hebrder, Landshut, 1614; De Saulcy, Hist. de l'Art Judaique, Par. 1858.) SEE ARTIFICER.

The rudiments of- the arts, which are now among civilized nations brought to such an admirable state of perfection, exist also among the rudest nations, whence we infer that they must have originated partly in necessity and partly in accident. At first their processes were doubtless very imperfect and very limited; but the inquisitive and active mind of man, impelled by his wants, soon enlarged and improved them. Accordingly, in the fourth generation from Adam, we find mention made of "Tubal-Cain, an instructor of every artificer in brass and iron;" and also of Jubal, as " the father of all such as handle the harp and organ;" but in the fragments of antediluvian history preserved by Moses, there is nothing more explicit on this subject, as the book of Genesis appears to be designed chiefly as an introduction to the history of the Mosaic legislation. SEE ANTEDILUVIANS. The first man undoubtedly kept his children and other descendants about him as long as possible, and exercised paternal authority over them. Cain was the first who separated from his father's society, and he was impelled to this step through fear of punishment for the murder of his brother. In the course of time various motives, such as a desire to obtain land for cultivation or pasturage for cattle, might induce others to follow his example. Thus there arose separate families, which were governed by their own patriarchs: When families had increased to tribes and nations, we find that men were engaged in agriculture and in the improvement of the arts. (See Kitto's Daily Bible Illustrations, 1st series, 4th week, Sat.) The family of Noah preserved the knowledge of the first principles of civil society and of the infant arts which had existed before the Deluge, and as early as the time of Jacob it appears that the laboring class comprehended husbandmen, mechanics, artists, and merchants. Egypt, in the early ages of the world, excelled all other nations in a knowledge of the arts, as may be sufficiently proved by the extraordinary magnitude and permanency of the Egyptian monuments, the magnificent temples' dedicated to their gods, and the splendid obelisks erected in honor of their kings. The learning of the Egyptians has been made known to us by the sacred historian. By this record we have been taught to believe in the wisdom of this ancient people, and to feel astonishment at the nature of their institutions, the extent of their learning, and the perfection they had attained in the arts at so early a period. Moses, it is true, did not enact any special laws in favor of the arts among the Hebrews, nor did he interdict or endeavor to lessen them in the estimation of the people, but, on the contrary, speaks in praise of artificers (Exo 35:30; Exo 35:35). The descendants of Jacob having lived on terms of amity with their neighbors of Mizraim, "until another king arose who knew not Joseph," they undoubtedly borrowed from them many of their instruments of agriculture, of commerce, and of luxury, and as the artists of Egypt descended to depict the minutest particulars of their household arrangements, and every circumstance connected with their national habits and observances was faithfully represented, we have the means of forming a judgment respecting the arts and usages which prevailed among the Hebrews. SEE EGYPT. No one can pretend to doubt that the scriptural narrative is singularly illustrated and confirmed by the monuments. A rich vein of illustration is thus opened by comparing the various processes depicted on those monuments with the statements scattered throughout the inspired records, more especially the numerous metaphors employed by the prophets in relation to many of these arts and manufactures; and we shall, therefore, in the order of the alphabetical series, give descriptive particulars of the various arts as practised among the Egyptians, presuming that those subsequently practised by the Hebrews differed but little from them. SEE CARPENTER.

Soon after the death of Joshua a place was expressly allotted by Joab to artificers; it was called the valley of craftsmen, גֵּיא חֲרָשִׁים(1Ch 4:14; comp. Neh 11:35). SEE CRAFTSMAN. About this time mention is also made of artificers in gold and silver (Jdg 17:3; Jdg 17:5). SEE METAL. Some of the less complicated instruments used in agriculture every one made for himself. The women spun, wove, and embroidered; they made clothing, not only for their families, but for sale (Exo 35:25). SEE WOMAN. Artificers among the Hebrews were not, as among the Greeks and Romans, servants and slaves, but men of some rank, and as luxury increased, they became very numerous (Jer 24:1; Jer 29:2). SEE HANDICRAFT. In the time of David and Solomon there were Israelites who understood the construction of temples and palaces, but they were still inferior to the Tyrans, from whom they were willing to receive instruction (1Ch 14:1; 1Ch 22:15). SEE ARCHITECTURE. During the captivity many of the. Hebrews applied themselves to the arts and merchandise; and subsequently, when they were scattered abroad among different nations, a knowledge of the arts became so popular that the Talmudists taught that all parents should have their children instructed in some art or handicraft. They mention many learned men of their nation who practised some kind of manual labor, or, as we should term it, followed some trade; and we find the circumstance frequently alluded to in the New Testament (Mat 13:55; Act 9:43; 2Ti 4:14, etc.). The Jews, like other nations of their time, reckoned certain trades infamous; among these, the Rabbins classed the drivers of asses and camels, barbers, sailors, shepherds, and inn-keepers, placing them on a level with robbers. SEE PUBLICAN. The more eminent Greek tradesmen in the apostolic age were united, it appears, in a sort of corporation or society (Act 19:25), and such was probably the case with the Jews also. SEE MECHANIC.

## Art, Sacred[[@Headword:Art, Sacred]]

             Art is the embodiment of aesthetic feeling in human productions. The Fine Arts-or the different methods of this embodiment-are classified into two grand divisions: (1) those that reach the soul through the channel of the eye, termed the formative arts (in German, the bildende Kiinste); and (2) those that reach the soul through the channel of the ear (termed in German the redende Kiinste, but for which we have no appropriate word in English). To the former belong architecture, sculpture, painting, engraving, etc.; to the latter, music, poetry, and oratory. The applied arts are those in which the ornamentation is applied to productions that are not, in their primary purpose, works of art. In all nations, and in all ages of the world, the emotions of the human soul have sought expression in esthetic or artistic forms. Especially has this been the case with the highest emotions of the heart-the religious. In return, the propagators of all religions have availed themselves of aesthetic forms and modes of presenting their doctrines and creeds to the consciences and hearts of men; some employing all the fine arts, others only a part of them. Thus has been developed religious art, both pagan and sacred. Sacred art, or that of revealed religion, divides itself into (1) Jewish and (2) Christian.

I. Jewish. — Under the Old-Testament covenant, the arts of architecture, music, poetry, dancing (and, to a limited degree, sculpture and the applied arts), were used in the worship of God. For SEE ARCHITECTURE, SEE MUSIC, and SEE POETRY, see the separate articles, as in this article we treat of art mostly in its restricted, popular signification, embracing only the formative arts of painting and sculpture. That the second commandment was not intended to prohibit the making of all artistic representations, as is often supposed, but that it referred to the making and worshipping of idols, is shown by the fact that Moses himself had images of cherubim made for the service of the tabernacle, and that in the Temple of Solomon the cherubim retained their place over the mercy-seat, and the molten sea rested upon twelve oxen, and the base of the sea was adorned with figures of cherubim, oxen, and lions, while carvings of cherubim, palms, and flowers covered many of the doors, pillars, and walls of the interior of the temple. The golden candlestick was also adorned with knops of flowers, and the garments of the priests were richly embroidered. In short, no pains were spared to make the temple glorious, not only by its rich and gorgeous construction, but also by its truly aesthetic character. SEE ART, JEWISH (below).

II. Christian.

1. First Period (1st to 4th centuries). -The earliest Christians made use, in their service, of only the arts of music, poetry, and oratory. In the second and third centuries they availed themselves of painting and sculpture in their retired places of worship and burial in the catacombs. As the societies increased in numbers and wealth, and, by the cessation of persecution, were permitted to build churches above-ground, and more especially on Christianity being declared the religion of the state, architecture was used, and soon, in its most impressive forms, gave dignity and attractiveness to the house of God. The first period of Christian, as of all other arts, was one of symbolism. The letters X p and A w were placed on the tombs and the vessels of the sanctuary. Then appeared the mystical word ἰχθύς, afterward represented by a fish carved and painted. SEE ICHTHUS. Christ was introduced as the Good Shepherd, etc. SEE CHRIST, IMAGES OF. The parables of the New Testament were introduced with parallel scenes or subjects from the Old Testament, evincing a deep feeling for scriptural types and allegory. Plants and animals were used symbolically, and symbols of Christian doctrine and life were drawn from the pagan mythology of the Greeks and Romans. A study of the doctrine, customs, and spirit of the early church, as shown in its monuments of art, is a most useful complement to the study of the writings of its great minds. SEE ARCHAEOLOGY. The composition and execution of the paintings and sculptures in the catacombs are far superior to those of the immediately succeeding ages; but the artists lived among the finest works of Greek and Roman art, and drew from them their technical knowledge. At the same time, they were inspired by the deep emotions of the new Christian faith. 2. Second Period (4th to 12th centuries).-As church edifices were erected, the arts that had sprung up in the catacombs were transplanted to the stately house of God, and, though subordinate to the architecture, were developed into styles consistent with their monumental character and use, but not without remonstrance from some of the synods. SEE ICONOCLAST. Mosaic painting gradually supplanted the fresco style, and in the Byzantine churches was applied with all the splendor of the Oriental fancy. The Greek Church permitted no sculpture in its edifices of worship, but it developed a style of painting marked, in its best periods, by the dignity of its composition, the grandeur of the outlines, and the expressiveness of its figures and the brilliancy of its colors. Later, the composition of the mystic cycluses of painting that adorned the walls of the churches, and even of the altar-pieces, was prescribed by the theologians; the colors to be used had their symbolical doctrinal significance, and were also prescribed. This led to the stiffness of drawing, and the deadness of all art-feeling, that marks the Byzantine school after the eighth century.

In the Western Church painting and sculpture rapidly sank to a most degraded technical condition. Among the most important works of the period are the mosaic paintings of Ravenna and Rome, and the bronze doors of Amalfi and Verona. Both in its technical knowledge, and in the rules of its composition, the Byzantine school influenced the arts, not only of Italy, but of all Europe, especially that of South France.

3. Third Period (12th to 16th centuries)-- The extraordinary activity of the twelfth century in Europe extended to every department of life, and gave a great impulse to the fine arts, as a means in the hands of the church to teach its doctrines. The purest religious feeling still animated the artists, who, for piety of life, were often reckoned superior to many of the priests or other persons in holy orders. Indeed the artists often were themselves of the holy orders. Gradually (first in Tuscany) the sombre color, the formal composition and stiffness of figure of the decadent Byzantine style, gave way to better drawing, freer treatment, and brilliant coloring. In short, Christian art, for religious character and technical merits, reached its highest climax under such artists as Cimabue, Giotto, Oreagna, and Fra Angelico. In Italy fresco painting kept its predominance in the church edifice, and largely modified the architecture. In other parts of Europe, especially during the Gothic period, sculpture gained a large predominance over painting, and was confined mostly to adorning the windows with biblical scenes and subjects. The progress in sculpture was perhaps more tardy than that of painting. Its first works of excellence were carvings in ivory on vessels of the sanctuary (often of complicate composition). The doors, doorways, columns, pulpits, altars, and baptismal fonts were covered with bronze or marble works, often of great merit. Giotto and the Pisanos (13th century) marked the first great epoch of progress in sculpture, and introduced a perfection of composition and execution hardly excelled in later times, and never surpassed for religious spirit.

During the Gothic period of architecture schools of sculpture grew up in most countries of Europe, and sculpture was profusely distributed in every part of the church edifice, especially in the exterior.

4. Fourth Period (16th to 19th centuries).-The introduction of the use of oil in painting, the invention of chiaroscuro, the growing devotion of the age to classicism, the decadence of Christian life in the church, all contributed to change the character of Christian art. What was gained in technical knowledge was lost in inspiration. After the sublime compositions of the massive genius of Michael Angelo in the Sistine Chapel and the Transfiguration by Raphael, religious art fell from its pure character of the preceding century into a depth of sensuousness and extravagance. For the next century, what then existed that was noble in art was to be sought mostly north of the Alps. During the eighteenth century an almost entire blank marks the history of religious art.

5. Fifth Period (19th century). — At the beginning of this century art had sunk (like the society of-the age) to the lowest sensuousness, and was separated almost entirely from its divine mission. Overbeck, Cornelius, and Schnorr, in Germany, tried to stem the tide, and return art to the mission it filled from the second to the fifteenth centuries. Their labors were seconded later by such artists as Ary Scheffer and Flandrin in France, and Holman Hunt, and Millais in England. The Cyclus of Revelation, now being prepared by Cornelius at Berlin, is perhaps the most complete work of Christian art ever undertaken. Sculpture has not been imbued as much as painting with the religious feeling of its earlier history.

6. Protestant Art. — The Roman Church has always availed itself of all the fine arts in its worship. The Protestant Church in Germany, while cutting away every work of Roman tendency, has always retained a free use of the arts of painting and sculpture, which were rejected by the Reformers in England and Holland as inherently Popish in nature and tendency, and as opposed to the second commandment. America has inherited this feeling from the two countries (Holland and England) from which she was colonized. The art of engraving, however, is freely used in both countries to illustrate religious books and periodicals, and even the Bible itself, though the same work would give offence if painted upon the walls of a church. In the Church of England there is a strong tendency to return to the use of sculpture and painting in filling up the walls of the cathedral and other churches.

7. The history of religious art has recently been studied with great zeal. In the Roman Church generally the opinion prevails that a return to the art of the Middle Ages, and that alone, can bring back the olden age of art. Art associations are especially numerous in France and Germany, the literature on religious art is becoming very extensive, and periodicals exclusively devoted to it have been established in both countries. The Protestant churches of Germany are generally in favor of making a more extended use of art for religious purposes than has been the case heretofore. The church diet of Elberfeld, in 1851, discussed the question of Protestant Art Unions, and in 1853 several evangelical societies were established. In 1858, a paper (Christliches Kunstblatt) devoted to the cultivation of religious art from a Protestant point of view was established by Schnaase, the author of the Lest "History of Plastic Art," in connection with Schnorr von Karolsfeld, the director of the art-gallery in Dresden, and Griineisen, court preacher at Stuttgart.

8. Literature. — The best work on the history of Christian art, though not extending over the entire field, is Schnaase, Geschichte der bildndnden Kinste (Dusseldorf, 1844-66). Other works: Kugler, Handbuch der Kunstgeschichte (Stuttgart, 3d. ed. 1855; English translation [partial] in Bohn's library, Historical Manual of Sculpt., Paint., Arch., anc. and mod., Lend. 1852); Kinkel, Geschichte der bildendon Kiinste bei don Christlichen Vilkern (Bonn, 1845); Lord Lindsay, Sketches of the History of Christian Art (Lond. 1847, 3 vols. 8vo); Geschichte der Malerei (Berlin, 1847, translated into English); Luibke, Kunstgeschichte (Stuttgart, 1864); Geschichte der Plastik (Leipzig, 1863); Piper, Mythologie und Symbolik der Christichen K nst (Weimar, 1851-66); Mrs. Jameson, Legends of Christian Art, etc. (Bost. 1866); Wornum, Epochs of Painting (London, 1865); Jarves, Art Studies (N. Y. 1861).

## Artaba[[@Headword:Artaba]]

             (Α᾿ρτάβη), a dry measure used by the Babylonians (Herod. i, 192), containing seventy-two sextarii according, to Epiphanius (de Ponderib. et Mens.) and Isidore of Seville (lib. 16, Origen); or, according to Dr. Arbuthnot's tables, one bushel, one gallon, and one pint, allowing, with him, four pecks and six pints to the medimnus, and one pint to the choenix (for it was equal to 1 medimnus + 2 choenices). It is found only in the apocryphal Daniel, or Dan. 14:3, Vulg. (Auth, Vers. "measure," Bel, Dan. 14:3). SEE MEASURE.

## Artabanus (Or Artapanes)[[@Headword:Artabanus (Or Artapanes)]]

             a historian, mentioned by Eusebius (Prcep. Evang. 9:18, 23, 27), is the author of Ι᾿ουδαϊκὰ, or περὶ Ι᾿ουδαίων. From the fragments-which are mentioned by Eusebius, and which treat on the history of Abraham, Joseph, and Moses-we may assume that he was of Jewish origin. (B. P.)

## Artaud (Lat. Artaldus)[[@Headword:Artaud (Lat. Artaldus)]]

             archbishop of Rheims, was first a Benedictine monk of the abbey of St. Remi at Rheims, and was, in 931 or 932, placed in the archiepiscopal see of that place, in the room of Heribert, son of the count of Vermandois, a child who had occupied the archbishopric from the age of five years (926-931) with the consent of the pope and the king of France. In 936 Artaud crowned at Laon Louis of Outremer. Four years after he excommunicated the count of Vermandois, who, with the support of certain powerful vassals, had revolted against the king. The count of Vermandois went to besiege Rheims; he invaded the city, banished Artaud, and attempted to. place his son Hugh, who had been consecrated at a council held at Soissons, in the archiepiscopal see. In 946 Louis of Outremer, to aid the emperor Otho I, went to Rheims, banished Hugh, and re-established Artaud, who was confirmed in his see by the Council of Verdun (947) and of Ingelheim (948). He afterwards became chancellor of the king of France, and in 954 crowned Lotbaire successor of Louis of Outremer. He died in 961. See Hoefer, Nouv. Biog. Generale, s.v.

## Artaud, Pierre Joseph[[@Headword:Artaud, Pierre Joseph]]

             a French prelate, was born in 1706 at Bonieux, in the county of Venaissin. He went to Paris, and there 'distinguished himself as a preacher; became rector of St. Merry's, and in 1756 bishop of Canaillon. He died Sept. 5, 1760. He wrote, Panegyrique de St. Louis (1754):-Discours sur les Maliages, on the occasion of the birth of the duke of Burgundy (1757): - Mandements: -and Instructions Pastorales. All these works breathe a true Christian eloquence. See Hoefer, Nouv. Biog. Generale, s.v.

## Artaxerxes[[@Headword:Artaxerxes]]

             the Greek form (Α᾿ρταξέρξης) of the name, or rather title, of several Persian kings (on each of which see fully in Smith's Diet. of Class. Biog. s.v.), and applied in the Auth. Vers. to several of them occurring in the O.T. The Hebrew form (Artachshast', אִרְתִּחְשִׁסְתְּ‹, Ezr 7:1; Ezr 7:7; or Artachshasht', אִרְתִּחְשִשְׁתְּ, Ezra 4:8, 11, 26; Ezr 6:14; once Artachshashta', אִרְתִּחִשִׁשִׁתָּ, Ezr 4:7; Sept. Α᾿ρθασασθά) is a slight corruption of ארתחשׁתר, which letters De Sacy has deciphered in the inscriptions of Nakshi Rustam, and which he vocalizes Artahshetr (Ant i. d. 1. Perse, p. 100). Gesenius pronounces them Artachshatr; and, by assuming the easy change of r into s, and the transposition of the s, makes Artachshast very closely represent its prototype (Thes. Heb. p. 155). The word is a compound, the first element of which, are found in several Persian names is geerally admitted to mean great; the latter part being the Zend khshethro, king (Lassen, in the Zeitschriftfiar d. Kunde d. Morgenl. 6:161 sq.). Thus the sense of great warrior (μέγας ἀρήιος), which Herodotus (vi, 98) assigned to the Greek form Artaxerxes, accords with that which etymology (see Lassen, Keilschrift, p. 36) discovers in the original Persian title (particularly when we consider that as the king could only be chosen from the soldier-caste-from the Kshatriyaswarrior and king are so far cognate terms); although Pott, according to his etymology of Xerxes, takes Artaxerxes to be more than equivalent to Artachshatrto be "magnus regum rex" (Etym. Forsch. i, p. lxvii). SEE CUNEIFORM INSCRIPTIONS; SEE HIEROGLYPHICS.

1. The Persian king who, at the instigation of the adversaries of the Jews, obstructed the rebuilding of the Temple, from his time to that of Darius, king of Persia (Ezr 4:7-24). The monarch here referred to is probably, SEE AHASUERUS, not Cambyses (as Josephus says, Ant. 11:2, 1), but the immediate predecessor of Darius Hystaspis, and can be no other than the Magian impostor Smerdis (Σμέρδις), who seized on the throne B.C. 522, and was murdered after a usurpation of less than eight months (Herod. iii, 61-78). Profane historians, indeed, have not mentioned him under the title of Artaxerxes; but neither do Herodotus and Justin (the latter of whom calls him Oropastes, i, 9) agree in his name (see Bertheau, Gesch. d. Isr. p. 397). SEE SMERDIS.

2. As to the second Artaxerxes, in the seventh year of whose reign Ezra led a second colony of the Jewish exiles back to Jerusalem (Ezr 7:1 sq.), the opinions are divided between Xerxes (with Michaelis in loc.; Jahn, Einl. II, i, 276; Archaol. II, i, 259; De Wette, Einl. § 195, and others) and his son Artaxerxes Longimanus (so H. Michaelis; Offerhaus; Eichhorn, Einl. iii, 697; Bertholdt, Einl. iii, 989; Gesenius, Thesaur. p. 156; Kleinert, in the Dorpat. Beitr. i, 1; Keil, Chronicles p. 103; Archinard, Chronology, p. 128, and many others). Josephus (Ant. 11:5, 6) calls him Xerxes; but, from various considerations (chiefly that because the first portion of the book of Ezra relates to Darius Hystaspis, it does not follow that the next king spoken of must be his successor Xerxes; that Nehemiah's absence of twelve years is ample to allow the confusion in the infant colony under the merely moral sway of Ezra; and that Josephus likewise confounds the Artaxerxes of Nehemiah with Xerxes, while the author of the apocryphal version of Esdras [1 Esdr. ii, 17; 7:4; 8:8] correctly calls both these kings Artaxerxes, a name, moreover, more like the Heb. form, and in that case not conflicting with the distinctive title of Xerxes in Esther), it is nearly certain that (as in Syncell. Chronicles p. 251) he is the same with the third Artaxerxes, the Persian king who, in the twentieth year of his reign, considerately allowed Nehemiah to go to Jerusalem for the furtherance of purely national objects, invested him with the government of his own people, and allowed him to remain there for twelve years (Nehemiah ii, 1 sq.; v, 14). It is almost unanimously agreed that the king here intended is Artaxerxes Longimainus (Α᾿ρταξέρξης [otherwise Α᾿ρτοξέρξης, Bahr ad Ctes. p. 166,175]). SEE NEHEMIAH.

As this prince began to reign B.C. 466, the restoration under Ezra will fall in B.C. 459, and the first under Nehemiah in B.C. 446. See the Meth. Quart. Review, July, 1850, p. 495. Others (as J. D. Michaelis) understand Artaxerxes Memon (reigned B.C. 404-359) to be meant (comp. Neh 13:28, with Josephus, Ant. 11:8, 3 and 4); but Bertholdt (Einleit. iii, 1014) shows that the age of Eliashib (q.v.) will not allow this (comp. Neh 3:1, with 12:1, 10); for Eliashib, who was high-priest when Nehemiah reached Jerusalem (Neh 3:1), i.e. on this last supposition, B.C. 385, was grandson of Jeshua (Neh 12:10), high- priest in the time of Zerubbabel (Ezr 3:2), B.C. 535. We cannot think that the grandfather and grandson were separated by an interval of 150 years. Besides, as Ezra and Nehemiah were contemporaries (Neh 8:9), this theory transfers the whole history contained in Ezra 7, ad fin., and Nehemiah to this date, and it is hard to believe that in this critical period of Jewish annals there are no events recorded between the reigns of Darius Hystaspis (Ezra 6) and Artaxerxes Mnemon. As already observed, there are again some who maintain that as Darius Hystaspis is the king in the sixth chapter of Ezra, the king mentioned next after him, at the beginning of the seventh, must be Xerxes, and thus they distinguish three Persian kings called Artaxerxes in the Old Testament, (1) Smerdis in Ezra 4 :(2) Xerxes in Ezra 7, and (3) Artaxerxes Longimanus in Nehemiah. But (in addition to the arguments above) it is almost demonstrable that Xerxes is the Ahasuerus of the book of Esther, SEE AHASUERUS, and it is hard to suppose that besides his ordinary name he would have been called both Ahasuerus and Artaxerxes in the 0. T. it seems, too, very probable that the policy of Nehemiah ii was a continuation and renewal of that of Ezra 7, and that the same king was the author of both. Now it is not possible for Xerxes to be the Artaxerxes of Nehemiah, as Josephus asserts (Ant. 11:5, 6), for Xerxes only reigned 21 years, whereas Nehemiah (Neh 13:6) speaks of the 32d year of Artaxerxes. Nor is it necessary to believe that the book of Ezra is a strictly continuous history. It is evident from the first words of ch. 7 that there is a pause at the end of ch. 6. Indeed, as ch. 6 concludes in the 6th year of Darius, and ch. 7 begins with the 7th year of Artaxerxes, we cannot even believe the latter king to be Xerxes without assuming an interval of 36 years (B.C. 516-479) between the chapters, and it is not more difficult to imagine one of 56, which will carry us to B.C. 1459, the 7th year of Artaxerxes Longimanus. We conclude, therefore, that this is the king of Persia under whom both Ezra and Nehemiah carried on their work; that in B.C. 457 he sent Ezra to Jerusalem; that after 13 years it became evident that a civil as well as an ecclesiastical head was required for the new settlement, and therefore that in 446 he allowed Nehemiah to go up in the latter capacity. From the testimony of profane historians, this king appears remarkable among Persian monarchs for wisdom and right feeling, and with this character his conduct to the Jews coincides (Diod. 11:71).

## Artaxerxes I[[@Headword:Artaxerxes I]]

             surnamed LONGIMANUS (Gr. Μακρόχειρ, long-handed), from the circumstance that his right hand was longer than his left (Plutarch, Artax. 1), was king of Persia for forty years, B.C. 465-425 [strictly 466-425] (Diod. 11:69; 12:64; Thuc. 4:50). He ascended the throne after his father, Xerxes I, had been murdered by Artabanus, and after he had himself put to death his own brother Darius, at the instigation of Artabanus (Justin, iii, 1; Ctesias ap. Phot. Bibl. p. 40, a, ed. Bekk.). His reign is characterized (Plut. ut sup.) as wise and temperate, but it was disturbed by several dangerous insurrections of the satraps; and after the reduction of these, by a revolt of the Egyptians (B.C. 462 [Clinton, 460]), in the course of which the Athenians became involved, and gained two memorable victories over the forces of Artaxerxes (B.C. 449), the one by land and the other by sea (Diod. 12:4; Thucyd. i, 104 sq.). This is said to have led to a treaty between the Greeks and Persians, on terms very favorable to t he former (Thirlwall's History of Greece, i, 304; Smith's Hist. of Greece, p. 262). Artaxerxes appears to have passed the remainder of his reign in peace. He was succeeded by his son Xerxes II (Clinton, Fasti Hell. ii, 380).

## Arteaga Y Alfaro, Matias[[@Headword:Arteaga Y Alfaro, Matias]]

             a Spanish painter and engraver, was born at Seville. He studied under Juan de Valdes, and painted a number of perspective pieces in which he represented subjects from the life of the Virgin. He was secretary to the Academy at Seville, and died in 1704.

## Artemas[[@Headword:Artemas]]

             (Α᾿ρτεμᾶς for Α᾿ρτεμίδωρος, Artemidorus, i.e. given by Diana) occurs once (Tit. iii, 12) as the name of an esteemed disciple in connection with Tychichus, one of whom Paul designed to send into Crete to supply the place of Titus, when he invited the latter to visit him at Nicopolis. A.D. 63. Ecclesiastical tradition makes him to have been bishop of Lystra.

## Artemis[[@Headword:Artemis]]

             SEE DIANA.

## Artemisia[[@Headword:Artemisia]]

             a festival celebrated at Syracuse, Sicily, in honor of Artemis, or Diana. It lasted three days, during which feasting and amusements of various kinds were incessantly kept up. Festivals bearing the same name, and dedicated to the same goddess, were held in different parts of Greece, chiefly at Delphi, Ephesus, and Cyrene.

## Artemius (or Arthemius)[[@Headword:Artemius (or Arthemius)]]

             saint and martyr, was a commander of the troops in Egypt, and was beheaded by Julian the Apostate in 362 for breaking idols and destroying the temples of false deities. He is commemorated by Greeks and Latins on Oct. 20. See Athanasius, Ep. ad Solitarios.

## Artemon[[@Headword:Artemon]]

             SEE MAINSAIL.

Artemon

a heretic; toward the end of the second century. Little is known of his history; even his name is sometimes given Artemon and sometimes Artemas. The principal sources of our scanty information are Eusebius, Eccl. Hist. v, 28, where he uses the name Artemon, and 7:30, where it is Artemas; Theodoret, lceret. Fab. Epit. ii, 4; Epiphanius, Her. lxv, 1, 4; Photius, Biblioth. 48. Eusebius cites names of writers against Artemon, and gives some hints of his doctrine as being the same with that of Theodotus the tanner, viz. that Christ was a mere man. Theodoret (1. c.) says that Artemon believed in God the creator, but asserted Christ to be a mere man; born of a virgin, however, and superior to the prophets. Eusebius speaks of Artemon and his followers as abandoning the Scriptures for "syllogisms, and geometry." He states also that Paul of Samosata revived the heresy of Artemon. Schleiermacher (Theol. Zeitschrf,i 1822, iii, 295 sq.; translated by Moses Stuart in Bibl. Repository, v, 334 sq.) goes into a careful examination of the fragments of our knowledge about Artemon, and adopts the view previously given out by Gennadius of Marseilles, that Artemon was, in reality, a Sabellian. See also Lardner, Works, ii, 403 sq.; Schaffhausen, Historia Artemonis et Artemonitarum, Leipzig, 1737, 4to; Dorner, Doctrine of the Person of Christ, div. i, vol. ii, 8; Neander, Church History, i, 580.

## Artemonites[[@Headword:Artemonites]]

             followers of Artemon (q.v.). A small remnant of the Artemonites existed in the third century.-Euseb. Ch. Hist. v, 28.

## Arter, Richard[[@Headword:Arter, Richard]]

             an English Wesleyan minister, was converted in early life, entered the work in 1809, but in three months sank under his labors, and died in 1810, aged twenty-four. See Minutes of British Conference, 1810.

## Arthur, Archibald[[@Headword:Arthur, Archibald]]

             a Scottish clergyman, was born at Abbots Inch, Renfrewshire, Sept. 6, 1744, and was instructed in his youth in the Grammar-school at Paisley. He afterwards finished his education at the University of Glasgow, where he  became professor of moral philosophy; took a course in theology in the same' institution; was licensed to preach in 1767, and soon after was appointed chaplain to the university and assistant to the Rev. Dr. Craig of Glasgow. In 1780 he was appointed assistant and successor to the learned Dr. Reid, professor of moral philosophy, and he continued to deliver lectures for fifteen years. He died June 14, 1797. One of his best works was Discourses on Theological and Literary. Subjects.

## Arthur, James Hope[[@Headword:Arthur, James Hope]]

             a Baptist missionary to Japan, was born at Hartford, Conn., May 27,.1842, his family being emigrants from Scotland. He graduated at Brown University in the class of 1870, and took the course of study at the Newton Theological Institution. In July, 1873, he was ordained at Hartford, having been previously appointed as a missionary by the American Baptist Missionary Union to enter the Japan field. He spent a year at Yokohama in learning the language, at the end of which time he removed to Tokio, the capital of the empire, where he gave himself with great zeal and earnestness to his work as a missionary. Four years were devoted to this laborious service, and he had gathered a Church of twenty members, when disease compelled him to retire from his labors. He crossed the Pacific in May, 1877, with the hope that in California he might recover his health, but died at Oakland, Cal., Dec. 9,1877. (J. C. S.)

## Arthur, John W[[@Headword:Arthur, John W]]

             a Methodist Episcopal minister, was born near Radnor, Pa., May 4, 1818. He received a careful religious training; experienced conversion at the age of sixteen, and, after spending several years as exhorter and local preacher, he, in 1840, entered the Philadelphia Conference. In 1868 he became superannuated, and remained so till his death, Oct. 21,1871. Mr. Arthur was amiable, frank, generous, confiding, sincere, uniform, and uncompromising. See Minutes of Annual Conferences, 1872, p. 24.

## Arthur, Thomas[[@Headword:Arthur, Thomas]]

             a Presbyterian minister, graduated at Yale College in the class of 1743, and on being licensed he was employed as a supply at Stratfield, Conn. He was ordained and installed, by the New York :Presbytery, pastor at New Brunswick in 1746, and died Feb. 2, 1750. "He was a good scholar, a graceful orator, a finished preacher, an excellent Christian, steadfast,  without a tincture of bigotry, cheerful in conversation, without the appearance of levity, of an amiable and engaging behavior, the darling of his people." He was one of the original trustees of New Jersey College. Two of his Sermons were printed. (W. P. S.)

## Arthur, William[[@Headword:Arthur, William]]

             a Presbyterian minister, was born at Peebles, Scotland, in April, 1769.. He received a classical education at Edinburgh, and was ordained to the work of the ministry at Paisley. In 1793 he came, to America, and having preached for some time in New York and Albany, he was installed pastor of the Presbyterian Church at Pequea, Pa., which position he held for more than twenty years. He died in 1827. See Sprague, Annals of the Amer. Pulpit, iii, 208.

## Arthur, William, D.D[[@Headword:Arthur, William, D.D]]

             a Baptist minister, father of the recent president of the United States, was born in County Antrim, Ireland, being by descent Scotch Irish, and was a graduate of Belfast College. In his eighteenth year he came to America, and subsequently entered the Baptist ministry. For about eight years he was pastor of the Calvary Church, New York city; afterwards of several churches in Vermont, and then of churches in the state of New York, among them those in Schenectady, Lansinigburg, West Troy, and Newtonville. In the last-named place he died, in October 1875. He is spoken of as "an author of extensive learning, and a minister of great usefulness and piety." See Cathcart, Baptist Encyclop. page 1291. (J.C.S.)

## Article[[@Headword:Article]]

             (λόγος) OF AGREEMENT (1Ma 13:29; 2Ma 14:28). SEE ALLIANCE.

## Article, In Grammar[[@Headword:Article, In Grammar]]

             Of this part of speech, but one kind, the definite article, requires any consideration here, since the indefinite article in those languages where it is grammatically treated as a peculiar form is, after all, but a modification of the numeral for one (Gr. εἵς, ἑνός; Lat. unus; French, un; Germ. ein; Eng, an, etc.). In Hebrew the definite article is denoted by the syllable הִ

prefixed to the noun (or other word so employed), and the Dagesh forte inserted in the following letter (whenever this will admit) shows that this was but a contraction for some older form, probably הִל(or perhaps a modified form of the demonstrative pronoun , אֵלֶּה), corresponding to the Arabic al or el, which in like manner assimilates its last letter to that of many words with which it is joined. In Chaldee and Syriac, however, this prefix is never employed, but in its stead the letter א(or syllable ah) is appended to the noun, which is then said to be in the "definite or emphatic state." In the Greek language, on the other hand, the article is pronominal in form and construction, being, in fact, originally (e.g. in Homer) actually a demonstrative pronoun. The point of the greatest importance in biblical criticism, and that for the interest connected with which the subject is here introduced, is the frequent omission of the definite article in the New Testament, where in classical Greek its presence is grammatically requisite. Bishop Middleton has treated copiously of this peculiarity ( Doctrine of the Greek Article, Lond. 1824, and often since); but many of the "canons" that he lays down for its use or disuse, upon which important theological conclusions have often been made to depend, are highly fanciful, and unsupported by general Hellenistic usage. The idiom in question is, in fact, nothing more than a transfer of the Hebrew laws for the omission or insertion of the article prefix, which may be found clearly drawn out in Nordheimer's Heb. Gram. ii, § 716-729, especially § 717, 718; and depend upon this essential principle, that the article may be omitted before any word that is regarded as being already sufficiently definite, either by reason of being in construction with another noun, adjective, pronoun, or other qualifying term, or by being distinctive in itself, so as not to be specially liable to misinterpretation.

## Articles (The Thirty-Nine)[[@Headword:Articles (The Thirty-Nine)]]

             of the Church of England contain what may be called the "symbol," "creed." or "confession of faith" of the Church of England. especially as to the points on which, at the time of the adoption of the articles, disputes existed. They constitute also, substantially, the Creed of the Protestant Episcopal Church in the United States (see below).

The history of their origin, as nearly as can be ascertained, is about as follows. As early as 1549 Cranmer drew up and circulated a series of articles designed "to test the orthodoxy of preachers and lecturers in divinity." Hooper objected to them because of the empression that "the sacraments confer grace," and for other reasons (Hooper, Original Letters, p. 71). About this time three eminent Continental reformers were domiciled in England, viz. John a Lasco or Laski (q.v.), as preacher in London, Bucer (q.v.), as theological lecturer at Cambridge, and Peter Martyr (q.v.), as professor at Oxford. The influence of these great men went all in the current of thoroughly Protestant reformation, and was especially felt in the revision of the Prayer-book and of the Articles, in which they were consulted to a greater or less extent. Calvin, Melancthon, Bullinger, and other eminent Continental Protestants were in correspondence with Cranmer on the settlement of doctrinal points. In 1549, an act of Parliament was passed empowering the king to appoint a commission of 32 persons to make ecclesiastical laws. Under this act a commission of 8 bishops, 8 divines, 8 civilians, and 8 lawyers (among whom were Cranmer, Ridley, Hooper, Coverdale, Scory, Peter Martyr, Justice Hales, etc.), was appointed in 1551. Cranmer seems to have laid before this body, as a basis, a series of 13 articles, chiefly from the Augsburg Confession (reported in Hardwick, History of the Articlel App. iii). Finally, " Forty-two articles" were laid before the royal council, Nov. 24, 1552 (text given in Burnet, 4:311). In March, 1553, they were laid before Convocation, but whether adopted by that body or not is undecided. Strype and others assert that they were; Burnet, that they were not (Hist. Ref. iii 316).

Fuller, speaking in his quaint way of this con vocation, declares that it had "no commission from the king to meddle with church business, and," he adds, "every convocation in itself is born deaf and dumb, so that it can neither hear nor speak concerning complaints in religion till first Ephptha, ' Be thou opened,' be pronounced unto it by royal authority. However," he continues, "this barren convocation is entitled the parent of those forty-two articles which are printed with this title, Articuli de quibus in Synoda Londinensi 1552 A.D. inter Episcopos et alios convenerat." To these articles was prefixed the Catechism, and the preparation of them was chiefly the work of Cranmer and Ridley, on the basis of the Augsburg Confession (Laurence, Bampton Lecture, p. 230). Immediately after their publication Edward died (July 6, 1553). Under Queen Mary. Cranmer and Ridley went to the stake, and Gardiner and the Papists took their places as authorities in religion. In 1558 Mary died. Soon after the accession of Elizabeth, Matthew Parker (q.v.) was made archbishop of Canterbury (1559). One of his first tasks was to restore and recast the XLII articles. He expunged some parts and added others, making special use of both the Augsburg and Wiirtemberg Confessions (Laurence, Bampt. Lect. 233; Browne, XXXIX Articles, 15). The revised draught was laid before Convocation, which body made some minor alterations, and finally adopted the Thirty-eight Articles (January, 1562-3). They are given in Hardwick, History of the Articles, p. 124.

In 1566 a bill was brought into Parliament to confirm them. The bill passed the Commons, but by the queen's command was dropped in the Lords. In 1571 the Convocation revised the articles of 1562, and made some alterations in them. In the same year an act was passed "to provide that the ministers of the church should be of sound religion." It enacted that all ecclesiastical persons should subscribe to "all the articles of religion which only contained the confession of the true faith and of the sacraments, comprised in a book imprinted, entitled 'Articles,' whereupon it was agreed by the archbishops and bishops, and the whole clergy in convocation holden in London, in the year of our Lord God 1562, according to the computation of the Church of England, for the avoiding of diversities of opinions, and for the establishing of consent touching true relic ion, put forth by the queen's authority." In 1628 an English edition was published by royal authority, to which is prefixed the declaration of Charles I.

The following are the Articles in full, as found in the Prayer-book of the Church of England:

I. Of Faith in the Holy Trinity.— There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity, the Father, the bon, and the Holy Ghost.

II. Of the Word or Son of God, which was made very Man. -The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. Of the going down of Christ into Hel. — As Christ died for us, and was buried, so also is it to be believed that he went down into hell.

IV. Of the Resurrection of Christ. — Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day.

V. Of the Holy Ghost.—The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

VI. Of the Sufficient of the Holy Scriptures for Salvation. -Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.

Of the names and number of the Canonical Books: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The First Book of Esdras, The Second Book of Esdras, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes, or Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve-Prophets the less. And the other Books (as Hiero mee saith) the church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following: The Third Book of Esdras, The Fourth Book of Esdras, The Book of Tobias, The Book of Judith, The rest of the Book of Esther, The Book of Wisdom, Jesus the Son of Sirach, Baruch the Prophet, The Song of the Three Children, The Story of. Susanna, Of Bel and the Dragon, The Prayer of Manasses, The First Book of Maccabees, The Second Book of Maccabees. All the Books of the New Testament, as they are commonly received, we do receive, and account them canonical.

VII. Of the Old Testament. — The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man. Wherefore they are not to be heard which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth, yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.

VIII. Of the Three Creeds. — The Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture.

IX. Of Original or Birth Sin. — Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore, in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in the Greek phronenm sarko, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the apostle doth confess that concupiscence and lust hath of itself the nature of sin.

X. Of Free Will.-The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

XI. Of the Justification of Man. — We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings; wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. Of Good Works. —Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure' the severity of God's judgment, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith: insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.

XIII. Of Works before Justification. — Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school-authors say) deserve grace of congruity; yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. Of Works of Supererogation.- Voluntary works besides, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety; for by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. Of Christ alone without Sin. — Christ, in the truth of our nature, was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint John saith, was not in him. But all we the rest, although baptized and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. Of Sin after Baptism. — Not every deadly sin willingly committed after baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after baptism. After we have received the Holy Ghost, we may depart from grace given and fall into sin, and by the grace of God we may arise again and amend our lives. And therefore they are to be condemned which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. Of Predestination and Election. — Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through grace be the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his onlybegotten. Son Jesus Christ; they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of predestination and our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love toward God, so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean living no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture, and, in our doings, that will of God is to be followed which we have expressly declared unto us in the Word of God.

XVIII. Of obtaining eternal Salvation only by the Name of Christ. —

They also are to be had accursed that presume t. say, That every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature; for -Holy Scripture doth set out unto us only the name of Jesus Christ whereby men must be saved.

XIX. Of the Church. — The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

XX. Of the Authority of the Church. — The church hath power to decree rites or ceremonies, and authority in controversies of faith; and yet it is not lawful for the church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture that it be repugnant to another. Wherefore, although the church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so, besides the same, ought it not to enforce any thing to be believed for necessity of salvation.

XXI. Of the Authority of General Councils. -General councils may not be gathered together without the commandment and will of princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

XXII. Of Purgatory. — The Romish doctrine concerning purgatory, pardons, worshipping and adoration, as well of images as of reliques, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. Of Ministering in the Congregations. —It is not lawful for any person to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent which be chosen and called to this a work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard.

XXIV. Of speaking in the Congregation in such a tongue as the people understandeth.-It is a thing plainly repugnant to the Word of God and the custom of the primitive church to have public prayer in the church, or to minister the sacraments, in a tongue not understanded of the people.

XXV. Of the Sacraments. — Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, an Extreme Unction, are not to be counted for sacraments of the Gospel, being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation; but they that receive them unworthily purchase to themselves damnation, as St. Paul saith.

XXVI. Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament. — Although in the visible church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the word and sacraments, yet orasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the Word of God and in receiving the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the sacraments ministered unto them ; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the church that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offenses; and finally, being found guilty, by just judgment be deposed.

XXVII. Of Baptism. — Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ.

XXVIII. Of the Lord's Supper. — The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a. partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, litted up, or worshipped.

XXIX. Of the Wicked which, eat not the body of Christ in the use of the Lord's Supper.-The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the sacrament of the body and blood of Christ, yet in no wise tare they partakers of Christ, but rather, to their condemnation, do eat and drink the sign and sacrament of so great a thing.

XXX. Of both kinds. — The cup of the Lord is nut to be denied to the lay people, for both the parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. Of the one Oblation of Christ finished upon the Cross. — The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

XXXII. Of the Marriage of Priests —Bishops, priests, and deacons are not commanded by God's law either to avow the estate of single life or to abstain from marriage; therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. Of excommunicate Person, how they are to be avoided. — That person which by open denunciation of the church is rightly cut off from the unity of the church and excommunicated, ought to be taken of the whole multitude of the faithful as an heathen and publican until he be openly reconciled by penance, and received into the church by a judge that hath authority thereunto.

XXXIV. Of the Traditions of the Church. — It is not necessary that traditions and ceremonies be in all places one and utterly like, for at all times they have been divers, and may be changed according to the diversities of counties, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as he that offendeth against the common order of the church, and hurteth the authority of the magistrate, and woundeth the consciences of the weak brethren. Every particular or national church hath authority to ordain, change, and abolish ceremonies or rites of the church ordained only by man's authority, so that all things be done to edifying.

XXXV. Of the Homilies. — The second Book of Homilies, the several titles whereof we have joined under this article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in churches by the ministers, diligently and distinctly that they may be understanded of the people.

Of the names of the Homilies

1.. Of the right Use of the Church;

2. Against peril of Idolatry;

3. Of repairing and keeping clean of Churches;

4. Of good Works: first, of Fasting;

5. Against Gluttony and Drunkenness;

6 Against Excess of Apparel;

7. Of Prayer;

8. Of the Place and Time of Prayer;

9. That Common Prayers and Sacraments ought to be ministered in a known tongue;

10. Of the reverend estimation of God's Word;

11. Of Alms-doing;

12. Of the Nativity of Christ;

13. Of the Passion of Christ;

14. Of the Resurrection of Christ;

15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ;

16. Of the Gifts of the Holy Ghost;

17. For the Regation days;

18. Of the state of Matrimony;

19. Of Repentance;

20. Against Idleness;

21. Against Rebellion.

XXXVI. Of Consecration of Bishops and Ministers. — The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering; neither hath it anything that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the rites of that book, since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. Of the Civil Magistrates. — The queen's majesty hath the chief power in this realm of England, and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all cases doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.

Where we attribute to the queen's majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our princes the ministering either of God's Word or of the sacraments, that which thing the injunctions also lately set forth by Elizabeth our queen do most plainly testify but that only prerogative which we see to have been given always to all godly princes in Holy Scriptures by God himself; that is, that they should rule all states and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with tile civil sword the stubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this realm of England.

The laws of the realm may punish Christian men with death' for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the magistrate, to wear weapons and serve in the wars.

XXXVIII. Of Christian men's Goods, which are not common.-The riches and goods of Christians are not common, as touching tie right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. Of a Christian man's Oath. — As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James the apostle, so we judge that Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

The Protestant Episcopal Church in the United States adopted in convention, September 12, 1801, the Thirty-nine Articles, except the 21st, with certain modifications, which are stated as follows by the American editor of Hook's Church Dictionary:

'In the eighth article we have left out the words 'three creeds' and ‘Athanasius creed,' having rejected that creed as an exponent of our faith. The 21st article, 'Of the authority of general councils,' is left out altogether; and, though the No. 21 and title is retained, an asterisk refers us to a foot-note which says, 'the 21st of the former articles is omitted because it is partly of a local and civil nature, and is provided for as to the remaining part of it in other articles.' After the 35th article, 'Of homilies,' our reviewers have inserted the following explanation in bracket. 'This article is received in this church so far as it declares the books of homilies to be an explication of Christian doctrine, and instructive on piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this church, which also suspend the order for the reading of said homilies in churches, until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases as from the local references.' The 36th article, 'Of the consecration of bishops and ministers,' is altered to suit the peculiarities of the American Church. The 37th article ' Of the power of the civil magistrates,' is a new one entirely superseding that of the Church of England, which sets forth the queen's supremacy in church and state, the annulling of papal jurisdiction in England, the power of the laws of the realm to punish with death, and the lawfulness of wearing weapons and serving in wars at the commandment of the magistrates. The American article is a biblical statement of a great and fundamental principle, applicable to all men, and under all circumstances. The American articles were ordered to be set forth by the General Convention assembled in Trenton, New Jersey, in September, 1801.

As to the sources of the English articles, besides what has been said above, it may not be amiss to add that the 1James , 2 d, 25th, and 31st agree not only in their doctrine, but in most of their wording, with the Confession of Augsburg. The 9th and 16th are clearly due to the same source. Some of them, as the 19th, 20th, 25th, and 34th, resemble, both in doctrine and/language, certain articles drawn up by a commission appointed by Henry VIII, and annotated by the king's own hand. The 11th article, on justification, is ascribed to Cranmer, but the latter part of it only existed in the articles of 1552. The 17th, on predestination, has afforded matter of great dispute as to the question whether it is meant to affirm the Calvinistic doctrine or no. On this point, see Laurence, Bampton Lectures; Browne On 39 Articles, p. 420 sq., and our articles SEE ARMINIANISM, SEE CALVINISM, with further references there. The Thirty-nine Articles have been described as "containing a whole body of divinity." This can hardly be maintained. They contain, however, what the Church of England holds to be a fair scriptural account of the leading doctrines of Christianity, together with a condemnation of what she considers to be the principal errors of the Church of Rome and of certain Protestant sects. As far as they go (and there are many things unnoticed by them), they are a legal definition of the doctrines of the Church of England and Ireland, though the members of that communion look to the Prayer-book as well as to the articles for the genuine expression of her faith. The articles are far more thoroughly Protestant than the Prayer-book, taken as a whole. Although the articles expressly assert that the Church of Rome has erred, attempts have repeatedly been made by the High-Church party of the Church of England to show that there is no irreconcilable difference between the Thirty-nine Articles and the decrees of the Council of Trent, and that a construction can be put upon them fully harmonizing them. To show this was, in particular, the object of Dr. Newman's celebrated tract (Tracts for the Times, No. 90, Oxf. 1839), and more recently of Dr. Pusey's Eirenicon (Lond. 1865; N. Y. 1866). See also Christ. Remembr. Jan. 1866, art. vi. The articles were adopted by the Convocation of the Irish Church in 1635, and by the Scotch Episcopal Church at the close of the 18th century. Corpus Christi College, Cambridge, contains the only copies of the articles in manuscript or print that are of any authority. Among them are the Latin manuscript of the articles of 1562 and the English manuscript of the articles of 1571, each with the signatures of the archbishops and bishops who subscribed them. See Lamb, Account of the Thirty-nine Articles (Camb. 2d ed. 1835). One of the best accounts of the origin of the Thirty- nine Articles is given by Hardwick, History of the Articles of Religion (Lond. 1855, 8vo). For expositions of them, see Burnet On the Thirty-nine Articles (N.Y. 1845, 8vo); Welchman, XXXIX Articles (Lond. 1834, 8vo, 13th ed.); Sworde, The first Seventeen Articles (Lond. 1847, 8vo); Wilson, XXXIX Articles Illustrated (Oxf. 1840, 8vo); Dimock, XXXIX Articles Explained (Lond. 1845, 2 vols. 8vo); Browne, Exposition of Thirty-nine Articles (Lond. 1851, 8vo; N. Y. ed. by Williams, 1865, 8vo); Cardwell, Synodalia; Palmer On the Church, ii, 242 sq.; Lee, The Articles paraphrastically explained by Sancta Clara (Dr. Davenport) (from the edition of 1646; London, 1865, post 8vo).

## Articles Of Faith[[@Headword:Articles Of Faith]]

             statements of the main points of belief of any single church framed by authority of the church, and binding upon its ministers or members, or upon both. Some object to Articles of Faith. Among the grounds of objection are the following, viz. that they infringe Christian liberty, and supersede the Scriptures by substituting- in their place a number of humanly-formed propositions; that to exhibit the Christian faith in any limited number of statements is virtually to declare that all besides is superfluous. It is objected, also, that such articles nourish hypocrisy, and hinder advancement in divine knowledge. "If employed at all," it is said, "they should be in the words of Scripture." The advocates for " articles of faith," on the other hand, affirm that it is not their purpose to sum up the whole of Christianity in any number of propositions, but merely to set forth the belief of a given church upon the leading truths of religion, as well as upon those matters which have at any period been subjects of heretical corruption or of controversy, and respecting which it is necessary that there should be agreement among such as are to be members of the same church; that articles are not intended to be guides through the whole voyage of Christian inquiry, but only beacon-lights to inform the mariner where lie those rocks and shoals on which preceding voyagers have made shipwreck. It is clear that there is a necessity for such articles, because the sense of Scripture upon any one point of faith lies scattered over too large a surface to be easily collected for himself by every individual member of the church; that scriptural truths are as capable as any other of being translated into common language; and that controversies within the church upon the meaning of Scripture would abound, if the church itself should give no interpretation of them (comp. Rom 6:17; 2Ti 1:13). The most important of these are specially treated below. SEE CONFESSIONS, SEE CREEDS.

## Articles Of Perth[[@Headword:Articles Of Perth]]

             five articles agreed upon at a General Assembly of the Church of Scotland, convened at Perth by command of James VI on the 25th of August, 1618. These articles enjoined kneeling at the Lord's Supper, the observance of Christmas, Good Friday, Easter, and Pentecost, and confirmation, and sanctioned the private administration of baptism and of the Lord's Supper. They were highly obnoxious to the Presbyterians of Scotland, not only on their own account, but as part of an attempt to change the whole constitution of the church; and because they were adopted without free discussion in the Assembly, and in mere compliance with the will of the king, who was also regarded as having unduly interfered with the constitution of the Assembly itself. They were, however, ratified by the Parliament on the 4th of August, 1621-a day long remembered in Scotland

-as Black Saturday-were enforced by the Court of High Commission, and became one of the chief subjects of that contention between the king and the people which produced results so grave and sad for both in the subsequent reign.' The General Assembly of Glasgow in 1638 declared that of Perth to have been "unfree, unlawful, and null," and condemned the Five Articles.-Chambers's Encyclopaedia, s.v.; Calderwood, History of Church of Scotland, vol. ii; Hetherington, Church of Scotland, i, 239.

## Articles Of Schmalkald[[@Headword:Articles Of Schmalkald]]

             The Protestants had formed the Schmalkaldic League (q.v.) in 1531, and the emperor, by the Religious Peace of 1532, had agreed to maintain the status quo until a council should meet to settle all questions. He endeavored to have a papal council called in 1537; but the Wittenberg divines, not willing to trust such a body, agreed to certain articles drawn up by Luther, and presented at the meeting of the electors, princes, and states at Schmalkald (Feb. 15, 1537). They were principally designed to show how far the Lutherans were disposed to go in order to avoid a final rupture with Rome, and in what sense they were willing to adopt the doctrine of Christ's presence in the Eucharist. In these articles opposition to the Romish doctrine is very strongly expressed. The articles afterward became one of the authoritative symbolical books of the Lutheran Church. Dr. Murdoch, in his notes to Mosheim (Ch. History cent. 16:sec. i, ch. iii, § 9), gives the following account of them: "The Augsburg Confession was intended to soften prejudice against the Lutherans, and to conciliate the good-will of the Catholics. Of course, the gentle Melancthon was employed to write it. The Articles of Schmalkald, on the contrary, were a preparation for a campaign against an enemy with whom no compromise was deemed possible, and in which victory or death was the only alternative. Of course,, all delicacy toward the Catholics was dispensed with, and Luther's fiery style was chosen, and allowed full scope. In words the Articles flatly contradict the Confession in some instances, though in some they are the same. Thus the Confession (article 24) says: 'We are unjustly charged with having abolished the mass. For it is manifest that, without boasting, we may say the mass is observed by us with greater devotion and earnestness than by our opposers.' But in the Articles of Schmalkald, part ii, art. 11, it is said that the popish mass is the greatest and most horrid abomination, as militating directly and violently against these articles; and yet it has become the chief and most splendid of all the popish idolatries.'

In the Confession they applied the name of the mass to the Lutheran form of the Eucharist; but in these Articles they confine that term to the proper import, the ordinary public service among the Catholics. The Articles of Schmalkald cover 28 folio pages, and are preceded by a preface, and followed by a treatise on the power and supremacy of the pope. The first part contains four concise articles respecting God, the Trinity, and the incarnation, passion, and ascension of Christ, in accordance with the Apostles' and the Athanasian Creeds. On these articles the Protestants professed to agree together with the Papists. The second part also contains four articles of fundamental importance, but in which the Protestants and Papists are declared to be totally and irreconcilably at variance. They relate to the nature and to the grounds of justification, the mass and saint worship, ecclesiastical and monkish establishments, and the claims of the pope. The third part contains fifteen articles, which the Protestants considered as relating to very important subjects, but on which the Papists laid little stress. The subjects are sin, the law, repentance, the Gospel, baptism, the sacrament of the altar, the keys (or spiritual power), confession, excommunication, ordination, celibacy of the clergy, churches, good works, monastic vows, and human satisfaction for sin. When the Protestants subscribed these articles, Melancthon annexed a reservation to his signature purporting that he could admit of a pope, provided he would allow the Gospel to be preached in its purity, and would give up his pretensions to a divine right to rule, and would found his claims wholly on expediency and human compact. In consequence of this dissent from Luther, Melancthon was requested to draw up an article on the power and supremacy of the pope. He did so, and the Protestants were well pleased with it, and subscribed to it. It is annexed to the Articles of Schmalkald." See J. G. Walch's Introd. to Biblioth. Theol. i, 317, 362.

The first edition of the Articles of Schmalkald appeared in Wittenberg, 1538, 4to, in German; in Late in (by Generanus), 1541, 8vo. Selnekker afterward made a new Latin version, which is the one adopted in the collection of Lutheran creeds in Latin. A new edition of the German text. with the literature of the subject, was published by Marheineke (Berlin, 1817, 4to). See also, for the text and history, Francke, Libri Symbolci Eccl. Lutherance (Lips. 1847, 12mo); Guericke, Christl. Symbolik, § 14; Ranke, History of the Reformation, vol. iii.

## Articles, Irish[[@Headword:Articles, Irish]]

             The articles of religion of the Protestant Church of Ireland, numbering one hundred and four, were probably drawn up by archbishop Usher, and adopted by the Irish Episcopal Church in 1615. They are in striking agreement with the Westminster Confession, and may be found in Schaff, Creeds of Christendom, 1:662; comp. 3:526. They were ignored, however, by the Irish convocation of 1635, and the thirty-nine articles of the English Church have ever since been the standard of the Irish Church also.

## Articles, Lambeth[[@Headword:Articles, Lambeth]]

             The Calvinistic doctrine concerning Predestination, Free-will, etc., which had been the cause of vehement disputes on the Continent, had been brought into England by the refugees, and gained great footing, about the year 1594, at Cambridge, by the influence of Cartwright, the Lady Margaret professor. Barret, a fellow of Caius College, preached ad clerum against Calvin's doctrines. Archbishop Whitgift at first took Barret's part; but at last, urged by the heads of colleges, sent for him to Lambeth, and directed him not to preach such doctrine again. Dr. Whittaker, the regius professor, supported the novel doctrines; and this party, having stated the controversy to their own liking, drew up nine articles into form, and laid them before Archbishop Whitgift, who called, November 10th, an assembly at Lambeth to consider the question, consisting of Fletcher, the elect of London; Vaughan, elect of Bangor; Trindall, dean of Ely; and Whittaker and the Cambridge divines. They drew up the following nine articles, known as the "Lambeth Articles:

1. God hath from eternity predestinated certain persons to life, and hath reprobated certain persons unto death.

2. The moving or efficient cause of predestination unto life is not the foresight of faith, or of perseverance, of of good works, or of any thing that is in the persons predestinated, but the alone will of God's good pleasure.

3. The predestinati are a predetermined and certain number, which can neither be lessened nor increased.

4. Such as are not predestinated to salvation shall inevitably be condemned on account of their sins.

5. The true, lively, and justifying faith, and the Spirit of God justifying, is not extinguished, doth not utterly fail, doth not vanish away in the elect, either finally or totally.

6. A true believer-that is, one who is endued with justifying faith-is certified by the full assurance of faith that his sins are forgiven, and that he shall be everlastingly saved by Christ.

7. Saving grace is not allowed, is not imparted, is not granted to all men, by which they may be saved if they will.

8. No man is able to come to Christ unless it be given him, and unless the Father draw him; and all men are not drawn by the Father, that they may come to his Son.

9. It is not in the will or power of every man to be saved." The archbishop approved the articles Nov. 20, 1595, and sent them to Cambridge; but the queen ordered them to be recalled, and censured Whitgift severely. As the meeting at Lambeth was not a lawful synod, its resolutions cannot be regarded as the act of the church of that day; nor, indeed, in any other light than as declaring the opinion of some of the church authorities of that period upon the subject of predestination. The very effort to enact them seems to show that the Calvinistic bishops of the time were not satisfied that the Thirty-nine Articles were Calvinistic.-Collier, Eccl. Hist. 7:187; Hardwick, Hist. of 39 Articles, ch. 7:and Appendix, No. vi; Strype's Whitgift, p. 462; Browne On 39 Articles, p. 379.

## Articles, Six[[@Headword:Articles, Six]]

             This was an act (known as "the bloody statute") passed during that period of reaction against the Reformation in the mind of Henry VIII, which lasted from 1538 to 1544. Gardiner and Tonstall took advantage of this mood of the king's mind, and procured the enactment, June 28, 1539, of the "six articles for the abolishing of diversity of opinions ;" in reality, a law to punish with death all persons who should adopt the doctrines of the Reformers on the points covered by it. These points were, that in the sacrament of the altar, after consecration, there remains no substance of bread and wine, but the natural body and blood of Christ; that communion in both kinds is not necessary; that priests, according to the law of God, may not marry; that vows of chastity ought to be observed; that private masses ought to be continued; and that auricular confession is expedient and necessary, and ought to be retained in the church. Cranmer strenuously opposed this act, but afterward I complied. Latimer and Shaxton resigned their bishoprics. It was under this act that Anne Askew (q.v.), or Ascough, was executed in 1546.-- Burnet, Hist. Engl. Reform. i, 416; ii, 63; Maitland, Essays of the I Reformation, essay xii; Hardwick, Church History, iii, 205; Neal, History of the Puritans, vol. i, ch. i.

## Articles, Twenty-Five[[@Headword:Articles, Twenty-Five]]

             of the Methodist Episcopal Church. They are as follows:

I. Of Faith in the Holy Trinity. — There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

II. Of the Word, or Son of God, who was made very Man. -The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and per- feet natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. Of the Resurrection of Christ. — Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith lie ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. Of the Holy Ghost. — The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty. and glory with the Father and the Son, very and eternal God.

V. The Sufficiency of the Holy Scriptures for Salvation.-The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to b- required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church. The Names of the Canonical Books: Genesis, Exodus, Leviticus, Numbers. Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, Tile Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of, Job, The Psalms, The Proverbs, Ecclesiastes, or the Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less; all the books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. Of the Old Testament.-The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

VII. Of Original or Birth Sin.-Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. Of Free Will. —The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us,-that we may have a good will, and working with us when we have that good will.

IX. Of the Justification of Man.-We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

X. Of Good Works.-Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins and endure the severity of God's judgments, yet are they pleasing and acceptable to cod in Christ, and spring oat of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit

XI. Of Works of Supererogation.--Voluntary works, besides over and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

XII. Of Sin. after Justification. — Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification; after we have received the Holy Ghost, we may depart from grace given and fall into sin, and, by the grace of . od, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XIII. Of the Church.— The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity and requisite to the same.

XIV. Of Purgatory. — The Romish doctrine concerning purgatory, pardon, worshipping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the Word of God.

XV. Of speaking in the Congregation in such a Tongue as the People understand. — It is a thing plainly repugnant to the Word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the sacraments in a tongue not understood by the people.

XVI. Of the Sacraments. — Sacraments ordained of Cluit are not only badges or tokens of Christian men's profession, but, rather, they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him. There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the Gospel, being such as have partly grown out of the corrupt following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon or to be carried about, but that we should duly use then) And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them un a worthily purchase to themselves condemnation, as St. Paula saith, 1Co 11:29.

XVII. Of Baptism. — Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.

XVIII. Of the Lord's Supper. — The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper only after a heavenly and spiritual manner; and the means whereby the body of Christ - is received and eaten in the Supper is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped. XIX. Of both Kind. — The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XX. Of the one Oblation of Christ, finished upon the Cross. -The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

XXI. Of the Marriage of Ministers. -The ministers of Christ are not commanded by God's law either to vow the state of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. Of the Rites and Ceremonies of Churches.-It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the Word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. Of the Rulers of the United States. of America. — The President, the Congress, the General Assemblies, the governors, and the Councils of State, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the Constitutions of their respective states. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction. As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all lawful means to enjoin obedience to the powers that be; and therefore it is expedient that all our preachers and people, who may be under the British or any other government, will behave themselves as peaceable and orderly subjects.

XXIV. Of Christian Men's Goods. — The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXV. Of a Christian Man's Oath. — As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

These are, in substance, the Articles of the Church of England, omitting the 3d, 8th, 13th, 15th, 17th, 18th, 20th, 21st, 23d, 26th, 29th, 33d, 34th, 36th, and 37th. On comparison, it will be found that these omissions are nearly all made in order to greater comprehension and liberality in the Creed. The 23d article (adopted in 1804) is especially to be noted, as giving the adhesion of the church at that early period to the doctrine that the "United States" constitute "a sovereign nation." The articles, in their present form, are a modification of those originally framed for the church by Wesley, and printed in the Sunday Service of the Methodists. They were adopted, with the Liturgy, at the Christmas Conference of 1784. The changes made in them since that period (except the political one above referred to, made necessary by the adoption of the national Constitution) are chiefly verbal; and some of them appear to be due to typographical errors in successive reprints of the Book of Discipline. For a list of the changes, see Emory, History of the Discipline, ch. i, § 2. See also Jimeson, Notes on the 25 Articles (Cincinnati, 1853, 12mo); Comfort, Exposition of the Articles (N. Y. 1847, 12mo); Stevens, History of the Methodist Episcopal Church (N. Y. 1865, 3 vols. 8vo). SEE METHODIST EPISCOPAL CHURCH.

## Artificer[[@Headword:Artificer]]

             (some form of the verb חָרִשׁ, charash', to engrave, as elsewhere), a person engaged in any kind of trade or manual occupation, SEE CARPENTER, SEE MASON, etc., Gen 4:22; Isa 3:3. SEE HANDICRAFT. In the early periods to which the scriptural history refers, we do not meet with those artificial feelings and unreasonable prejudices against hand-labor which prevail and are so banefully influential in modern society. SEE LABOR. Accordingly, even the creation of the world is spoken of as the work of God's hands, and the firmament is said to show his handiwork (Psa 8:3; Psa 19:1; Gen 2:2; Job 34:19). The primitive history, too, which the Bible presents is the history of hand-laborers. Adam dressed the garden in which God had placed him (Gen 2:15), Abel was a keeper of sheep, Cain a tiller of the ground (Gen 4:3), Tubal-Cain a smith (Gen 4:22). SEE ART. The shepherd-life which the patriarchs previously led in their own pasture-grounds was not favorable to the cultivation of the practical arts of life, much less of those arts by which it is embellished. Egypt, in consequence, must have presented to Joseph and his father not only a land of wonders, but a source of rich and attractive knowledge. Another source of knowledge to the Hebrews of handicrafts were the maritime and commercial Phoenicians. Commerce and navigation imply great skill in art and science; and the pursuits to which they lead largely increase the skill whence they emanate. SEE COMMERCE. It is not, therefore, surprising that the origin of so many arts has been referred to the north-eastern shore of the Mediterranean Sea; nor is there any difficulty in understanding how arts and letters should be propagated from the coast to the interior, conferring hi-h advantages on the inhabitants of Syria in general, as well before as after the settlement of the Hebrew tribes in the land of promise. At first the division of labor was only very partial. The master of the family himself exercised such arts as were found of absolute necessity. Among these may be reckoned not only those which pasturage and tillage required, but most of those which were of that rough and severe nature which demand strength as well as skill; such, for instance, as the preparation of wood-work for the dwelling, the slaying of animals for food, which every householder understood, together with the art of extracting the blood from the entire carcass. The lighter labors of the hand fell to the share of the housewife; such as baking bread-for it was only in large towns that baking was carried on as a trade (2Sa 13:8)- such also as cooking in general, supplying the house with water-no very easy office, as the fountains often lay at a considerable distance from the dwelling; moreover, weaving, making of clothes for males as well as females, working in wool, flax, hemp, cotton, tapestry, richly-colored hangings, and that not only for domestic use, but for "merchandise," were carried on within the precincts of the house by the mistress and her maidens (Exo 35:25; 1Sa 2:19; 2Ki 23:7; Proverbs 31). SEE WEAVING.

The skill of the Hebrews during their wanderings in the desert does not appear to have been inconsiderable; but the pursuits of war and the entire absorption of the energies of the nation in the one great work of gaining the land which had been given to them, may have led to their falling off in the arts of peace; and from a passage in 1 Samuel (1Sa 13:20) it would appear that not long after they had taken possession of the country they were in a low condition as to the instruments of handicraft. A comparatively settled state of society, however, soon led to the revival of skill by the encouragement of industry. A more minute division of labor ensued. Trades, strictly so called, arose, carried on by persons exclusively devoted to one pursuit. Thus, in Jdg 17:4, and Jer 10:14, "the founder" is mentioned-a trade which implies a practical knowledge of metallurgy; the smelting and working of metals were well known to the Hebrews (Job 37:18); brass was in use before iron; arms and instruments of husbandry were made of iron. In Exodus (Exo 35:30 -

35) a passage occurs which may serve to specify many arts that were practised among the Israelites, though it seems also to intimate that at the time to which it refers artificers of the description referred to were not numerous: " See, the Lord hath called by name Bezaleel, and hath filled him with the spirit of God, in knowledge and all manner of workmanship, and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work; and he hath put in his heart that he may teach; both he and Aholiab: them hath he filled with wisdom of heart to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer in blue and in purple, in scarlet and in fine linen, and of the weaver." From the ensuing chapter (Exo 35:34) it appears that gilding was known before the settlement in Canaan. The ark (Exo 37:2) was overlaid with pure gold within and without. The cherubim were wrought ("beaten," Exo 37:7) in gold. The candlestick was of beaten gold (Exo 37:17; Exo 37:22). Wire-drawing was probably understood (Exo 38:4; Exo 39:3). Covering with brass (Exo 38:2) and with silver (Pro 26:23) was practised. Architecture and the kindred arts do not appear to have made much progress till the days of Solomon, who employed an incredible number of persons to procure timber (1Ki 5:13 sq.); but the men of skill for building his temple he obtained from Hiram, King of Tyre (1 Kings 5 sq.; 1Ch 14:1; 2Ch 2:7). Without pursuing the subject into all its details (see Scholz, Handb. der Bib. Archaol. p. 390 sq.; De Wette, Lehrb. der Archdol. p. 115 sq.), we remark that the intercourse which the Babylonish captivity gave the Jews seems to have greatly improved their knowledge and skill in both the practical and the fine arts, and to have led them to hold them in very high estimation. The arts were even carried on by persons of learning, who took a title of honor from their trade (Rosenmuller, Morganl. 6:42). It was held a sign of a bad education if a father did not teach his son some handicraft: " Whoever does not teach his son a trade, teaches him robbing" (Lightfoot, p. 616; Mishna, Pirke Aboth, ii, 2; Wagenseil's Sota, p. 597; Otho, Lex. Rabb. p. 491).

In the Apocrypha and New Testament there are mentioned tanners (Act 9:41), tent-makers (Act 18:3); in Josephus (War, v, 4, 1), cheese-makers; domestics (κουρεῖς, Ant. 16:11, 5); in the Talmud, with others, we find tailors, shoe-makers, blood-letters, glaziers, goldsmiths, plasterers. Certain hanfdicraftsmen could never rise to the rank of high- priest (Mishna, Kiddush, 82, 1), such as weavers, barbers, fullers, perfumers, cuppers, tanners; which pursuits, especially the last, were held in disesteem (Mishna, Megillah, iii, 2; Otho, Lex. Rabb. p. 155; Wetstein, N.T. ii, 516). In large cities particular localities were set apart for particular trades, as is the case in the East to the present day. Thus in Jeremiah (Jer 37:21) we read of "the bakers' street." So in the Talmud (Mishna, v, 169, 225) mention is made of a flesh-market; in Josephus (War, v, 4, 1), of a cheese-market; and in the New Testament (Joh 5:2) we read of a sheep-market, or at least a sheep-gate, which, like several other gates, SEE JERUSALEM, appears to have been named from some special bazaar (q.v.) adjoining. (See Iken, Antiq. Hebrews 3-9, p. 578 sq.; Bellermann, Handb. i, 22 sq.) SEE MECHANIC.

## Artigni, Antoine Gachat D[[@Headword:Artigni, Antoine Gachat D]]

             a French clergyman, was born in Vienne, Nov. 8,1706. He was canon of the Church in his native place, and spent his life in literary researches, as the result of which he published several important works (1749-56). He died at Vienne, May 6, 1778. See Chalmers, Biog. Hist. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Artillery[[@Headword:Artillery]]

             (כְּלִי, keli', apparatus, elsewhere rendered "vessel," "instrument," etc.) occurs in 1Sa 20:40, where it signifies collectively any missile weapons, as arrows and lances. SEE ARMOR. In 1Ma 6:51, the term so rendered is βελόστασις, i.e. balista, or "catapult," a machine for hurling darts or stones. SEE ENGINE.

## Artis, Gabriel D[[@Headword:Artis, Gabriel D]]

             a French Protestant theologian, was born about 1660 at Milhaud, in Rouergue. He is known by his works of controversy, directed especially against the Socinians. He died in London in i732. Some of his works, though incomplete, are found in the Biographie Universelle of Michaud, according to the references given by Barbier. See Hoefer, Nouv. Biog. Generale, s.v.

## Artom, Benjamin[[@Headword:Artom, Benjamin]]

             chief rabbi of the Spanish and Portuguese Jews of Great Britain, was born at Asti, in Piedmont, in 1834. He received his theological education at Padua, and became minister of the Naples Jewish community. While Miss A. M. Goldsmid was travelling through Italy, she heard him preach at Naples, and' was so charmed by his grace and eloquence that she immediately wrote to London, where the position of Hacham of the Sephardim had been vacant since the death of rabbi Meldola, in 1828. After a brief correspondence, Dr. Artom was invited to London, and was elected  in 1866 for life to the position of Hacham. For the first year he lectured in French, but soon mastered the English language; his sermons, a volume of which appeared in print a few years ago (1874), being models of pulpit eloquence. Dr. Artom's ministrations have been blessed with much success. The establishment of a Portuguese congregation at Manchester and of a branch synagogue in London are proofs of his activity. Personally popular on account of his gifts of mind and person, he was energetic in his efforts to revive the Sephardim of England, who for decades, satisfied with their- reputation for respectability, had allowed their German-English brethren easily to advance in communal eminence. This reproach Dr. Artom had rolled away, and in his decade in office he had commanded the esteem of the entire community. He died at Brighton, Jan. 6, 1879. At the funeral, which took place on the 8th inst., chief rabbi Dr. Adler and Rev. Prof. Marks assisted, while almost every Jewish notability in England was present. See Morais, Eminent Israelites of the Nineteenth Century (Philadelphia, 1880), p.15 sq. (B. P.)

## Artomachy[[@Headword:Artomachy]]

             (q. d. ἀρτομαχία, dispute respecting bread, from ἄρτος and μάχη), a controversy respecting the bread of the Eucharist, originated in 1053 by Michael Cerularius. This dispute existed between the Greek and Latin churches; the former contending that the bread used should be leavened, the latter urging the necessity of being unleavened bread. Protestant writers have taken part with the Greek Church in this controversy. Early Christian writers make no mention of the use of unleavened bread; the fame kind of bread was eaten in the agapa that was consecrated for the Eucharist, viz., common bread. Leavened bread appears to have been in use when Epiphanius and Ambrose wrote. Unleavened bread was generally discontinued at the Reformation; but the Lutherans retain it; SEE AZYMITES.

## Artonius (Originally Krzesikhleb, "Cut-Bread"), Peter[[@Headword:Artonius (Originally Krzesikhleb, "Cut-Bread"), Peter]]

             A Polish ecclesiastical poet, was born at Groziski (Great Poland), July 26,1552. After having studied at Wittenberg, he returned to Poland, where he displayed great zeal in behalf of Lutheranism, and was for twenty-three years Protestant minister at Thorn, where he died, Aug. 2, 1609. He wrote, Kancyonal, to iest Piesni Chrescianskie (Thorn, 1758), a collection of sacred songs:-Thanatomachia Smiercia (ibid. 1600):-Diceta Duszna (ibid. 1601), a reply to an attack against the preceding work :-Nomenclator Rerum, Appellationes Tribus Linguis, Latina, Germanica, Polonica, Explicatas Judicans (ibid. 1597; reprinted 1684). The hymns of Artomius are very highly esteemed, and they are still used in the Protestant churches of Poland.. See Hoefer, Nouv. Biog. Generale, s.v.

## Artopeeus (Originally Becker), Johann Christoph[[@Headword:Artopeeus (Originally Becker), Johann Christoph]]

             a German historian, was born in 1626 at Strasburg. He devoted himself entirely to study, and was canon of the chapter of St. Thomas at Strasburg. 'He died at his native place, June 21,1702. :He published a great number of theses and dissertations, both theological and historical, of which Audiffredi has given a list in his Bibliotheca. He also wrote .Seria Disquisitio de Statu, Loco, et Vita Animarum, postquam discesserunt a Corporibus praesertim Fidelium, inserted in the Fasciculus Rarorum ac  Curiosorum Scriptorum Theologicorum de Anima (Frankfort, 1692). Artopseus took part in the publication of the Compendium Histor. Ecclesiastica, etc., in Usum Gymnasii Gothani (1666). See Hoefer, Nouv. Biog. Generale, s.v.

## Artopeus (Originally Bekker), Peter[[@Headword:Artopeus (Originally Bekker), Peter]]

             a Lutheran theologian, was born in 149i at Cosslin. He studied at Wittenberg; in 1528 was rector at Stettin, and in 1549 first pastor of St. Mary's there. His friendly position towards the friends of Osiander caused him many difficulties, which finally resulted in his deposition from office. He died in 1563. He wrote scholia on some parts of the Old and New Tests., which are enumerated in Jocher, Allgemeines Gelehrten- Lexikon, s.v. (Supplement); Steinschneider, Bibliogr. Handbuch, s.v.; Hoefer, Nouv. Biog. Genrerale, s.v. (B. P.)

## Artotyritee[[@Headword:Artotyritee]]

             (q. d. ἀρτοτυριταί, from ἄρτος, bread, and τυρός, cheese), a branch of the Montanists, who first appeared in the second century. They used bread and cheese in the Eucharist; or, perhaps, bread baked with cheese. The reason assigned was, according to Augustine (Hcer. cap. xxviii), that the first men offered to God not only the fruits of the earth, but of their flocks also. The Artotyritae admitted women to the priesthood, and even consecrated them bishops.-Bingham, Orig. Eccl. 15:2, 8; Epiphanius. Haer. xlix. SEE MONTANISTS.

## Arts[[@Headword:Arts]]

             one of the faculties in which degrees are conferred in the universities. The circle of the arts was formerly divided into the Trivium, viz. grammar, rhetoric, and logic; and the Quadrivum, viz. arithmetic, geometry, music, and astronomy. It now includes all branches not technical or professional.- Hook, Church Dict. s.v. SEE DEGREES; SEE UNIVERSITIES.

## Artzeburst[[@Headword:Artzeburst]]

             (Armenian, a messengesr) is a name given in the Greek Church to the Wednesday and Friday in the eleventh week before Easter, which are not observed as fasts, although these days are so observed in every other week throughout the year. The following account is given of the origin of this practice. A favorite dog which served in the capacity of messenger to some Armenian heretics having died, its owners immediately accused the orthodox Greeks of having caused the animal's death. The Armenians set apart the two days above mentioned as fast-days in commemoration of the dog's services, and as a public testimony of their unfeigned sorrow for his untimely end. The Greeks, that they might not even seem to conform to this practice of the Armenian heretics, were excused by the Greek Church from fasting on those two days.

## Aruboth[[@Headword:Aruboth]]

             (Heb. Arubboth', אֲרֻבּוֹת, a lattice; Sept. Α᾿ραβώθ), a city or district, probably in the tribe of Judah (or Simeon), being the third of Solomon's purveyorships, under the charge of Hesed or Ben-Hesed, and including Socoh and Hepher within its limits (1Ki 4:10). Schwarz (Palest. p. 237) fancies it is represented by the modern village and wady Rabith in the limits of Zebulon ; but the associated names indicate the region Jebel Khalil, S.W. of Hebron.

## Aruch[[@Headword:Aruch]]

             (Heb. Aruk', עָרוּךְ, arranged, sc. in alphabetical order), the title of a Talmudical lexicon, compiled by R. Nathan ben-Jechiel, who was rector of the synagogue at Rome A.D. 1106, according to the Chronicon " Zemach David," and who is usually styled by the Jewish writers בִּעִל עָרוּךְ, Auctor Aruch (Buxtorf, Lex Talm. col. 1605). It was first published by Soucini (Pesaro, 1517, fil.), and edited by Archinotti (Venice, 1531, 1533, fol.), Eckendorf (Basle, 1599, fol.), Musafia (Amst. 1655, fol.), and with Germ. notes by Landau (Prague, 1819-24, 5 vols. 8vo), also in Latin, by Kohut (Vien. 1878 sq;). See Furst, Bib. Jud. iii, 20 sq., Berlin, Additavmenta zum Aruch (Vien. 1830-59, 2 vols. 8vo).

## Arumah[[@Headword:Arumah]]

             (Heb. Arumah', אֲרוּמָה, prob. for Rumah, with אprosthetic; Sept. Α᾿ρημά), a city apparently near Shechem, in which Abimelech the son of Gideon resided (Jdg 9:41). It has been conjectured that the word in Jdg 9:31, בְּתָרְמָה, rendered "privily," and in the margin " at Tormah," may signify " at Arumah" by changing the תto an א. It seems to be confounded with Rumah (2Ki 23:36) by Euseb. and Jerome, who state (Onomast. s.v. Ruma) that it (Α᾿ρίμ, 'Arima) was then called Remphis or Arimathceal The suggestion of Van de Velde (Memoir, p. 288) appears to be correct that it is represented by the modern ruin ElOrmah, on the brow of a mountain S.E. of Shechem.

Arumah.

The site proposed for this place by Van de Velde (Memoir, p. 288), and adopted by Tristram (Bible Places, p.'192), is laid down as El-Ormeh on the Ordnance Map, six and three fourth miles south-east of Nablfs, as a square ruin on the western edge of a tongue or spur projecting southwards from the general range of hills (2700 feet above the sea), with two or three old cisterns just to the north, and some other remains of a circular form a little to the east. A spring called Ain Aulam or Aulun lies half a 'mile to the west, just across the valley.

## Arun[[@Headword:Arun]]

             in Hindu mythology, is the wagon-driver of the sun. 'He was a son of Kasyapa and Abidi, born in an egg, and only finished in the upper part of his body. He sits before Surya, the god of the sun, and drives the seven green horses which draw the wagon. According to the arrangement of Menu, he is at the same time the protecting genius of the morning and evening twilight. His bed is the Eastern ocean, and the drama Sakontala says he disperses the shades of night, because the god has placed him with a thousand bright rays before his wagon.

## Arundel, John[[@Headword:Arundel, John]]

             an English Congregational minister, was born at Selby, Yorkshire, Dec. 10, 1778. He was introduced to business at the age of eleven, and converted at sixteen. In 1799 he began to study for the ministry, and in 1800 entered Rotherham College. His first charge was at Whitby, where he was ordained July 12, 1804, and in which he remained fifteen years. In 1819 he became the home secretary of the London Missionary Society; and in 1822 he accepted the pastorate of the Congregational Church in Union Street, Borough, which he held jointly with his secretaryship. In this Church he ministered with great efficiency for more than twenty years, when he was compelled, through protracted indisposition, to resign his charge; and in  1845 he retired from his office in the Mission-house. He died March 5, 1848. Mr. Arundel was an humble Christian, a faithful friend, a practical preacher, a devoted pastor, and a zealous officer of the society with which he was so long identified. See the (Lond.) Evangelical Magazine, 1848, p. 212, 561.

## Arundel, Thomas[[@Headword:Arundel, Thomas]]

             archbishop of Canterbury, was second son of Robert Fitz-Alan, earl of Arundel and Warren, and was born at Arundel Castle in 1353. His powerful family connections gave him early promotion: at 20 he was archdeacon of Taunton, and in 1374 the pope nominated him to the vacant see of Ely, the king and the monks of Ely having, at the same time, respectively nominated two others; but Arundel was consecrated without dispute. In 1388 he was removed to the see of York, and was the first archbishop of that see who was translated to Canterbury, which was the case in 1396. Very shortly after Arundel was forced into banishment by Richard II, as an accomplice of his brother, the earl of Arundel (executed as a partisan of the duke of Gloucester), and Roger Walden was put into the chair of Canterbury, and acted as archbishop for about two years. (Johnson, Eccl. Canons, ii, A.D. 1398.) The archbishop, in the mean time, went to Rome, and afterward to Cologne. He figured largely ill the political intrigues by which Richard was deposed, and on the accession of Henry IV, 1399, he was restored to his see. He was a great persecutor of the Wickliffites, and in 1408 he published, in convocation at Oxford, "Ten Constitutions against the Lollards." He established in that year an inquisition for heresy at Oxford, and put in force the statute de hceretico comburendo (2 Hen. IV, ch. xv), and prohibited the circtlatien of the English Scriptures. He built the tower called the "Arundel Tower," and gave to the cathedral of Canterbury a chime of bells, known as "ArundeFs ring," and was a great benefactor in many ways to the cathedral establishments. He died February 20th, 1414.-Collier, Eccl. Hist. of England, iii, 213-301.

## Arupa[[@Headword:Arupa]]

             in Hindu mythology, are the bodiless pure spirits, one of the three classes of living beings. They are subdivided into four classes, each of which has a separate dwelling; and the lowest is so high above the earth. that it would take four years for a stone to fall from that point to the. earth. The souls of the dead are born again as Arupa, and do not need a transmigration through various stages in order to reach the heavenly bliss. They immediately step into heaven after their new birth as blessed spirits.

## Arusplces[[@Headword:Arusplces]]

             (Lat. ab aris 'inspiciendis, from inspecting the altars), soothsayers or diviners among the ancient Romans. They are supposed to have come originally from Etruria to Rome; and their chief duty was understood to be that of ascertaining the will of the gods from the appearance which the entrails of animals exhibited when offered in sacrifice upon the altars. But they were not limited to this mode of exercising their art; they were expected to examine all kinds of prodigies. SEE DIVINATION.

## Arvad[[@Headword:Arvad]]

             (Heb. Arvad', אִרְוָד, wandering; Sept. Α᾿ράδιοι, but properly ῎Αραδος, 1 Mace. 15:23, or, as it might be spelt, ARUD, אֲרוּד; whence the present name Ruad), a small island and city on the coast of Syria, called by the Greeks Aradus (q.v.), by which name it is mentioned in the above passage of the Apocrypha. It is a rocky islet, opposite the mouth of the river Eleutherus (Mel. ii, 7), 50 miles to the north of Tripoli (Itin. Anton.), about one mile in circumference (Curt. 4:1, 6), and two miles (Pliny, v, 17) from the shore (Rosenmiuller, Handb. der Bibl. Ant. II, i, 7; Mannert, VI, i, 398; Pococke, E'lst, ii, 292 sq.; Hamesveld, iii, 44 sq.). Strabo (xvi, p. 753) describes it as a rock rising in the midst of the waves; and modern travellers state that it is steep on every side. (See Volney, ii, 131; Niebuhr, Reisen, iii, 92; Buckingham, ii, 435; Chesney, Euphrat. Exped. i, 451; Shaw, p. 232.) Strabo also describes the houses as exceedingly lofty, and they were doubtless so built on account of the scantiness of the site; hence, for its size, it was exceedingly populous (Pomp. Mela, ii, 7, 6). Those of the Arvadites whom the island could not accommodate found room in the town and district of Antaradus (q.v.), on the opposite coast, which also belonged to them (Targ. Hieros. in Gen 10:18). Arvad is usually regarded as the same with Arpad (q.v.) or Arphad (but see Michaelis, Oriental. Bibl. 8:45). It is mentioned in Eze 27:8; Eze 27:11, as furnishing mariners and soldiers for Tyre, was situated on the shore not far away. In agreement with this is the mention of "the Arvadite" (q.v.) in Gen 10:18, and 1Ch 1:16, as a son of Canaan, with Zidon, Hamath, and other northern localities. It was founded, according to Strabo (xvi, 2, §13), by fugitives from Sidon (comp. Josephus, A nt. i, 6, 2); hence probably the etymology of the name as above. Tarsus was settled by a colony from it (Dion Chrys. Orat. Tarsen. ii, 20, ed. Reiske).

Although originally independent (Arrian, Alex. ii, 90), and, indeed, the metropolis of the strip of land adjoining it, it eventually fell under the power of Persia, but assisted the Macedonians in the siege of Tyre (Arrian, Anab. i, 13, 20). It thence passed into the hands of the Ptolemies (B.C. 320); but, regaining its liberty under Seleucus Callinicus (B.C. 242), it attained such importance as to form an alliance with Antiochus the Great (Eckhel, Doctr. num. i, 393). Antiochus Epiphanes, however, took forcible mastery over it (Jerome in Dan. xi), and after becoming involved in the broils of his successors, it finally came under the power of Tigranes, and with his fall became subject to Rome, into whose triumviral wars its history enters (Appian, Bell. Civ. 4:69; v, 1). Under the Emperor Constans, Muawiyeh, the lieutenant of the Caliph Omar, destroyed the city and expelled its inhabitants (Cedren. Hist. p. 355; Theophan. p. 227). It was not rebuilt in mediaeval times (Mignot, Mem. de l'A cad. des Inscript. 34:229). The curious submarine springs from which the ancient city was supplied with water (Strabo, ed. Groskund, p. 754 n.) have been partially discovered (Walpole, Ansayrii, iii, 391). The site is now covered, except a small space on the east side, with heavy castles, within which resides a maritime population of about 2000 souls. On the very margin of the sea there are the remains of double Phoenician walls, of huge bevelled stones, which mark it as being anciently a very strong place (Bibliotheca Sacra, 1848, p. 251). The nautical pursuits of the inhabitants, attested also by Strabo (ut sup.), remain in full force (see Allen's Dead Sea, ii, 183, at the end of which vol. may be found a plan of the island, from the Admiralty Charts, 2050, " Island of Ruad"). SEE CUNEIFORM INSCRIPTIONS.

## Arvadite[[@Headword:Arvadite]]

             (Heb. Arvadi', אִרְוָדִי, Sept. Α᾿ράδιος, Gen 10:18; 1Ch 1:16), an inhabitant of-the island Aradus or ARVAD SEE ARVAD (q.v.) (so Josephus explains Α᾿ρουδαῖοι, Ant. i, 6, 2), and doubtless also of the neighboring coast. The Arvadites were descended from one of the sons of Canaan (Gen 10:18). Strabo (xvi, 731) describes the Arvadites as a colony from Sidon. They were noted mariners (Eze 27:8; Eze 27:11; Strabo, 16:754), and formed a distinct state, with a king of their own (Arrian, Exped. Alex. ii, 90); yet they appear to have been in some dependence upon Tyre, for the prophet represents them as furnishing their contingent of mariners to that city (Eze 27:8; Eze 27:11). The Arvadites took their full share in Phoenician maritime traffic, particularly after Tyre and Sidon had fallen under the dominion of the Graeco-Syrian kings. They early entered into alliance with the Romans, and Aradus is mentioned among the states to which the consul Lucius formally made known the league which had been contracted with Simon Maccabaeus (1 Macc. xv, 23).

## Arvahur[[@Headword:Arvahur]]

             (early awake), in Norse mythology, is a courser, which, with another horse, Alswidur, is harnessed to the wagon of the sun.

## Arvales, Fratres[[@Headword:Arvales, Fratres]]

             (Lat.field brothers), a college of priests, among the ancient Romans, whose office it was to offer sacrifices for the fertility of the fields. They were twelve in number, and are said to have owed their original appointment to Romulus. Their distinctive badge of office was a chaplet of ears of corn fastened round their heads by a white band. Once a year they celebrated a three-days festival in honor of Ceres, towards the end of May. SEE AMBARVALIA.

## Arvanel[[@Headword:Arvanel]]

             in Zendic mythology, was the sacred river from which the first created human beings drank.

## Arvine, Kazlitt[[@Headword:Arvine, Kazlitt]]

             a Baptist minister, was born in 1820, and was a graduate of Wayland University, in the class of 1841. He pursued his theological studies at the Newton Theological Institution, and graduated in the class of 1845. His ordination took place Nov. 6 of the same year, and he became pastor of the Church in Woonsocket, R. I. His other pastorates were with the Providence Church, New York city, and with the Church in West Boylston, Mass. He died at East Brookfield, July, 1851. As an author, Mr. Arvine is known as the compiler of Cyclopaedia of Moral and Religious Anecdotes and Cyclopaedia of Literary Anecdotes. See Newton General Catalogue, p. 29.. (J. C. S.)

## Arya[[@Headword:Arya]]

             is one of the four paths which, in the religion of the Buddhists, when entered upon, leads either immediately or more remotely to the attainment of nizwana, or cessation of existence. He who enters upon the Arya, or Aryahut, has overcome or destroyed all evil desires and the cleaving to existence. He is understood to know the thoughts of any one in any situation whatever. SEE ANNIHILATION; SEE BUDDHISM.

## Aryanem, Vaejo[[@Headword:Aryanem, Vaejo]]

             in Iranian mythology, was the name of the original birthplace of the human race.

## Aryeh[[@Headword:Aryeh]]

             SEE LION.

## Arysdaghes[[@Headword:Arysdaghes]]

             (surnamed KRASSER, i.e. the lover of books), an Armenian writer, was born ill High Armenia in: 1178. He pursued his studies in the Monastery of Sghevra, near the castle of Lamprou, in Cilicia, taught rhetoric in several provinces of Armenia, and died at Sis in 1239, leaving an Armenian- Grammar and Dictionary, which have not been printed. See Hoefer, Nouv. Biog. Generale, s.v.

## Arysdaghes, St[[@Headword:Arysdaghes, St]]

             an Armenian prelate, was born about 279 at Caesarea, in Cappadocia. He was brought up by St. Gregory the Illuminator, first patriarch of Armenia; and, after having finished his studies at Caesarea, he went to Vasasabad, in Armenia, where he was consecrated bishop of Greater Armenia in 318. In 325 he assisted, as bishop of Diospontus, at the general council of Nicaea, and about 332 succeeded Gregory as patriarch of Armenia. He was active in ecclesiastical labors, but was assassinated in 339 by Archelous, governor of Sophenia. ' See Hoefer, Nouv. Biog. Generale, s.v.

## Arza[[@Headword:Arza]]

             (Heb. Artsa', אִרְצָא, an Aramaean form, the earth; Sept. ᾿Ωρσά v. r. Α᾿ρσᾶ), a steward over the house of Elah, king of Israel, in whose house at Tirzah, Zimri, the captain of the half of the chariots, conspired against Elah, and killed him during a drinking debauch (1Ki 16:9), B.C. 926.

## Arzan[[@Headword:Arzan]]

             an Armenian writer (died A.D. 459), who translated into the language of his country the works of Athanasius.-Hoefer, Biog. Genesis iii, 409.

## Arzere, Stefano Dell[[@Headword:Arzere, Stefano Dell]]

             an Italian painter, was born at Padua, and executed a number of paintings for the churches and convents of that city. In the church of the Monastery of the Padri de Servi he painted the principal altar-piece; and in the Chiesa degli Eremitani, subjects from the Old Test. and two pictures of St. Peter and St. Paul.

## Asa[[@Headword:Asa]]

             (Heb. Asa', אָסָא, healing, or physician), the name of two men.

1. (Sept. Α᾿σά, Josephus, ῎Ασανος.) The son of Abijah, grandson of Rehoboam, and third king of the separate kingdom of Judah (1 Kings 15 :2 Chronicles 14-16; Mat 1:7-8). He began to reign two years before the death of Jeroboam, in Israel, and he reigned forty-one years (B.C. 953-912). As Asa was very young at his accession, the affairs of the government were administered by his mother, or, according to some (comp. 1Ki 15:1; 1Ki 15:10), his grandmother Maachah, who is understood to have been a granddaughter of Absalom. SEE MAACHAH.

But the young kin,, on assuming the reins of government; was conspicuous for his earnestness in supporting the worship of God, and rooting out idolatry with its attendant immoralities, and for the vigor and wisdom with which he provided for the prosperity of his kingdom. In his zeal against heathenism he did not spare his grandmother Maachah, who occupied the special dignity of "King's Mother," to which great importance was attached in the Jewish court, as afterward in Persia, and to which parallels have been found in modern Eastern countries, as in the position of the Sultana Valide in Turkey (see 1 Kings ii, 19; 2Ki 24:12; Jer 29:2; also Calmet, Fragm. xvi; and Bruce's Travels, ii, 537, and 4:244). She had set up some impure worship in a grove (the word translated "idol," 1Ki 15:13, is מִפְלֶצֶת, afright or horrible image, while in the Vule. we read ne esset [Maacha] princeps in sacris Priap' ); but Asa burnt the symbol of her religion, and threw its ashes into the brook Kidron, as Moses had done to the golden calf (Exo 32:20), and then deposed Maachah from her dignity. He also placed in the Temple certain gifts which his father had dedicated, probably in the earlier and better period of his reign, SEE ABIJAH,. and which the heathen priests must have used for their own worship, and renewed the great altar which they apparently had desecrated (2Ch 15:8) during his minority and under the preceding reigns, and only the altars in the "high-places" were suffered to remain (1Ki 15:11-13; 2Ch 14:2-5). He neglected no human means of putting his kingdom in the best possible military condition, for which ample opportunity was afforded by the peace which he enjoyed for ten years (B.C. 938-928) in the middle of his reign. His resources were so well organized, and the population had so increased, that he fortified cities on his frontiers, and raised an army amounting, according to 2Ch 14:8, to 580,000 men; but the uncertainty attaching to the numbers in our present text of Chronicles has been pointed out by Kennicott and by Davidson (Introduction to the 0. T. p. 686), who consider that the copyists were led into error by the different modes of marking them, and by confounding the different letters which denoted them, bearing as they do a great resemblance to each other. SEE NUMBER.

Thus Asa's reign marks the return of Judah to a consciousness of the hiah destiny to which God had called her, and to the belief that the Divine power was truly at work within her. The good effects of this were visible in the 13th year of his reign, when, relying upon the Divine aid, Asa attacked and defeated the numerous host of the Cushite king Zerah (q.v.), who had penetrated through Arabia Petraea into the vale of Zephathah with an immense host, reckoned at a million of men (which Josephus distributes into 900.000 infantry and .100,000 cavalry, Ant. 8:12,'1) and 300 chariots (2Ch 14:9-15). As the triumphant Judahites were returning, laden with spoil, to Jerusalem, they were met by the prophet Azariah, who declared this splendid victory to be a consequence of Asa's confidence in Jehovah, and exhorted him to perseverance. Thus encouraged, the king exerted himself during the ten ensuing years of tranquillity to extirpate the remains of idolatry, and caused the people to renew their covenant with Jehovah (2Ch 15:1-15). It was this clear knowledge of his dependent political position, as the vicegerent of Jehovah, which won for Asa the highest praise that could be given to a Jewish king-that he walked in the steps of his ancestor David (1Ki 15:11). Nevertheless, toward the latter end of his reign (the numbers in 2Ch 15:19; 2Ch 16:1, should be 25th and 26th) the king failed to maintain the character he had thus acquired. When Baasha, king of Israel, had renewed the war between the two kingdoms, and had taken Ramah, which he was proceeding to fortify as a frontier barrier, Asa, the conqueror of Zerah, was so far wanting to his kingdom and his God as to employ the wealth of the Temple and of the royal treasury to induce the King of Syria (Damascus) to make a diversion in his favor by invading the dominions of Baasha (see Kitto's Daily Bible Illust. in loc.). By this means he recovered Ramah, indeed; but his treasures were squandered, and he incurred the rebuke of the prophet Hanani, whom he cast into prison, being, as it seems, both alarmed and enraged at the effect his address was calculated to produce upon the people. Other persons (who had probably manifested their disapprobation) also suffered from his anger (1Ki 15:16-22; 2Ch 16:1-10). The prophet threatened Asa with war, which appears to have been fulfilled by the continuance for some time of that with Baasha, as we infer from an allusion, in 2Ch 17:2, to the cities of Ephraim which he took, and which can hardly refer to any events prior to the destruction of Ramah. In the last three years of his life Asa was afflicted with a grievous "disease in his feet," probably the gout, SEE DISEASE; and it is mentioned to his reproach; that he placed too much confidence in his physicians (q.v.), i.e. he acted in an arrogant and independent spirit, and without seeking God's blessing on their remedies. At his death, however, it appeared that his popularity had not been substantially impaired, for he was honored with a funeral of unusual cost and magnificence (2Ch 16:11-14; with which 1Ki 15:24, does not conflict). He was succeeded by his son Jehoshaphat. SEE JUDAH, KINGDOM OF.

2. (Sept. Ο᾿σσά.) A Levite, son of Elkanah and father of Berechiah, which last was one of those who resided in the villages of the Netophathites on the return from Babylon (1Ch 9:16). B.C. ante 536.

## Asa And Asael[[@Headword:Asa And Asael]]

             are two angels in the Talmud, who, having dared to reason with God for his creation of sinful men, were changed into men and placed on the earth. Here they led a sinful life. When they returned to heaven they were cast out, and sent to the dark hills in the East, where they teach men the art of sorcery. Balaam and Solomon were their disciples.

## Asa-Horses[[@Headword:Asa-Horses]]

             in Norse mythology.' The Asas (q.v.) could not dispense with their horses in heaven, as their employment, mainly, is that of knights. Odin possessed an especially beautiful horse, which had eight feet and never got tired, as four of his feet were continually resting. Baldur also had a magnificent horse, which was burned at his funeral service. The steed Goldtoppr (Goldhair, or Goldhead) belonged to Heimdal, etc. There are twelve such  horses; to which of the gods they belonged is not known, neither the name of Baldur's horse. The other nine are Gladr, Fallhofer, Letsete, Gjel, Glenr, Gyller, Siner, Skejdbrimer, and Silfrintoppr. Also the sun, the night, and other goddesses had steeds with special names.

## Asaah[[@Headword:Asaah]]

             (Heb. Asayah', עֲשָׂיָה, constituted by Jehavxh; Sspt. Α᾿σαϊvα or Α᾿σαϊvας v. r. Α᾿σά in 1Ch 1:5), the name of four men.

1. The son of Haaiah (1Ch 6:30) and chief of the 220 Levites of the family of Merari, appointed by David to remove the ark of the covenant from the house of Obed-edom, and afterward to take charge of the singing exercises (1Ch 15:6; 1Ch 15:11). B.C. cir. 1043. 2. The head of one of the families of the tribe of Simeon, mentioned in 1Ch 4:36, as dispossessing the descendants of Ham from the rich pastures near Gador in the time of Hezekiah, B.C. cir. 712.

3. A servant of Josiah, sent with others to consult the prophetess Huldah concerning the book of the law found in the Temple (2Ki 22:12; 2Ki 22:14 [where the name is less correctly Anglicized "Asahiah"]; 2Ch 34:20). B.C. 623.

4. The "first-born" of the Shilonites (q.v.) who returned to Jerusalem after the captivity (1Ch 9:5). B.C. 536. SEE MAASEIAH 9.

## Asadias[[@Headword:Asadias]]

             (Α᾿σαδίας, i.e. Hasadiah), the son of Chelcias and father of Sedecias, in the ancestry of Baruch (q.v.), according to the apocryphal book that bears his name (Bar. i, 1). Comp. 1Ch 3:21.

## Asael[[@Headword:Asael]]

             (or rather A'siel, Α᾿σιήλ, prob. for Jahziel), the father of Gabael, of the tribe of Naphtali, among the ancestors of Tobit (Tob. i, 1).

## Asaheim[[@Headword:Asaheim]]

             in Norse mythology, is the eastern country from which the Asas (q.v.) come. It is doubtful where the same lies. Some designate it as being in ancient Troy, and believe that the Asas emigrated from that place after its destruction. Others maintain that Asaheim lay on the river Don. Asaheim must not be confounded with Asgard. The latter is the palace in which the Northern gods and goddesses live until the end of the world.

## Asahel[[@Headword:Asahel]]

             (Heb. Asah-el', עֲשָׂהאֵל, creature of God), the name of four men.

1. (Sept. Α᾿σαήλ, Josephus, Α᾿σάηλος, Ant. 7:3, 1.) The youngest son of David's sister Zeruiah (2Sa 2:18), and brother of Joab and Abishai (1Ch 2:16). He was one of David's early adherents (2Sa 23:24), and with his son Zebadiah was commander of the fourth division of the royal army (1Ch 27:7). He was noted for his swiftness of foot, a gift much valued in ancient times (comp. Iliad, 15:570; Plutarch, Vit. Romuli, 25; Liv. 9:16; Curt. 7:7, 32; Veget. Mil. i, 9); and after the battle at Gibeon he pursued and overtook Abner (q.v.), who, with great reluctance, in order to preserve his own life, slew him by a back- thrust with the sharp iron heel of his spear, B.C. cir. 1051 (2Sa 2:18-23). To revenge his death, his brother Joab some years after treacherously killed Abner, who had come to wait on David at Hebron (2Sa 3:26-27). SEE JOAB.

2. (Sept. Α᾿σαήλ v. r. Ι᾿ασιήλ.) One of the Levites sent by Jehoshaphat to teach the people of Judah the law of the Lord (2Ch 17:8), B.C. 909.

3. (Sept. Α᾿σαήλ.) One of the Levites appointed by Hezekiah as overseer of the contributions to the house of the Lord (2Ch 31:13), B.C. 726.

4. (Sept. Α᾿σαήλ.) The father of Jonathan, which latter was one of the elders who assisted Ezra in putting away the foreign wives of the Jews on the return from Babylon (Ezr 10:15). B.C. ante 459.

## Asahiah[[@Headword:Asahiah]]

             SEE ASAIAH, 3.

## Asam, Cosmos Damian[[@Headword:Asam, Cosmos Damian]]

             a Bavarian historical and portrait painter and engraver, studied several years at Rome, and subsequently settled at Munich about 1730. Some of his own designs are, A Franciscan Monk kneeling with the Virgin in the clouds, surrounded by Angels:-and St. Joseph Presenting a Book to a Bishop.

## Asamal[[@Headword:Asamal]]

             in Norse mythology, is the language of the gods among the Asas ; i.e. the tongue which was only used among the poets and priests of the northern people. It was a kind of Sanscrit, an inheritance only of the learned.

## Asamon[[@Headword:Asamon]]

             (Α᾿σαμών), a mountain in the central part of Galilee, opposite Sepphoris, where the rebels from this city having taken refuge, were destroyed by the Roman general Gallus (Josephus, War, ii, 18, 11), It is thought by Robinson (Later Bib. Res. p. 77) to be the broken ridge which commences with the high summit of Jebel Kaukab on the W. and runs eastward along the N. side of the plain El-Buttauf (Van de Velde, Memoir, p. 288).

## Asamonaean, Asamonceus[[@Headword:Asamonaean, Asamonceus]]

             SEE ASMONAEAN.

## Asana[[@Headword:Asana]]

             (Α᾿σσανά), a man (or place) whose "sons" (servants of the Temple) returned from the captivity (1 Esdr. v, 31); evidently the ASNAH SEE ASNAH (q.v.) of Ezr 2:50, rather than the ASHNAH SEE ASHNAH (q.v.) of Jos 15:33 or 43.

## Asanyasatta[[@Headword:Asanyasatta]]

             an unconscious state of being, one of the forms of existence in the Buddhist religion.

## Asaph[[@Headword:Asaph]]

             (Heb. Asaph', אָסָŠ, assembler; Sept. Α᾿σάφ), the names of three persons. SEE EBIASAPH.

1. A Levite of the family of Gershom (see below), son of Barachiah (1Ch 6:39; 1Ch 15:17), eminent as a musician, and appointed by David to preside over the sacred choral services which he organized (1Ch 16:5), B.C. 1014. The "sons of Asaph" are afterward mentioned as choristers. of the Temple (1Ch 25:1-2; 2Ch 20:14; 2Ch 29:13; Ezr 2:41; Ezr 3:10; Neh 7:44; Neh 11:22); and this office appears to have been made hereditary in his family (1Ch 25:1-2). Asaph was celebrated in after times as a prophet (הֹזֶה, seer) and poet (2Ch 29:30; Neh 12:46), and the titles of twelve of the Psalms (50, 73, to 83) bear his name, in some of which he evidently stands (as a patronymic, Neh 11:17) for the Levites generally (see Huetii Demonstr. ev. p. 332; Bertholdt, v, 1956; Herder, Ebr. Poesie, ii, 331; comp. Niemeyer, Charakterist. 4:356 sq.; Carpzov, Introd. 103 sq.; Eichhorn, Einl. v, 17 sq.); or he may have been the founder of a school of poets and musical composers, who were called after him " the sons of Asaph" (comp. the Homeridae). SEE PSALMS. The following is his ancestry (see Reinhard, De Asapho, Vien. 1742).

Name  1 Chronicles 6    1 Chronicles 6    Born, cir. B.C.

Levi  1     16    1917

Gershom     20    43    1860?

Libni 20    17    1805?

Jahath      20    43    1750?

Shimei            42    1695?

Zimmah      20    42    1640?

Joah  21

or Ethan          42    1585?

Adaiah            41

or Iddo     21          1530?

Zerah 21    41    1475?

Ethni       41

or Jeaterai 21          1420?

Malchiah          40    1365?

Baaseiah          40    1310?

Michael           40    1255?

Shimea            39    1200?

Berachiah         39    1145?

Asaph       39    1090?

2. The "father" of Joah, which latter was "recorder" in the time of Hezekiah (2Ki 18:18; 2Ki 18:37; Isa 36:3; Isa 36:22). B.C. ante 726. Perhaps i. q. No. 1. 3. A "keeper of the king's forests" (prob. in Lebanon), to whom Nehemiah requested of Artaxerxes Longimanus an order for timber to rebuild the Temple at Jerusalem (Neh 2:8). B.C. 446.

## Asaph, St[[@Headword:Asaph, St]]

             is said to have been the disciple of it. Kentigern, who followed him in all of his excellences. Kentigern committed to his charge, at first, the care of his monastery; and when he was recalled to his first charge, with the consent of the people, consecrated him his successor in the bishopric. Asaph wrote the Ordinations of his Church: — a Life of St. Kentigern: — and some other works. How long he filled the see, and when he died, is altogether unknown, as also are the names of his successors until Gilbertus.. We read, indeed, of a bishop of St. Asaph in a general British council in 943, but his name does not appear.

## Asaphs, St[[@Headword:Asaphs, St]]

             a bishop's see in Flintshire, Wales, founded in the 6th century. The chapter consists of a dean, precentor, chancellor, treasurer, three canons, two archdeacons, seven cursal canons, and two minor canons. The present incumbent is Thomas Vowler Short, D.D., transferred from Sodor and Man in 1846.

## Asareel[[@Headword:Asareel]]

             (Heb. Asarel', אֲשִׂרְאֵל, bound by God, sc. under a vow; Sept. Ε᾿σεραήλ v. r. Ε᾿σερήλ), the last named of the four sons of Jehaleleel, of the tribe of Judah (1Ch 4:16). B.C. prob. post 1618.

## Asarelah[[@Headword:Asarelah]]

             (Heb. Ashare'lah, אֲשִׂרְאֵלָה, upright before God; Sept. ᾿Γεσιήλ v. r. Ε᾿ραήλ, Α᾿σιηλά, Α᾿σειρηλά), the last named of the four sons at the Levite Asaph, who were appointed by David in charge of the Temple music in connection with others (1Ch 25:2);- elsewhere (1Ch 25:14) called by the equivalent name JESHARELAH SEE JESHARELAH

(q.v.).

## Asas[[@Headword:Asas]]

             in. Norse mythology, was the general name of the Scandinavian gods. A clew to the origin of the name is found in Suetonius, Life of Augustus, where the author says, "Among some of the premonitions of Augustus's death, is the circumstance that on one of his statues the lightning struck off  the letter C from his title (name), so that instead of Caesar Augustus only cesar remained, which, in the Etruscan language, signifies the gods; and it was considered as a sign that Augustus within C (one hundred) days would be placed among the gods." Although it cannot be denied that the similarity between the Etruscan AEsar and the Icelandic .Esir is very remarkable, still this example stands so isolated here that we would not be justified in building upon it, especially as further evidences of linguistic and religious connection are missing. Three hundred years later we find the word Asa in Hesychius, who says, ςΑσοι θεοὶ ἀπὸ Τυῤῥνων (the Asas, gods of the Tvrrhenians). Three hundred years later still, A.D. 550, we hear from Jornandes that the Goths, after a brilliant victory over the army of Domitian, held their generals as gods and called them Asas. It is remarkable that in many languages the word As is found as the designation of the. supreme deities.: Still more remarkable is it, if philologists are to be trusted, that Mithras, the supreme god of the Persians, signifies nothing less than " the glorious, the great Asa." One of the oldest historians of Northern Scandinavia, Snorri- Sturleson, maintains that this divine name designated an ancient people of the North. He says:

"The great river Tanaquisl (Tanais, Don) divides the world into three parts; the east is called Asia, the west Europa. The country in the east has been called Asaheim, and the capital city Asaburg. In this latter city the celebrated chief Odin resided. There was a large place arranged for sacrifices in this city, with twelve priests. The latter were called Diar, or Drotnar (gods, or masters), and all the people were obliged to do them high honor. In Turkey Odin possessed great tracts of land and other property. About this time the Romans carried' on war and became the rulers of the world. As Odin was a prophet and knew that his nation was predestined to possess the northern country, he placed We and Will over his kingdom, and with the twelve priests he went to Gardariki (Russia), where many traces of a former kingdom of Northmen remain. Odin left his sons in this country; he himself, however, took his residence on an island, which is now called Odens-ei (Odeusee). Now they sent Gefion (one of the four supreme goddesses of the Asas) out in quest of new land; she came to' Gylfe, who gave her as much land as she might plough over with four steeds in one day. As she was mother of four sons by a giant in Jotunheim, she changed them into steeds; and they drew so powerfully that a large tract of land was cut off from the country of Gylfe and brought into the sea, where from it was called Sealand. Here she lived and married Odin's  son, Skiold. Odin, later, hearing of the richness of the country, selected a place of residence, and built there a great temple of Asas, and gave each of the twelve priests a dwelling. Thus sacrifices were brought to Odin as well as to his twelve companions, both in the north and south, and they were worshipped just as so many gods."

Thus, according to the oldest Northern historian, the Asas were a foreign people, civilized, educated, spreading arts. and sciences, thus winning the divine respect. of the people. The male Asas were: Odin, the chief; Thor, the most powerful of gods and men; Freyr, the most gracious; Vidar, the silent; Baldur, the best, of shining form; All, or Vali, the archer; Heimdal, the watchman at the door of heaven; Uller, the warrior; Tyr, the courageous; Braga, the poet; Hoder, the blind. The female Asas were: Frigga, Odin's wife; Iduna, goddess of immortality; Freya, goddess of love; Gerda, Laga, Rinda, Gefiona, Fulla, etc. But all these gods and goddesses, notwithstanding their power and greatness, will perish at the destruction of the world. Alfadur only, whose service is not connected with time or space, lives forever; he is no mortal Asa, but an immortal, eternal god. SEE NORSE MYTHOLOGY.

## Asbury, Daniel[[@Headword:Asbury, Daniel]]

             a minister of the Methodist Episcopal Church, was born in Fairfax county, Va., Feb. 18, 1762. He served in the war of the Revolution, and soon after its close was converted. In 1786 he entered the itinerant ministry, and continued in it, with an interval of nine, years, up to 1824, and during this long service his fidelity and diligence were signally manifest. He died suddenly in 1827.-Minutes of Conferences, i, 506; Sprague, Annals, 7:127.

## Asbury, Francis[[@Headword:Asbury, Francis]]

             the first bishop of the Methodist Episcopal Church ordained in America, was born at Handsworth, Staffordshire, England, Aug. 20,1745. His parents were pious Methodists, and trained him with religious care, so that it is no wonder that he was converted at thirteen. In his youth he sat under the ministry of Ryland, Hawes, and Venn, as well as of the Methodist preachers. He obtained the rudiments of education at the village school of Barre, and in his fourteenth year was apprenticed to a maker of "bucklechapes." At sixteen he became a local preacher; at twenty-two he was received into the itinerant ministry by Mr. Wesley. In 1771 he was appointed missionary to America, and landed at Philadelphia, with the Rev. Richard Wright as his companion, on the 27th October in that year. The first Methodist church in America had been built three years before; and in 1771 the whole number of communicants was about 600, chiefly in Philadelphia and New York. The country was disturbed by political agitation, soon to develop into revolution. In 1772 Asbury was appointed Mr. Wesley's " general assistant in America," with power of supervision over all the preachers and societies, but was superseded in the year following by an older preacher from England, Mr. Rankin. When the war broke out Rankin returned to England; but Asbury, foreseeing the great work of the church in.America, remained. He thought it would be an eternal disgrace to forsake in this time of trial the thousands of poor sheep in the wilderness who had placed themselves under the care of the Methodists, and, fully sympathizing with the cause of the struggling colonies, he resolved to remain and share the sufferings and the fate of the infant connection and of the country. Like many religious people of those times, he was, from conscientious scruples, a non-juror, as were all the other Methodist preachers, and also many of the clergy of the Episcopal Church, who yet chose to remain in the country. As their character and motives were not understood, they were exposed to much suffering and persecution. The Rev. F. Garrettson and Joseph Hartley were imprisoned on the Eastern Shore of Maryland; Mr. Chew, also one of the preachers, being brought before the sheriff of one of the counties of the same state, and required to take the oath of allegiance, replied that scruples of conscience would not permit him to do so. The sheriff then informed him that he was bound by oath to execute the laws, and if he persisted in his refusal, no alternative was left but to commit him to prison. To this the prisoner answered very mildly that he by no means wished to be the cause of perjury, and was therefore perfectly resigned to bear the penalty. "You are a :strange man," said the sheriff; "I cannot bear to punish you, and therefore my own house shall be your prison." He accordingly formally committed him to his own house, and kept him there three months. In the course of this time this gentleman and his wife were both converted to God, and joined the Methodist Church. On the 20th of June, 1776, Mr. Asbury, notwithstanding his extreme prudence, was arrested near Baltimore, and fined five pounds; and in March, 1778, he retired to the house of his friend, Thomas White, a judge of one of the courts of Delaware, where he remained comparatively secluded for ten months. Although his movements were now circumscribed, yet he was by no means idle, and remarks that it was "a season of the most active, the most useful, and the most suffering part of his life." Indeed, two years elapsed before he presumed to leave his retreat, and to travel extensively in the performance of his duties as superintendent; when, the authorities becoming convinced that there was no treason in the Methodist preachers, but that their scruples were of a religious, not of a political nature, and that they were merely intent upon preaching the gospel of peace as humble evangelists, they were permitted to exercise their functions unmolested. At the close of the war in 1783 there were 83 Methodist ministers in the work, with nearly 14,000 members. In 1784 the Methodist societies were organized into an Episcopal Church, four years before the organization of the Protestant Episcopal Church, and Mr. Asbury was elected bishop, and consecrated by Dr. Coke, who had been ordained in England by Wesley. From this time to the day of his death his whole life was devoted to the preaching of the Gospel and to the superintendence of the churches. His personal history is almost the history of the growth of Methodism in his time. His Journals (3 vols. 8vo) contain a wonderful record of apostolic zeal and fidelity, of a spirit of self-sacrifice rivalling that of the saints and martyrs of the early church, of an industry which no toils could weary, of a patience which no privations could exhaust. He remained unmarried through life, that he might not be hindered in his work. His salary was sixty-four dollars a year. His horses and carriages were given by his friends, all donations of money from whom he assigned to his fellow-sufferers and fellow-laborers. At one of the early Western Conferences, where the assembled itinerants presented painful evidences of want, he parted with his watch, his coat, and his shirts for them. He was asked by a friend to lend him fifty pounds. " He might as well have asked me for Peru," wrote the bishop. "I showed him all the money I had in the world, about twelve dollars, and gave him five." In spite of his defective education, he acquired a tolerable knowledge of Greek and Hebrew; but his wisdom was far greater than his learning. As early as 1785 he laid the foundation of the first Methodist college; and some time after he formed a plan for dividing the whole country into districts, with a classical academy in each. As a preacher, he was clear, earnest, pungent, and often powerfully eloquent. The monument of his organizing apd administrative talent may be seen in the discipline and organization of the Methodist Church, which grew under his hands, during his lifetime, from a feeble band of 4 preachers and 316 members to nearly 700 itinerants, 2000 local preachers, and over 214,000 members. Within the compass of every year, the bordrerers of Canada and the planters of Mississippi looked for the coming of this primitive bishop, and were not disappointed. His travels averaged 6000 miles a year; and this not in a splendid carriage, over smooth roads; not with the ease and speed of the railway, but often through pathless forests and untravelled wildernesses; among the swamps of the South and the prairies of the West; amid the heats of the Carolinas and the snows of New England. There grew up under his hands an entire church, with fearless preachers and untrained members; but he governed the multitude as he had done the handful, with a gentle charity and an unflinching firmness. In diligent activity, no apostle, no missionary, no warrior ever surpassed him. He rivalled Melancthon and Luther in boldness. He combined the enthusiasm of Xavier with the far-reaching foresight and keen discrimination of Wesley. With a mind untrained in the schools, he yet seemed to seize upon truth by intuition; and though men might vanquish him in logic, they could not deny his conclusions. His unremitting labors exhausted a constitution originally frail; yet, with the old martyr spirit, he continued to travel and to preach, even when he was so weak that he had to be carried from the couch to the pulpit. He died in Spottsylvania, Va., March 31, 1816.

In Church History Francis Asbury deserves to be classed with the greatest propagators of Christianity in ancient or in modern times; and when the secular history of America comes to be faithfully written, his name will be handed down to posterity as having contributed, in no small degree, to the progress of civilization in the United States. In the language of Dr. Stevens, in the Knickerbocker .Magazine (January, 1859), "He sent his preachers across the Alleghanies, and kept them in the very van of the westward march of emigration. The first 'ordination' in the valley of the Mississippi was performed by his hands; and it is a grave question what would have been the moral development of the mighty states throughout that imperial domain, had it not been for the brave 'itinerant' corps of Asbury, which carried and expounded the Bible among its log cabins at a time in our national history when it was absolutely impossible for the American churches to send thither regular or educated clergymen in any proportion to the growth of its population. If what is called the ' Methodist itinerancy' has done any important service for the moral salvation of that vast region, now the theatre of our noblest states, the credit is due, in a great measure, to the unparalleled energy of Francis Asbury. He not only pointed his preachers thither, but led the way. No records of American frontier adventure show greater endurance or courage than Asbury's travels beyond the mountains. Armed hunters, twenty-five or fifty in number; used to escort him from point to point to protect him from the Indians, and great were the gatherings and grand the jubilees wherever he appeared." -- Asbury, Journals (N.York, 1852, 3 vols. 8vo); Bangs, History of the M. E. Church (N. York, 1849, 4 vols. 12mo); Meth. Qu. Review, April, 1852, and July, 1854; Strickland, Life of Asbury (N. York, 1858, 12mo); Wakely, Heroes of Methodism (N. York, 1859, 12mo); Stevens, Memorials of Methodism (2 vols. 12); Stevens, Hist. of the .M. E. Churchs (N. York, 1864); Centenary of Methodism (N. York, 1866, 12mo); Sprague, Annals, 7:13; Boehm, Reminiscences Historical and Biographical, edited by Wakeley(N. Y. 1865, 12mo) ; Larrabee, Asbury and his Coadjutors (N.Y. 2 vols. 12mo). SEE METHODIST EPISCOPAL CHURCH.

## Ascalon[[@Headword:Ascalon]]

             (Jdt 2:28; 1Ma 10:86; 1Ma 11:60; 1Ma 12:33). SEE ASHKELON.

## Ascelin (Or Anselm), Nicholas[[@Headword:Ascelin (Or Anselm), Nicholas]]

             a missionary sent by Innocent IV to a Mongol chief in 1247. A description of his voyage, though incomplete, is found in the Miroir Historique of Vincent of Beauvais, which gives Simon of St. Quentin as companion of Ascelin. ' This was translated into French by Bergeron, with the voyage of Carpin (Paris, 1634). Ascelin followed the south of the Caspian Sea and traversed Syria and Persia. See Hoefer, Nouvelle Biographie Generale, s.v.

## Ascension Day, Or Holy Thursday[[@Headword:Ascension Day, Or Holy Thursday]]

             a festival of the church held in commemoration of the ascension of our Lord, forty days after Easter, and ten before Whitsuntide. Augustine (Ep. 54,) supposed it to be among the festivals instituted by the apostles themselves, but it was not observed in the church until the third century. It is also noticed in the Apostolical Constitutions. It is especially observed in the Roman Church, and also, though with less form, in the Church of England. It is one of the six days in the year for which the Church of England appoints special psalms. -Bingham, Orig. Eccl. bk. 20, cap. 6, § 5; Procter, On the Common Prayer-book, p. 288.

## Ascension Of Christ[[@Headword:Ascension Of Christ]]

             his visible passing from earth to heaven in the presence of his disciples, on the Mount of Olives, forty days after the resurrection (Mar 16:19; Luk 24:50-51; Act 1:1-11).

(1) The ascension was a necessary consequence of the resurrection. Had Christ died a natural death, or simply disappeared from view in obscurity, the resurrection, as a proof of Divine power, would have gone for nothing. It was essential that He should "die no more," so as to demonstrate forever his victory over death.

(2) It was predicted in the 0. T. in several striking passages (e.g. Psalms 24, 68, 103, 110); and also by Christ himself (Joh 6:62; Joh 20:17).

(3) It was prefigured in the patriarchal dispensation by the translation of Enoch (Gen 5:24; Heb 11:5); and in the Jewish, by the translation of Elijah (2Ki 2:11); so that each of the three dispensations have had a visible proof of the immortal destiny of human nature.

(4) The fact of the ascension is given by two evangelists only; but John presupposes it in the passages above cited. It is referred to, and doctrines built upon it, by the apostles (2Co 13:4; Eph 2:6; Eph 4:10; 1Pe 3:22; 1Ti 3:16; Heb 6:20). "The evidences of this occurrence were numerous: the disciples saw him ascend (Act 1:9); two angels testified that he did ascend (Act 1:10-11); Stephen, Paul, and John saw him in his ascended state (Act 7:55-56; Act 9:3-5; Rev 1:9-18); the ascension was demonstrated by the descent of the Holy Ghost (Joh 16:7-14; Act 2:33); and had been prophesied by our Lord himself (Mat 26:64; Joh 8:21).

(5) The time of Christ's ascension was forty days after his resurrection. He continued that number of days upon earth in order that he might give repeated proofs of the fact of his resurrection (Act 1:3), and instruct his apostles in every thing of importance respecting their office and ministry, opening to them the Scriptures concerning himself (Mar 16:15; Act 1:5-8).

(6) As to the manner of his ascension, it was from Mt. Olivet, not in appearance only, but in reality, and that visibly and locally. It was sudden, swift, glorious, and in a triumphant manner. SEE GLORIFICATION. He was parted from his disciples while he was solemnly blessing them, and multitudes of angels attended him with shouts of praise (Psa 24:7-10; Psa 47:5-6; Psa 68:18)" (Watson, Theol. Dictionary, s.v.).

(7) Its results to the church are:

(a) the assumption of regal dominion by Christ, the head of the church

(Heb 10:12-13; Eph 4:8; Eph 4:10; Psalms 68);

(b) the gift of the Holy Spirit (Joh 16:7; Joh 16:14; Act 2:33; Joh 14:16-19);

(c) the intercession of Christ, as mediator, at the right hand of God

(Rom 8:34; Heb 6:20).

The 3d Article of the Church of England and of the Protestant Episcopal Church runs thus: "Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day." The corresponding article of the Methodist Episcopal Church is the same, omitting the words "with flesh, bones, and;" an omission which does not affect the substance of the article. Browne's note on this article is as follows: "It is clear" (from the account in the Gospel) that "our Lord's body, after he rose from the grave, was that body in which he was buried, having hands and feet, and flesh and bones, capable of being handled, and in which he spoke, and ate, and drank (Luk 24:42-43). Moreover, it appears that our Lord thus showed his hands and feet to his disciples at that very interview with them in which he was parted from them and received up into heaven. This will be seen by reading the last chapter of St. Luke from Luk 24:36 to the end, and comparing it with the first chapter of the Acts, Act 1:4-9; especially comparing Luk 24:49-50, with Act 1:4; Act 1:8-9. In that body, then, which the disciples felt and handled, and which was proved to them to have flesh and bones, these disciples saw our Lord ascend into heaven; and, immediately after his ascent, angels came and declared to them that that same Jesus whom they had seen taken up into heaven should so come in like manner as they had seen him go into heaven (Act 1:11). All this, connected together, seems to prove the identity of our Lord's today after his resurrection, at his ascension, and so on, even till his coming to judgment, with the body in which he suffered, and in which he was buried, and so fully justifies the language used in the article of our church.

But because we maintain that the body of Christ, even after his resurrection and ascension, is a true human body, with all things pertaining to the perfection of man's nature (to deny which would be to deny the important truth that Christ is still perfect man as well as perfect God), it by no means, therefore, follows that we should deny that his risen body is now a glorified, and, as St. Paul calls it, a spiritual body. "But, after his ascension, we have St. Paul's distinct assurance that the body of Christ is a glorious, is a spiritual body. In 1 Corinthians 15, we have St. Paul's assertion that, in the resurrection of all men, the body shall rise again, but that it shall no longer be a natural body, but a spiritual body; no longer a corruptible and vile, but an incorruptible and glorious body (1Co 15:42-53); and this change of our bodies from natural to spiritual is expressly stated to be bearing the image of our glorified Lord the image of that heavenly man the Lord from heaven (1Co 15:47-49). So, again, the glorified state of the saint's bodies after the resurrection, which in 1 Corinthians 15 had been called the receiving a spiritual body, is in Php 3:21 said to be a fashioning of their bodies to the likeness of Christ's glorious body: 'who shall change our vile body, that it may be fashioned like unto his glorious body.' We must therefore conclude that, though Christ rose with the same body in which he died, and that body neither did nor shall cease to be a human body, still it acquired, either at his resurrection or at his ascension, the qualities and attributes of a spiritual as distinguished by the apostle from a natural body, of an incorruptible as distinguished from a corruptible body" (On Thirty-nine Articles, p. 115).

On the fact and doctrine of the ascension, see Neander, Life of Christ, p. 437 sq.; Olshausen, Comm. on Act 1:1-11; Baumgarten, Apostolic History, i, 2428; Bossuet, Sermons, 4:88; Watson, Sermons, ii, 210; Farindon, Sermons, ii, 477-495; South, Sermons; iii, 169; Bibliotheca Sacra, i, 152; ii, 162; Knapp, Theology, § 97; Dorner, Doct. of Person of Christ, vol. ii; Barrow, Sermons, ii, 501, 608; Herzog, Real-Encyklopadie,-vi, 106; Maurice, Theol. Essays, p. 251. Monographs connected with the subject have been written, among others, by Ammon (Gott. 1800), Anger (Lips. 1830), Bose (Lips. 1741), Crusius (Lips. 1757), Deyling (Obs. iii, 198), Doederlein (Opp. p. 59), Eichler (Lips. 1737), Fliigge (Han. 1808), Fogtmann (Hafn. 1826), Georgius (Viteb. 1748), Griesbach (Jen. 1793), Himly .(Argent. 1811), Hasse (Regiom. 1805), Loescher (Viteb. 1698), Mayer (Gryph. 1704), C. B. Michaelis (Hal. 1749), Otterbein (Duisb. 1802), Schlegel (Henke's Mag. 4:277), Seiler (Erlang. 1798), id. (ib. 1803), Steenbach (Hafn. 1714), Weichert (Viteb. 1811), Zickier (Jen. 1758), Brennecke (Luxemb. 1819 [replies by Haumann, Iken, Soltmann, Starum, Tinius, Weber, Witting]), Kikebusch (Schneeb. 1751), Korner (Sachs. Geistl. Stud. i, 10), Liebknecht (Giess. 1737), -Mosheim (Helmst. 1729), Schmid (Lips. 1712), Andreai (Marb. 1676), Mahn (Lips. 1700), Remling (Viteb. 1685). SEE JESUS.

## Ascension Of Isaiah[[@Headword:Ascension Of Isaiah]]

             SEE ISAIAH.

Ascent (some form of עָלָה, alah', to go up, as elsewhere often rendered), 2Sa 15:30; 1Ki 10:5; 2Ch 9:4. SEE AKRABBIM; SEE CAUSEWAY.

Ascension Of Isaiah

The earliest notice of an apocryphal work attributed to Isaiah is found in Justin Martyr's Dial. cum Tryph. c. 120, where Isaiah is mentioned as ὅν πρίονι ξυλίνῳ ἐπρίσατε. The quotation is not, indeed, a direct one, but its peculiar wording points to the first part of the Ascension as its source, as the Jewish traditions concerning the death of Isaiah do not say that he was sawn asunder with a wooden saw, but that, when Isaiah was pressed by his enemies, a cedar-tree "opened and swallowed him," and that this tree was sawn through, and Isaiah perished in this manner. The tradition, according to the treatise Yebamoth (Talm. Bab.), fol. 49, Colossians 2, runs thus: " It is related that rabbi Simeonhben-Azai found in Jerusalem a genealogy  wherein it was written that Manasseh had killed Isaiah. Manasseh said to Isaiah, Moses, thy master, said, There shall no man see God and live (Exo 33:20). But thou hast said, I saw the Lord seated upon his throne (Isa 6:1). Moses said, What other nation is there so great that hath God so nigh unto them (Deu 4:7)? But thou hast said, Seek ye the Lord while he may be found (Isa 4:6). Isaiah thought, If I excuse myself, I shall only increase his guilt and not save myself;' so he answered not a word, but pronounced the incommunicable name, and a cedar-tree opened and he disappeared within it. Then Manasseh' ordered, and they took the cedar and sawed it lengthways; and when the saw reached his mouth he died." In 'Tertullian (De Patientia, c. 14) we read: "His patientise viribus secatur Esaias et de Domino non tacet" - evidently referring to v, 14 of the Ascension. The Apostolic Constitutions mention an ἀπόκρυφον ῾Ησαϊvου. The existence of this work is made certain by the two citations in Origen, Comm. in Mat 13:57, and Epist. ad African. c. 9. In the latter place he says, Σαφὲς δ᾿ ὅτι αἱ παραδόσεις λέγουσι πεπρίσθαι ῾Ησαϊvαν τὸν προφήτην· καὶ ἐν τινι ἀποκρύφῳ τοῦτο φέρεται κ.τ.λ. Epiphanius, when speaking of the ἀρχοντικοί, says their heresy was partly taken from the ἀναβατικὸν ῾Ησαϊvου. Until the 5th century the work was known, then it disappeared. In 1819 Richard Laurence, of Oxford, discovered an Ethiopic MS. in the Bodleian Library, which he published, with translations into Latin and English, under the title Ergata Isaijas Nabi. Laurence's book has of late been superseded by the excellent work of Dillmann, Ascensio Isaice Ethiopice et Latine. Cum Prolegomenis, Adnotationibus Criticis et Exegeticis, Additis Versionum Latinarum Reliquiis edita (Lipsiam, 1877).

The work as it now exists was, according to Dillmann, originally two works-one, the Ascension proper, was written by a Christian; the other, by a Jew, excepting what was added by a later editor. Dillmann analyzes the books as follows: (1) 2:1 to 3:12 and 5:2-14 are Jewish, not showing the least trace of Christian influence; (2) 6:1 and 11:1, 23-40, the proper Ascension, is the work of a Christian. That this once circulated as a separate book is probable from the fact that the old Latin translation, published by Angelo Mai (in Scriptorum Veterium Nova Collectio [Rome, 1824], ii, 238 sq.), contains' this part only. (3) These two parts were united by a Christian editor, who added ch. i (except ver. 3, 4a) and 11:42, 43. (4) This was again revised by another Christian hand, which added iii, 13-v, 1 and 11:2-22, together with 1:3, 4a,: 5:15, 16; 11:41. That the whole work  as such was also extant in the Western Church is seen from the second Latin translation, found by Gieseler (Vetus Translatio Lat. Visionis Isaice [Gottingen, 1832]), where different parts of the whole work are quoted.

As to the time of the composition of the Ascension no certain date can be given, although there is no doubt that it existed in the 3d century, and we may presume that it was composed towards the end of the 2d century. For the literature and other information, see Dillmann's Prolegomena; also Baring - Gould, Legends of the Patriarchs and Prophets, p. 373 sq.; Langen, Das Judenthum in Palestina zur Zeit Christi, p. 157 sq.; Bissel, The Apocrypha (N. Y. 1880), p. 669 sq.; Schodde, in the Lutheran Quarterly (Gettysburg, Oct. 1878), where an English translation of the Ascensio is given'; Harnack's review of Dillmann's edition in Schilrer's Theolog. Literaturzeitung, 1878, col. 75 sq. (B. P.)

## Ascensione (or Ascensam), Arsenius[[@Headword:Ascensione (or Ascensam), Arsenius]]

             a Portuguese theologian, entered the Order of the Augustines, and became provincial of that order at Rome. He died Feb. 29, 1648. He wrote, La Vita dell' Amirabile Servo di Dio Fra Giov. di Guglielmo (Fermo, 1629, 1630):-Li Ajfettuosi Sospiri di S. Agostino Vescovo, nuovamente ritrovati nella Libreria Vaticana, in the Estasi dell' Anima Contemplante (Venice, 1639). See Hoefer, Nouv. Biog. Generale, s.v.

## Asceterium[[@Headword:Asceterium]]

             (ἀσκητήριον), the place of retreat of ascetics; in later times, often applied to monasteries. -Suice-', Thesaurus, s.v.

## Asceticism, Ascetics[[@Headword:Asceticism, Ascetics]]

             The name ἀσκητής (from ἀσκέω, to exercise) is borrowed from profane writers, by whom it is generally employed to describe the athletes, or men trained to the profession of gladiators or prize-fighters. In the early Christian church the name was given to such as inured themselves to greater degrees of fasting and abstinence than other men, in order to subdue or mortify their passions. SEE EXERCISE. The Christian ascetics were divided into abstinentes, or those who abstained from wine, meat, and agreeable food, and contineites, or those who, abstaining from matrimony also, were considered to attain to a higher degree of sanctity. Many laymen as well as ecclesiastics were ascetics in the first centuries of our era, without retiring on that account from the business and bustle of life. Some of then wore the pallium philosophicum, or the philosophic mantle, and were therefore called Christian philosophers, and formed thus the transition link to the life of hermits and monks. Romanist writers pretend that the ascetics were originally the same with monks: the monastic life, however, was not known till the fourth century (Pagi, Crit. in Bar. A.D. 62, N. 4). The difference between ascetics and monks may be thus stated:

1. The monks were such as retired from the business and conversation of the world to some desert or mountain; but the ascetics were of an active life, living in cities as other men, and only differing from them in: the ardor of their devotional acts and habits.

2. The monks were only laymen; the ascetics were of any order. 3. The monks were bound by certain laws and disciplinary regulations; but the ancient ascetics had no such laws. The habits and exercises of the ascetics may nevertheless be regarded as the introduction of monasticism. The root of asceticism in the early Christian church is to be found in a Gnostic leaven, remaining from the early struggle of the church with Gnosticism (q.v.). The open Gnosticism was crushed; but its more seductive principle was imbibed, to a large extent, even by the best of the church fathers, and remained to plague Christianity for hundreds of years in the forms of asceticism, celibacy, monasticism, and the various superstitions of the same class in the Romish Church. That principle makes the "conditions of animal life, and the common alliances of men in the social system, the antithesis of the Divine perfections, and so to be escaped from, and decried by all who pant after the highest excellence." See Taylor, Ancient Christianity, vol. i, where this subject is treated at length and with great mastery of both history and philosophy. SEE ABSTINENCE; SEE FASTING; SEE MONKS.

As soon as the inward and spiritual life of the Christians declined, the tendency to rely on external acts and forms increased; and if the previous bloody persecutions had driven individuals from human society into the deserts, the growing secularization of the church, after Christianity became the state religion, had the same effect to a still greater degree. All this paved the way for monasticism (q.v.); and the church thought herself compelled by the overwhelming tide of opinion within and without to recognise this form of asceticism, and to take it under her protection and care. From the African Church a gloomy and superstitious spirit spread over the Western Church, intensifying the ascetic tendencies. There were not wanting healthier minds-as Vigilantius (q.v.) and others-to raise their voices against fasting, monkery, and the outward works of asceticism generally; but such protests were vain, and became ever rarer. From the 11th century, the Cathari, Waldenses, and other sects assailed the external asceticism of the church; the classic Petrarch fought on the same side; and so did Wickliffe, Huss, and Jerome of Prague, in their struggles at reformation. After a preliminary skirmish by Erasmus, the struggle was decided in the Reformation of the 16th century. The fundamental principle of that movement, that salvation is secured by justification through faith, and not through dead works, struck at the root of monkery and mortification in general. But the victory has not been so complete as is often assumed. The ascetic spirit often shows itself still alive under various disguises even in Protestantism. SEE SHAKERS. The great error of asceticism is to hold self-denial and suffering to be meritorious in the sight of God, in and for itself. Its germinant principle, in all ages of the church, has been, as stated above, a Gnostic way of viewing the relations between God, man, and nature, tending. to dualism and to the confounding of sin with the very nature of matter. See Zockler, Kritische Geschichte der Askese (Frankf. 1863, 8vo); Schaff, Church History, § 94; Mercersburg Review, 1858, p. 600; Coleman, Ancient Christianity, ch. 7:§ 5; Bibliotheca Sacra, Oct. 1858, p. 600; Bingham, Orig. Eccl. bk. 7:ch. i; Mosheim, Comm. i, 381. SEE HERMIT.

## Ascetriae[[@Headword:Ascetriae]]

             is a name frequently applied to consecrated virgins in the ancient Church. SEE NUNS.

## Aschaffenburg, Council of[[@Headword:Aschaffenburg, Council of]]

             (Concilium. Aschaffenburgense). This is a town of Germany, lately in the territory of Mentz, but now a principal town of Bavaria. Gerard of Epperstein assembled a council here in 1292, after the death of pope Nicholas IV, while the papal chair was vacant. Some salutary constitutions for the good of the Church were drawn up.

## Aschari -(Or Achari)[[@Headword:Aschari -(Or Achari)]]

             a Mussulman doctor, and chief of the Ascharians, maintained that the Supreme Being acts by general laws. -He also held absolute predestination. He died at Bagdad in 940. See Chalmers, Biog. Dict. s.v.

## Ascharians[[@Headword:Ascharians]]

             a Mohammedan sect, the disciples of Aschari (q.v.). They hold that God acts only by general laws, and upon this they ground the liberty of man and the merit of good works; but being the Creator, he must concur in all the actions of men according to their view of the subject. SEE MOTAGALES.

## Aschbach, Joseph[[@Headword:Aschbach, Joseph]]

             a Roman Catholic historian of Germany, was born in 1801 at Hochst. He studied at Heidelberg, was in 1823 professor of the gymnasium in Frankfort-on-the-Main, in 1842 professor of history at Bonn, and in 1854 at Vienna. He died April 25, 1882. He is best known as the editor of Allgemeines Kirchenlexikon (1846-50, 4 volumes), to which he contributed largely. (B.P.)

## Asche[[@Headword:Asche]]

             SEE ASSER.

## Ascheim, Council of[[@Headword:Ascheim, Council of]]

             (Concilium Aschaimense), A council was held here, A.D. 763, under Tassilo II, duke of Bavaria, that passed fifteen decrees on discipline.

## Aschenbrenner, Beda[[@Headword:Aschenbrenner, Beda]]

             a Roman Catholic theologian of Germany, was born March 6, 1756, at Vielreich, in Lower Bavaria. At a very early age he joined the order of the Benedictines; from 1775 to 1780 studied dogmatics and church history; was appointed in 1781 professor of rhetoric at Neuburg, on the Danube; and in 1786 professor of canon law and church history in the monastery of his order at Oberalteich. Three years later he was called to Ingolstadt, where he died July 24, 1817. He wrote, Elementa Prcelectionum Canonicarum (Ratisbon, 1788, 3 pts.):-Breviarium Historice Ecclesiasticce (ibid. 1789):-Commentarius de Obligatione, quoa Nationi Germanicam Incumbit, Concordata Aschafenburgensia seu Vindobonensia etiamnum Illibate Servandi, etc. '(Ingolstadt, 1796).' See Doring, Die gelehrten Theologen Deutschlands, i, 23 sq. (B. P.)

## Aschenfeldt, Christoph Carl Julius[[@Headword:Aschenfeldt, Christoph Carl Julius]]

             a Lutheran theologian of Germany, was born March 5, 1792, at Kiel. He studied at Gottingen; in 1819 was pastor at Windbergen, in- Holstein; in 1824 deacon at Flensburg, and in 1829 pastor primarius there; in 1850 was appointed provost at Flensburg, where he died, Sept.. 1, 1856. He is the author of some hymns as Aus irdischemn Getimmel (Eng. transl. in Schaff, Christ in Song, p. 533, "Amid life's wild commotion"). See Koch, Gesch. d. deutschen Kirchenliedes, 7:156 sq. (B. P.)

## Aschkenasi[[@Headword:Aschkenasi]]

             (אִשְׁכַּנָזַי), a general name for German Jews. SEE ASHKENAZI.

## Ascitee[[@Headword:Ascitee]]

             (q. d. ἀσκίται, replete) or ASCODROGITE, heretics who appeared in Galatia about 173. They pretended to be filled with the "paraclete" of Montanus, and introduced bacchanalian indecencies into the churches, where they brought a skin of wine, and, marching round it, declared that they were the vessels filled with new wine of which the Lord speaks in the Gospels. Hence their name from the Greek ἀσκός, which means "a skin."- Augustine, liaer. 62; Landon, Eccl. Diet. i, 566. SEE MONTANISTS.

## Asclepas (Or Sculapius)[[@Headword:Asclepas (Or Sculapius)]]

             bishop OF GAZA, warmly advocated the Nicene faith in the Council of Tyre in 335, and was deposed-by the Arian majority on the charge of having overturned an altar. He joined Athanasius and Marcellus in their appeal to Julius, bishop of Rome; and was, with them, restored. to his see by Julius-in 341. In 343 he appeared at the Council of Sardica; and it is stated in the Synodical Letter drawn up by the orthodox bishops that he there produced a report of what had taken place at Antioch, where he had been acquitted by the verdict of the assembled bishops. His name appears among the seventy bishops to whom Alexander addressed an encyclical letter against those who had received Arius (Epiphan. Her. Ixix, 4).

## Asclepiades[[@Headword:Asclepiades]]

             ninth bishop OF ANTIOCH and confessor, succeeded Serapion as bishop in 203. Eusebius (Hist. Ecc 6:11) mentions him as "having become conspicuous in the confessions during the time of the persecution" (of Severus). He was succeeded by Philetus in 218 (Nicephorus, Hist. Eccles. iii, 19; v, 26). See Baronius, sub ann. 203, 218.

## Asclepiades (2)[[@Headword:Asclepiades (2)]]

             bishop OF TRALLES, is the reputed author of a letter to Peter Fuller against the clause added by the latter to the Trisagion, about A.D. 483. The letter is contained in the collections of the councils; but both its authenticity and the existence of Asclepialdes are disputed.

## Asclepieia[[@Headword:Asclepieia]]

             were festivals celebrated among the ancient Greeks wherever temples existed in honor of AEsculapius (q.v.), god of medicine. The most celebrated of these festivals was that which was held at Epidaurus every five years, and at which a contest took place among poets and musicians, on account of which it received the name of the sacred contention. A similar festival was said to have been held at Athens.

## Asclepiodoteans[[@Headword:Asclepiodoteans]]

             were a small Christian sect which arose in the 3d century, in the reign of the emperor Heliogabalus. It derived its name from Asclepiodotus, who  taught, like the modern Socinians, the mere humanity of Jesus Christ. They were excommunicated by Vibanus, bishop of Rome, in 221.

## Asclepius[[@Headword:Asclepius]]

             a Marcionist bishop, who suffered martyrdom by fire at Caesarea, in Palestine, Jan. 11,308 (or 309), in the Diocletian persecution.

## Asclepius, Nicholas[[@Headword:Asclepius, Nicholas]]

             a Hessian theologian, surnamed Barbatus, was a native of Cassel. He was first master of the school at Homberg; then professor at Marburg, shortly after the foundation of that university. He died March 20,1571. Among his works are, De Antiquo et Profundo Concilio Dei Exegesis tam Pia quam Erudita in Prosam de Divisione Apostolorum Cantari Solitam et ad Puerorum Usum Ostenso Artijicio, et ad eorum Gloriam Conscripta, qui in Ministerio VerbiJfdeliter laborant (Frankfort, 1553):-Periochce Dodecastichce, Summamr singulorum Capitumn, Actorum Apostolicorum a Luca Evangelista Conscriptorum Mira Brevitate, verum multce Eruditionis Recessu Continentes (Marburg, 1558). See Hoefer, Nouv. Biog. Generale, s.v.

## Ascodroupites (or. Ascodroutes)[[@Headword:Ascodroupites (or. Ascodroutes)]]

             were a heretical sect of the 2d century which sprang from the Marcosians. They rejected the sacraments, maintaining that spiritual things could be communicated by visible and corporeal means (Theodoret, Haeret. Fab. I, 10:11). See Bingham, Christian Antiquities, (Index).

## Ascodruglitm (or Ascodrobes)[[@Headword:Ascodruglitm (or Ascodrobes)]]

             a sect at Ancyra, in Galatia, described by Philastrius (Haer. 75) as setting and covering an inflated wine - skin in their churches, and dancing wildly round it in. Bacchanalian fashion. He has also been understood as saying that the Ascodrugitae grounded their practice on Mat 9:17; but he alone is responsible for the reference.

## Ascolius (or Ashcolius) (St.), of Cappadocia[[@Headword:Ascolius (or Ashcolius) (St.), of Cappadocia]]

             became bishop of Thessalonica, in Macedon; and, in 380, baptized the emperor Theodosius, who fell sick in that city. He was at' a council in Rome in 382, and died the following year. St. Basil (Ep. 338) greatly  praises Ascolius for the earnest zeal with which he encouraged the Gothic Christians who suffered in the persecution. St. Ambrose also applauds him; and Ruinart credits him with being the author of the Epistle of the Gothic Church to the Church in Cappadocia, concerning the martyrdom of St. Sabas. See Ruinart, p. 600'; Baillet, Dec. 30.

## Ascondo, Francisco[[@Headword:Ascondo, Francisco]]

             a Spanish architect, was born in the province of Biscay in 1705. In 1731 he entered the Convent of San Benito, at Valladolid, in quality of lay brother and also in his professional capacity. In 1742 he erected the churches at Hornija and Villar de Frades; also the church of the Priory of Santa Maria de Duero, near Tudela.

## Ascophites[[@Headword:Ascophites]]

             were a sect of the heretics, also called Archontici, who appeared about 173. They broke the sacred vessels in churches in hatred of the oblation; rejected the Old Test., and denied the use of' good works, pretending that it sufficed to know God. They also believed that each sphere of the universe was governed by an angel (Theodoret, Hasret. Fab. I, x).

## Ascough[[@Headword:Ascough]]

             or, according to Godwin, "WILLIAM AYSCOTH, doctor of laws and clerk of the counsel, was consecrated in the chapel of Windsor, July 20, 1438. The year 1450 it happened the commons to arise in sundry parts of the realm, by the stirring of Jack Cade, naming himself John Mortimer. A certain number of lewd persons (tenants for the most part to this bishop), intending-to join themselves to the rest of that crew, came to Evendon, where he was then saying of mass. What was their quarrel to him I find not. But certain it is, they drew him from the altar in his alb, with his stole about his neck, to the top of a hill not far off, and there, as he kneeled on his knees praying, they cleft his head, spoiled him to the skin, and, rending his bloody shirt into a number of pieces, took every man a rag to keep for a monument of their worthy exploit. The day before they had robbed his carriages of 10,000 marks in ready money. This abarbarous murder was committed June 29th, the year aforesaid." Dr. Fuller supposes that the bishop was attacked because he was "learned, pious, and rich, three capital crimes in a clergyman." He also gives us the following distich, which may be applicable in other times:

" Sic concusso cadit populari mitra tumultu, Protegat optamus nunc diadema Deus.

"By peoples fury mitres thus cast down We pray hence orward God preserve the crown."

-Biog. Britannica; Hook, Ecci. Biog. i, 323.

SEE ASKEW.

## Aseas[[@Headword:Aseas]]

             SEE ASEAS.

## Asebebia[[@Headword:Asebebia]]

             (Α᾿σεβηβία), one of the Levites who, with his sons, joined the caravan under Ezra (1Es 8:47); evidently the SHEREBIAH SEE SHEREBIAH (q.v.) of the genuine text (Ezr 8:18).

## Asebia[[@Headword:Asebia]]

             (Α᾿σεβία), another of the Levites who returned in Ezra's party to Palestine (1Es 8:48); evidently the HASHABIAH SEE HASHABIAH (q.v.) of the true text (Ezr 2:19).

## Asella, St[[@Headword:Asella, St]]

             was a Roman virgin who, at twelve years of age, began to dedicate herself entirely to the service of God by fasting, mortification, silence, and prayer. After the retreat of St. Jerome, which was preceded by that of Sts. Paula and Eustochia, Asella remained alone at Rome, where Palladius testifies to have seen her, in 404, in a monastery, where she presided over several virgins. She died about 405, and is commemorated in the Roman martyrology on Dec. 8 (Jerome, Ep. 15, 99, 140).

## Asenath[[@Headword:Asenath]]

             (Heb. Asenath', א סְנִת, on the signif. see below; Sept. Α᾿σενέθ v.r. Α᾿σεννέθ), the daughter of Potipherah, priest of On, whom the king of Egypt bestowed in marriage upon Joseph (Gen 41:45; Gen 46:20), with the view probably of strengthening his position in Egypt by this high connection, B.C. 1883. SEE JOSEPH. She became the mother of Ephraim and Manasseh (Gen 41:50). No better etymnology of Asenath has been proposed than that by Jablonski, who (Pansfh. Egypt. i, 56; Opuscul. ii, 208) regards it as representative of a Coptic compound, Assheneit. The latter part of this word he takes to be the name of Neith, the titular goddess of Sais, the Athene of the Greeks. and considers the whole to mean worshipper Nf Neith. Gesenius, in his Thesaurus, suggests that the original Coptic form was Asncith, which means who belongs to Neith: That the name refers to this goddess is the generally received opinion (in modern times Von Bohlen alone has, in his Genesis, proposed an unsatisfactory Shemitic etymology [see Lepsius, Chronicles d. dEgypter, i, 382]): it is favored by the fact that the Egyptians, as Jablonski has shown, were accustomed to choose names expressive of some relation to their gods; and it appears liable to no stronger objection than the doubt whether the worship of Neith existed at so early a period as that of the composition of the Look of Genesis (see Champollion, Pantheon Egyptienne, No. 6). Even this doubt is now removed, as it appears that she was really one of the primitive deities of Lower Egypt (Bunsen, Egypt's Place, i, 389), for her name occurs as an element in that of Nitocris (Neith-akri), a queen of the sixth dynasty (Wilkinson, in Rawlinson's Herodotus, ii, 142, note 2).

## Asenath, History of[[@Headword:Asenath, History of]]

             The Life and Confession of Asenath, daughter of Pentephres of Heliopolis; a Narrative (of what happened) when the beautiful Joseph took her to wife." Such is the full title of a short religious romance published by Fabricius. He gave at first a Latin text; afterwards a much fuller Greek original of eight out of the nineteen chapters from an imperfect MS. 'The British Museum possesses a Syriac. version, made from the Greek by Moses of Agil, about 550. The story is very simple. Asenath, a proud beauty, disdained all suitors excepting Pharaoh's eldest son, and treated  with scorn her father's wish that she should marry Joseph. But when she saw him she declared that by his beauty he must be " a son of God," and repented the bitter words she had spoken about his imprisonment and the occasion of it. She came to him with the greeting, "Hail, my lord, blessed of the Most High God." Joseph, however, repelled her; but, seeing her tears, laid his hand on her head, and prayed God to bless her. A few days later an angel appeared to her, and promised that Joseph should be her spouse. On his departure Joseph arrived, and the next day asked her of Pharaoh; and Pharaoh celebrated the marriage with great pomp. The book aends with a strange story: Pharaoh's son, being enamoured of Asenathi, endeavored to procure the murder of Joseph, but was unsuccessful. The purpose of this history. is not very evident; the signs of Christian origin are not to be mistaken, though Jewish legend may have supplied materials. There is no evidence to show in what country the book was written.

## Asenheim[[@Headword:Asenheim]]

             SEE ASAHERIM.

## Aser[[@Headword:Aser]]

             (Α᾿σήρ), the Graecized form of ASHER SEE ASHER (q.v.), both the tribe

(Luk 2:36; Rev 7:6) and the city (Tobit i, 2).

## Asera[[@Headword:Asera]]

             is the title of an Etruscan goddess who is armed with a hatchet. Aisera occurs in Etruscan inscriptions; and cesar, according to Suetonius, meant "a god." SEE ASHERAH.

## Aserer[[@Headword:Aserer]]

             (Σεράρ), one of the heads of the templeservants that returned from the captivity (1 Esdr. v, 32); evidently the SISERA SEE SISERA (q.v.) of the true text (Ezr 2:53).

## Asetas[[@Headword:Asetas]]

             (or rather Asai'as, Α᾿σαϊvας), one of the " sons" of Annas that divorced his Gentile wife after the exile (1Es 9:32); evidently the ISHIJAH SEE ISHIJAH (q.v.) of the genuine text (Ezr 10:31).

## Asgard[[@Headword:Asgard]]

             in Norse mythology, is sometimes called the capital city of the fabulous country Asaheim; sometimes, again, the residence of the Asa deities. As the latter, it is a city, or a beautiful extended palace, which the Asas built in the centre of the earth. Around this palace are the loveliest evergreen woods, in which, after their meals, the deities roam about. This will continue until Ragnarok, the great night, shall break in upon them, when the deities will disappear. One of the palaces in Asgard is Walhalla (q.v.). There is still another palace in Asgard, Walaskialf, the residence of Odin, in which there is a high tower, from which he can view the whole world. Wingolf is the friendly residence of the goddesses, and Glaadscheim the greatest place in Asgard, on which each of the twelve gods has an honorary residence. Over all these abodes, however, Odin's residence may be seen. There they hold judgment upon men and deities.

## Asgill, John[[@Headword:Asgill, John]]

             member of the Irish Parliament, and author of an eccentric book entitled An Argument proving that, according to the Covenant of eternal Life revealed in the Scriptures, Man may be translated hence into that eternal Life without passing through Death, although the humane Nature of Christ himself could not thus be translated till he had passed through Death (Dublin, 1698, 8vo). The Irish Parliament voted it a blasphemous libel, and expelled Asgill from the House after four days. In 1705 he entered the English Parliament as member for Bramber, in Sussex. But the English Hoauge, resolving to be not less virtuous than the Irish, condemned his bock to be burnt by the common hangman as profane and blasphemous, and expelled Asgill on the 18th December, 1707. After this his circumstances rapidly grew worse, until at last he found something like peace in the King's Bench and the Fleet, between which two places his excursions were confined for the term of his natural life. He died in Nosvember, 1738. See Southey, The Doctor, pt. ii; Coleridge, Works (Harpers' ed.), vol. v; Allibone, i, 73.

## Ash[[@Headword:Ash]]

             (ארֶן, o'ren, probably tremulous, from the motion of the leaves) occurs only once in Scripture as the name of a tree, in connection with other trees, of whose timber idols were made, Isa 44:14 : "He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest; he planteth an ash (oren), and the rain doth nourish it." Others consider pine-tree to be the correct translation; but for neither does there appear to be any decisive proof, nor for the rubus or bramble adopted for oren in the fable of the Cedar and Rubus, translated from the Hebrew of R. Berechia Hannakdan by Celsius (Hierobot. i, 186). Oren is translated pine-tree both in the Sept. (πίτυς) and the Vulg., and this has been acquiesced in by several of the most learned critics, and among them by Calvin and Bochart. Celsius (ut sup. p. 191) states, moreover, that some of the rabbins also consider oren to be the same as the Arabic sunober (which is no doubt a pine), and that they often join together arzim, orn'm, and beroshim, as trees of the same nature (אִרְזִים אָרְנִים וּבְרֹוֹשִׂים עֲצֵי, "cedars" and "ash-trees" and "cypresses," Talmud Ba.byl. Pora, fol. xcvi, 1).

Luther and the Portuguese version read cedar. Rosenmuller (Alierth. IV, i, 243 sq.; comp. Gesenius, Thes. Heb. p. 152) contends that it is not the common wild pine (Pinus sylvestri,) which is intended, but what the ancients called the domestic pine, which was raised in gardens en account of its elegant shape and the pleasant fruit it yields, the Pignole nuts of the Italians (Pinus pinea of Linnaeus), and quotes Virgil (Ecl. 7:65; Georg. 4:112). The English version, in the translation of oren, follows those interpreters who have adopted ornus, apparently only because the elementary letters of the Hebrew are found also in the Latin word. SEE PINE. Celsius objects to this as an insufficient reason for supposing that the ash was intended; and there does not appear to be any other proof. Ornus Europea, or manna ash (Fraxinus ornus, Linnaeus, Pranzensyst. ii, 516), does, however, grow in Syria, but, being a cultivated plant, it may have been introduced. SEE MANNA. The common ash was anciently associated with the oak (Stat. Theb. 6:102) as a hard (Ovid, Met. 12:337; Lucan. 6:390; Colum. 11:2) and durable (Horace, Od. i, 9, 2) tree (Pliny, 16:30; Virg. Geo. ii, 65 sq.), of hardy growth (Virar. Geo. ii, 111; AEn. ii, 626). Celsius (ut sup. p. 192) quotes from the Arab author 'Abu-l-Fadli the description of a tree called aran, which appears well suited to the passage, though it has not yet been ascertained what tree is intended.

The aran is said to be a tree of Arabia Petraea, of a thorny nature, inhabiting the valleys, but found also in the mountains, where it is, however, less thorny. The wood is said to be much valued for cleaning the teeth. The fruit is in bunches like small grapes. The berry is noxious while green, and bitter like galls; as it ripens it becomes red, then black and somewhat sweetish, and when eaten is grateful to the stomach, and seems to act as a stimulant medicine. Sprengel (Hist. reilherb. i, 14) supposes this to be the caper plant (Capparis Spinosa of Linnaeus). Faber thought it to be the Rhlamnus siculus pentaphyllus of Shaw. Link (in Schrader's Journ. of. Botan. 4:252) identifies it with Flacourtia sepiaria of Roxburgh, a tree, however, which has not been found in Syria. It appears to agree in some respects with the Salvadora Persica, but not in all points, and therefore it requires further investigation by some traveller in Syria conversant both with plants and their Oriental names and uses. SEE BOTANY.

Ash

SEE ARCTURUS; SEE MOTH.

## Ash, Benjamin[[@Headword:Ash, Benjamin]]

             an English Congregational minister, was born at Malmesbury, Wilts, Sept. 26, 1797, of pious Moravian parents. He received his early education at the Fulneck Moravian Seminary. He entered the ministry in 1820 as pastor of several country districts, supporting himself by teaching school and farming. About 1836 he removed to Laxton, Nottinghamshire, where he continued until 1871. In later years he lived at Upton, and afterwards at Rampton, where he died, March 17,1873. Mr. Ash was earnestly devoted to the Bible and. Missionary societies and to evangelistic work in the country, and travelled many thousands of miles in his own conveyance to preach the Gospel. See (Lond.) Cong. Year-book, 1874, p. 310.

## Ash, Edward[[@Headword:Ash, Edward]]

             a minister of the denomination of Friends, was born at Bristol, England, in 1797. He was converted when only ten years old, while attending a boarding-school at Melksham, Wiltshire. In his twenty-fourth year he entered on a course of medical study in London and Edinburgh, taking the degree of M.D. in. 1825. In 1826 he removed to Norwich and began practicing as a physician. In 1832 he was led to obey a call, which he had long felt, to the public ministry. In 1837 he retired from medical practice and returned to Bristol, his native city, where he died in 1873. Dr. Ash made a diligent and careful study of the original Greek. In 1849 he published a work in three volumes, consisting of Explanatory Notes and Comments on the New Testament. While on his death-bed he wrote several tracts, to be circulated after his death-viz. A Christian Believer in the Nedar Prospect of Death:-A n Invitation. See Annual Monitor, 1875, p. 198.

## Ash, James (1)[[@Headword:Ash, James (1)]]

             an English Wesleyan minister, was born, probably, in 1789. He was received into the work in 1813; preached on the Brixham, Axminster, Dunster Hungerford, Tavistock, etc., circuits; became a supernumerary in 1828; was reduced by disease to great weakness, both of body and mind; and died, probably at Axminster, May 14,1840. See Minutes-of British Conference, 1840.

## Ash, James (2)[[@Headword:Ash, James (2)]]

             a Methodist Episcopal minister, was a native of Ireland. His early life is unrecorded. At the age of twenty he embraced religion; served as a class- leader several years in Montreal, Canada; in 1838 removed to Milwaukee, Wis., where he received license to preach; and in 1840 entered the Rock River Conference. In 1844 he became superannuated. lie held that relation until his death, by consumption, in 1849. Mr. Ash was a plain, practical, and useful preacher, a faithful pastor, and a deeply pious Christian. See Minutes of Annual Conferences, 1849, p. 352.

## Ash, John, LL. D[[@Headword:Ash, John, LL. D]]

             an Independent minister, was born in Dorsetshire in 1724, and died in 1779. At first he pursued mathematics, but afterward studied theology, and entered the ministry. le was associated with Dr. Caleb Evans in founding the "Bristol Education Society." He settled as pastor at Pershore, Worcestershire, and devoted a large part of his time to the preparation of A New and Complete Dictionary of the English Language (2 vols. large 8vo, 1775), on an extended plan, and the best work of its class at the time. He also published Sentiments oh Education (1777, 2 vols. 12mo):-The Dialogues of Eumenes.-Gentleman's Magazine, xlix, 215; Darling, Cyclop. Bibliograph. i, 113.

## Ash, St. George[[@Headword:Ash, St. George]]

             bishop of Derry, was born in 1658, became fellow of Trinity College, Dublin, 1679, and provost of Trinity, 1692. He was appointed bishop of Cloyne in 1695, was translated to Clogher, 1697, and thence to Derry in 1716. He died in Dublin in 1717. He published a number of separate sermons, and contributed to the papers of the Royal Society, of which he was a member.

## Ash, William[[@Headword:Ash, William]]

             an English Wesleyan minister, was born near Castleton, Yorkshire, in 1785. The greater part of his youth was spent at Farndale. He was moral from boyhood. He entered the ministry in 1811; retired from its active - duties in 1859; settled at Whitby; and died in that city Oct. 8, 1863.: Ash delighted in open-air preaching, and he frequently addressed crowds in this way. He was a diligent student of the Bible; and he read it through, consecutively, one hundred and twenty times. He was open and confiding, simple and genial, with no small fund of humor; his sermons were sometimes illumined with quaint satire. See Minutes of British Conference, 1864, p. 14; Wesl. Meth. Mag. April, 1869, art. i.

## Ash-Cake[[@Headword:Ash-Cake]]

             (עֻגָה, ugah', or עֻגָּה, uggah', " cake," "cake baked on the hearth," Gen 18:6; Gen 19:3; 1Ki 17:13; Eze 4:12, etc.; Sept. ἐγκρυφία), a thin round pancake baked over hot sand or a slab of stone by means of ashes or coals put over them, or between two layers of hot embers of the dung of cows or camels (see Schubert, iii, 28; Arvieux, iii, 227). Such are still relished in the East (by the Arabs of the desert) as a tolerably delicious dish (see Thevenot, ii, 12, p. 235; Schweigger, p. 283; Niebuhr, Beschr. p. 52). SEE CAKE. Such cake is made especially when there is not much time for baking. It must be turned in order to be baked through and not to burn on one side (Hos 7:8). It was made commonly of wheat flour (Gen 18:6). Barley-cakes are mentioned (for the time of scareit) in Eze 4:12. SEE BREAD;

## Ash-Tree[[@Headword:Ash-Tree]]

             SEE ASH.

## Ash-Wednesday[[@Headword:Ash-Wednesday]]

             (dies cinerum), the first day of Lent. It is so called from the custom observed in the ancient Church of penitents expressing their humiliation at this time by appearing in sackcloth and ashes. But it is iot certain that this was always done precisely on Ash-Wednesday, there being a perfect silence in the most ancient writers about it. 'The discipline used toward penitents in Lent, as described by Gratian, differed from their treatment at other times; for on AshWednesday they were presented to the bishop, clothed in sackcloth, and barefooted; then the seven penitential psalms were sung;: after which the bishop laid his hands on them, sprinkled them with holy water, and poured ashes upon their heads, declaring to them that as Adam was cast out of paradise, so they, for their sins, were cast out of the Church. Then the inferior ministers expelled them out of the doors of the church. In the end of Lent, on the Thursday. before Easter,, they were again presented for reconciliation by the deacons and presbyters at the gates of the church. But this method of treating penitents in Lent carries with it the marks of a more modern practice; for there was no use of the holy water in the ancient discipline, nor seven penitential psalms in their service, but only one, viz. the fifty-first.. Neither was Ash-Wednesday anciently the first day of Lent, till Gregory the Great first added it to Lent to make the number of fastingdays completely forty, which before were but thirty-six. Nor does it appear that anciently the time of imposing penance was confined to the beginning of Lent, but was granted at all times, whenever the bishop thought the penitent qualified for it. In Rome the spectacle on this occasion is most ridiculous. After giving themselves up to all kinds of gayety and licentiousness during the Carnival, till twelve o'clock on Tuesday night, the people go on Ash-Wednesday morning into the churches, when the officiating priests put ashes on their head, repeating the words, "Dust thou art, and unto dust thou shalt return." The day is kept in the English Church by proper collects and lessons, but without the ashes ceremony. See Bingham, Orig. Eccl. bk. 18, ch. ii, § 2; Procter, Common Prayer, p. 278; Burnet, Hist. of Eng. Ref. ii, 94; lartene, De Ant. Eccl. Ritibus, lib. 4: cap. xvii. Treatises on this observance have been written by Gleich (Viteb. 1689), Mittwoch (Lips. 1693), Schmid (Helmst. 1702), Siber (Lips. 1709). SEE ASHES.

## Ashamnu[[@Headword:Ashamnu]]

             (אָשִׁמְנוּ, we have transgressed) is the beginning of a penitential confession, written in Hebrew characters, and offered on the Day of Atonement. It runs thus:

" We have trespassed; we have dealt treacherously; we have stolen; we have spoken slander; we have committed iniquity; and have done wickedly; we have acted presumptuously; we have committed violence; we have framed falsehood; we have counselled evil; we have uttered lies; we have scorned; we have rebelled: we have blasphemed; we have revolted; we have acted perversely;. we have transgressed; we have- oppressed; we have been stiff-necked; we have acted wickedly; we have corrupted i we have done abominably; we have gone astray, and have caused others to err; we have turned aside from thy excellent precepts and institutions, and which hath not profited us: but thou art just concerning all that is come upon us; for thou hast dealt most truly, but we have done wickedly." (B.P.) .

## Ashan[[@Headword:Ashan]]

             (Heb. Ashan', עָשָׁן, smoke; Sept. Α᾿σάν; in 1Ch 4:32, Α᾿ισάν v. r. Α᾿ισάρ; in Jos 15:42, omits), a Levitical city in the low country of Judah named in Jos 15:42 with Libnah and Ether. In Jos 19:7, and 1Ch 4:32, it is mentioned again as belonging to Simeon, but in company with Ain and Rimmon, which (see Jos 15:31) appear to have been much more to the south. In 1Ch 6:59, it is given as a priests' city, occupying (perhaps 1)- error of transcription) the same place as the somewhat similar word Ain (עין) does in the list of Joshua 21 :I 16. In 1Sa 30:30, the fuller form Chor- ashan is named with Hormah and other cities of "the South." Eusebius and Jerome (Onomast. s.v.) mention a village named Bethasan as 15 or 16 miles west of Jerusalem; but this, though agreeing sufficiently with the position of the place in Jos 15:42, is not far enough south for the indications of the other passages; and indeed this is a doubtful intimation (Cellar. Notit. ii, 496). SEE ASHNAH. It appears to have been situated in the southern part of the hilly region adjoining the plain (Keil, Comment. on Jos 15:42); perhaps not far from the present Deir Samil. SEE AIN. The above conflicting notices of its position would almost seem to require two cities of the name of Ashan, one in Judah (? =Eshean), and the other in Simeon (distinctively Chorashan); but, on the whole, they may best be reconciled by supposing one locality, properly in the plain of Judah, but assigned (with Ether, q.v.) to Simeon. SEE TRIBE.

## Ashan. Lieut. Conder[[@Headword:Ashan. Lieut. Conder]]

             suggests (Tent Work, ii, 324) as sites for the; two cities of this name Aseileh and Hesheth respectively. Dr. Tristram adopts the former of these (Bible Places, p. 43).

## Ashantee Version[[@Headword:Ashantee Version]]

             SEE OTJI VERSION.

## Asharians[[@Headword:Asharians]]

             SEE ASCHARIANS.

## Ashbea[[@Headword:Ashbea]]

             (Heb. As'bei, אִשְׁבֵּעִ, adjuration, otherwise swelling: Sept. Ε᾿σοβά), the head of a family mentioned as working in fine linen, a branch of the descendants of Shelah, the son of Judah (1Ch 4:21). B.C. prob. cir. 1017. The clause in which the word occurs is obscure (see Bertheau, Comment. in loc.). Houbigant and Bootruyd understand a place to be meant by the expression Beth-ashbea. The Targum of R. Joseph (ed. Wilkins) paraphrases it " the house of Eshba."

## Ashbel[[@Headword:Ashbel]]

             (Heb. Ashbel', אִשְׁבֵּל, prob. for Eshbaal; Sept. Α᾿σβήλ; in Numbers Α᾿σουβήλ v. r. Α᾿συβήρ), the second son of Benjamin (Gen 46:21; 1Ch 8:1). B.C. 1856. SEE JEDIAEL. His descendants were called Ashbelites ( Num 26:38). SEE BECHER.

## Ashbelite[[@Headword:Ashbelite]]

             (Heb. with the art. ha-Ashbeli', הָאִשְׁבֵּלִי; Sept. οΑ῾᾿σουβηλί v. r. Α᾿συβηρί, Vulg. Asbelitce, A. V. "the Ashbelites"), the descendants of Ashbel (q.v.), son of Benjamin (Num 26:38).

## Ashburnham, Sir William[[@Headword:Ashburnham, Sir William]]

             an English prelate, became dean of Chichester in 1742, and Was consecrated bishop of Chichester March 31, 1754. He died in September, 1797. He published a number of Sermons (1745-64). See Le Neve, Fastii, , 253, 258; Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Ashby, George, F.S.A[[@Headword:Ashby, George, F.S.A]]

             an English divine and antiquary, was born in Red Lion Street, Clerkenwell, Dec. 5, 1724, and educated at Croydon, Westminster, and Eton schools. He was admitted to St. John's College, Cambridge, in October, 1740, and graduated in 1744. He was presented to the rectory of Hungerton, and in 1759 to that of Twyford, both in Leicestershire. In 1774 he accepted the college rectory of Barrow, Suffolk, where he resided constantly for thirty-  four years. In October, 1780, he was inducted into 'the living of Stansfield, Suffolk. He died June 12,1808. He was a valuable contributor to several important works. Bishop Percy, Mr. Granger, Richard Gough, Thomas Harmer, James Barrington, and others acknowledge his intelligent aid. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Ashby, John[[@Headword:Ashby, John]]

             an English Congregational minister, was born at Kettering, June 29, 1805. In 1823 he united in fellowship with the Church, and engaged in village preaching. He entered the Newport Pagiel Institution in 1830 for better ministerial preparation. In 1835 he was ordained pastor at Thetford, Norfolk, where he labored until the close of 1847, when he accepted the pastorate at Stony Stratford, Bucks; where he died, June 1,1863. See (Lond.) Cong. Year-book, 1864, p. 198.

## Ashby, John Eyre, LL.D., F.R.A.S[[@Headword:Ashby, John Eyre, LL.D., F.R.A.S]]

             an English Congregational minister, was born in London in 1820. From an early age he earnestly desired to enter the Christian ministry. In 1840 he took the degree. of A.B. in the London University; in 1842 he entered Homerton College; on leaving it, in 1845, he became pastor of the Congregational Church at Arundel; and in the following year was ordained. In 1848 he accepted, in addition to his pastoral duties, a professorship at Brighton School; in 1852 he resigned his charge at Arundel, and took the oversight of the Church at Wardour. Subsequently 'he retired to Enfield, where he died, in January, 1864. See (Lond.) Cong. Year-book, 1865, p, 219.

## Ashby, Mary[[@Headword:Ashby, Mary]]

             a minister of the denomination of Friends for nearly twenty years, was born in Middlesex County, England, in 1773. She was naturally of a timid disposition. Her convictions of duty were so strong that she could not desist from preaching, though her communications were short and infrequent. She made a constant study of-the Holy Scriptures, especially those of the New Test. She lived an exemplary Christian life, and died in the triumphs of Christian faith, July 6, 1835. See Annual Monitor, 1837, p. 1.

## Ashby, Thomas[[@Headword:Ashby, Thomas]]

             a minister of the denomination of Friends, was born near London, Jan. 10, 1762. Perhaps there were few, if any, of his brethren who had a deeper sense of ministerial responsibility than he had. After fifty years of ministerial labor, his life was terminated very suddenly, Dec. 20, 1841, by an affection of the heart. See Annual Monitor, 1843, p. 1.

## Ashchenaz[[@Headword:Ashchenaz]]

             (Heb. Ashkenaz', אִשְׁכְּנָז; Vulg. Ascenez), a less correct form (1Ch 1:6; Sept. Α᾿σχενάξ v. r. Α᾿σχανάζ; Jer 2:27, Sept. οιΑ῾᾿σχαζαίοι v. r. Α᾿σχανάζεοι, Α᾿χανάζεοι, Α᾿σκαναζαῖοι) of Anglicizing the name ASHKENAZ SEE ASHKENAZ (q.v.).

## Ashcolius, St[[@Headword:Ashcolius, St]]

             SEE ASCOLIUS.

## Ashdod[[@Headword:Ashdod]]

             (Heb. Ashdod', אִשְׁדּוֹד, a stronghold; Sept. and N.T. ῎Αζωοτς), the Azotus of the Greeks and Romans, and so called in 1Ma 4:15; Act 8:40 (see also Plin. Hist. Nat. v, 14; Ptolem. v, 16); a city of the Philistine Pentapolis, on the summit of a grassy hill (Richardson, Travels, ii, 206), near the Mediterranean coast (comp. Joseph. Ant. 14:4, 4), nearly mid. way between Gaza and Joppa, being 18 geographical miles north by east from the former (270 stadia north, according to Diod. Sic. 19:85), and 21 south from the latter; and, more exactly, midway between Askelon and Ekron, being 10 geographical miles north by east from the former, and south by west from the latter (see Cellar. Notit. ii, 599; Mannert, VI, i, 261 sq.). Ashdod was a city of the Philistines, and the chief town of one of their five confederate states (Jos 13:3; 1Sa 6:17). It was the seat of the worship of Dagon (1Sa 5:5; 1Ma 11:4), before whose shrine in this city it was that the captured ark was deposited and triumphed over the idol (1Sa 5:1-9). Ashdod was assigned to Judah (Jos 15:47); but many centuries passed before it and the other Philistine towns were subdued (1Ki 4:24), SEE PHILISTINES; and it appears never to have been permanently in possession of the Judahites, although it was dismantled by Uzziah, who built towns in the territory of Ashdod (2Ch 26:6). It is mentioned to the reproach of the Jews after their return from captivity that they married wives of Ashdod; the result of which was that the children of these marriages spoke a mongrel dialect, compounded of Hebrew and the speech of Ashdod (Neh 13:23-24). It was a place of great strength; and being on the usual military route between Syria and Egypt, the possession of it became an object of importance in the wars between Egypt and the great northern powers. Hence it was secured by the Assyrians under Tartan (B.C. 715) before invading Egypt (Isa 20:1 sq.); and about B.C. 630 it was taken by Psammetichus, after a siege of twenty-nine years, the longest on record (Herodot. ii, 157). That it recovered from this blow appears from its being mentioned as an independent power in alliance, after the exile, with the Arabians and others against Jerusalem (Neh 4:7).

The destruction of Ashdod was foretold by the prophets (Jer 25:20; Amo 1:8; Amo 3:9; Zep 2:4; Zec 9:6), and was accomplished by the Maccabees (1Ma 5:68; 1Ma 10:77-84; 1Ma 11:4). It is enumerated among the towns which Pompey joined to the province of Syria (Joseph. Ant. 14:4, 4; War, i, 7, 7), and among the cities ruined in the wars, which Gabinius ordered to be rebuilt (Ant. 14:5, 3). It was included in Herod's dominion, and was one of the three towns bequeathed by him to his sister Salome (War, 17:8, 1; 11:5). The evangelist Philip was found at Ashdod after he had baptized the Ethiopian eunuch (Act 8:40). Azotus early became the seat of a bishopric; and we find a bishop of this city present at the councils of Nice, Chalcedon, A.D. 359, Seleucia, and Jerusalem, A.D. 536 (Reland, Palestina, p. 609). Ashdod subsisted as a small unwalled town in the time of Jerome. It was in ruins when Benjamin of Tudela visited Palestine (Itin. ed. Asher, i, 79); but we learn from William of Tyre and Vitriacus that the bishopric was revived by the Latin Christians, at least titularly, and made suffragan of Treves. Sandys (Travailes, p. 151) describes it "as a place of no reckoning;" and Zuallart (Voyage, 4:132) speaks of it as an Arab village (comp. Van Troilo, 1666, p. 349). Irby and Mangles (p. 180) describe it as an inhabited site marked by ancient ruins, such as broken arches and partly-buried fragments of marble columns; there is also what appeared to these travellers to be a very ancient khan, the principal chamber of which had obviously, at some former period, been used as a Christian chapel. The place is still called Esdud (Volney, Trav. ii, 251; Schwarz, Palest. p. 120). The name occurs in the cuneiform inscriptions (q.v.). The ancient remains are few and indistinct (Hackett, Illustra. of Script. p. 185). The ruined khan to the west of the village marks the Acropolis of the ancient town, and the grove near it alone protects the site from the shifting sand of the adjoining plain, which threatens, at no distant day, entirely to overwhelm the spot (Thomson, Land and Book, ii, 319).

The inhabitants are styled (אִשְׁדּוֹדִי, Neh 5:7; "Ashdothites," Jos 13:3; the dialect is the Pim. אִשְׁדּוֹדִית, Ashdodith', Sept. Α᾿ζωτιστί, Vulg. Azotice, A. V. "in the speech of Ashdod," Neh 13:24).

## Ashdod (2)[[@Headword:Ashdod (2)]]

             The modern "Esdud is a moderate-sized village of mud houses, situated on the eastern declivity of a little flattish hill. On approaching it from the south, we have in the foreground a lake, 400 or 500 yards in circumference; beyond it a large ruinous khan and modern wely; beyond these the hill, its southern face covered by a multitude of diminutive gardens with stone fences that look like sheep-pens in the distance. Leaving the pond and khan on the left, we advance to the village over a naked slope of threshing-floors and brickfields. The site is beautiful and commanding. Groves of olives, figs, and palms adjoin it on the east and north, covering the sides of the hill, and stretching along the undulating ground at its base. The plain, too, unfolds itself before us till it meets the dark mountains of Judaea. The village is entirely modern, and does not contain a vestige of antiquity; but in the old khan to the south-west there is a granite column, and beside the little wely, near the khan, is a sculptured sarcophagus, with some fragments of small marble shafts. The southern side of the hill appears, also, as if it had been once covered with buildings, the stones of which are now thrown together in the rude fences. The khan is comparatively modern, certainly not older than that at Ramleh" (Porter, Handb. for Syria, p. 279). Ancient masonry and fragments of columns are also detected in the walls of the houses and mosques. See also Conder, Tent Work, ii, 166.

## Ashdodite[[@Headword:Ashdodite]]

             (Heb. in the plur. with the art. haAshdodim', הָאִשְׁדּוֹדִים; Sept. omits, but some copies have Α᾿ζώτιοι, Vulg. Azot i, A.V. "the Ashdodites"), the inhabitants (Neh 4:7 [Hebrews 1]) of ASHDOD SEE ASHDOD (q.v.).

## Ashdoth-Pisgah[[@Headword:Ashdoth-Pisgah]]

             (Heb. Ashdoth' hap-Pisgah', אִשִׁדּוֹת הִפִּסְגָּה, ravines of Pisgah; Sept. Α᾿σηδώθ [τὴν] Φασγά, and Α᾿σ. τὴν λαξευτήν), apparently the water- courses running from the base of Mount Pisgah, which formed the southern boundary of the territory of Sihon, king of the Amorites ("Springs of Pisgah," Deu 4:49); transferred as a proper name in Jos 12:3; Jos 13:20; Deu 3:17). SEE PISGAH. This curious and (since it occurs in none of the later books) probably very ancient term in the two passages from Deuteronomy forms part of a formula by which, apparently, the mountains that enclose the Dead Sea on the east. side are defined. Thus in iii, 17, we read, "the 'Arabah' also (i.e. the Jordan valley) and the 'border,' from Cinnereth (Sea of Galilee) unto the sea of the 'Arabah,' the Salt Sea, under Ashdoth hap-Pisgah eastward;" and so also in 4:49, though here our translators have chosen to vary the formula for English readers. The same intention is evident in the passages cited from Joshua; and in 10:40, and 12:8, of the same book, Ashdoth is used alone- "the springs," to denote one of the main natural divisions of the country. The only other instance of the use of the word is in the highly poetical passage, Num 21:15, "the 'pouring forth' of the 'torrents,' which extendeth to Shebeth-Ar." This undoubtedly refers also to the east of the Dead Sea. Doubtless, like the other topographical words of the Bible, it has a precise meaning; but whether it be the streams poured forth at the foot of the mountains of Moab, or the roots or spurs of those mountains, or the mountains themselves, it is impossible, in our present ignorance of the country east of the Dead Sea, to determine with certainty.

Ashdoth-Pisgah

This expressive term is now well ascertained to designate the springs known as Ayun Musa (Fountains of Moses) in the valley leading to the foot of Nebo or Jebel Neba on the north. They are thus described by Tristram (Land of Moab, p. 348 sq.). SEE PISGAH.

"There are two fountains, or rather two groups of springs, bursting from the foot of a tall line of cliffs. The first group run for a short distance over a shelf of rock, shaded by some old fig-trees. A few yards farther on several smaller springs issue from fissures in the cliffs, soon unite their streams on a broad shelf of rock, and then form a pretty cascade about twenty-five feet high.

The second of the twin 'Springs of Moses' bursts from a deep horizontal tunnel in the rock, about fifteen inches in diameter. The volume of water is greater than that of the. other spring; and both fountains and streams are clear as crystal. This stream joins the other, after the cascade, by a series of smaller leaps." (See following page.)

## Ashdothite[[@Headword:Ashdothite]]

             (Heb. with the art. ha-Ashdodi', חָאִשְׁדּוֹדִי; Sept. οΑ῾᾿ζώτιος, Vulg. Azotil, A.V. " the Ashdothite"), a less correct mode (Jos 13:3) of Anglicizing the name Ashdodite (Neh 4:7), or inhabitant of ASHDOD SEE ASHDOD (q.v.).

## Ashdowne, William[[@Headword:Ashdowne, William]]

             an English Unitarian, who wrote a number of controversial pieces toward the close of the 18th century, viz. An Essay Concerning the true Meaning of Jesus in his Parables (Canterbury, 1780, 8vo):-The Unitarian, Arian, and Trinitarian Opinions respecting Christ tried by Scripture (Canterbury, 1789, 8vo) ;-The Doctrine of Satan, as Tempter, etc. not founded in Scripture (1791, 8vo):--Proofs that Adults only are included in the New Covenant (1792, 8vo).Gentleman's Magazine, 1790, 1800,1805; Hoefer, Nouv. Biog. Generale, iii, 435.

## Ashe[[@Headword:Ashe]]

             SEE ASSER.

## Ashe (2)[[@Headword:Ashe (2)]]

             SEE ASSER.

## Ashe, Robert Hoadly, D.D[[@Headword:Ashe, Robert Hoadly, D.D]]

             an English divine was born about 1751, and was educated at Pembroke College, Oxford. In 1775 he was presented to the perpetual curacy of Crewkerne-cum-Misterton, Somerset,' which he held till his death, May 3, 1826. He published, for the benefit of an ingenious pupil, some Poetical Translations from Various Authors, by Master John Browne, of Crewkerne, a Boy of Twelve Years (1797, 4to):-also A Letter- to the Rev. John Milner, D.D., F.S.A., Author of the Civil and Ecclesiastical History of Winchester; Occasioned by his False and Illiberal Aspersions on the Memory and Writings of Dr. Benjamin Hoadly, formerly Bishop of Winchester. See the (Lond.) Annual Register,-1826, p. 249. Asher (the city of Manasseh). Lieut. Conder (Tent Work, ii, 334) and Tristram (Bible Places, p. 196) identify this with Asirah or Asireh, which is laid down on the Ordnance Map under the name Teiasir, one and three fourth miles north-east of Tubas (Thebez), as a village in a valley (995 feet above the sea), with ancient cisterns, tombs, milestones, and wine-presses adjacent; being the same place indicated by Van de Velde (Memoir, p. 289) and Porter (Handbook, p. 348).

## Ashe, Simeon[[@Headword:Ashe, Simeon]]

             a Nonconformist and Presbyterian, was educated at Emanuel College, Cambridge, and afterward settled in Staffordshire, from whence he removed to London, where he exercised his ministry twenty-three years. He was one of the deputies who went to congratulate Charles II on his restoration at Breda. He died in 1662; "a man of holy life, cheerful mind, and fluent elegancy" (Baxter). He published a treatise on the Power of Godliness, and several single sermons.-Hook. Eccl. Biog. s.v.; Orme, Life of Baxter, i, 217.

## Asher[[@Headword:Asher]]

             (Heb. Asher', אָשֵׁר, happiness; Sept. and New Test. Α᾿σήρ), the name of a man (and the tribe descended from him), and of one or two places.

1. The eleventh of the sons of Jacob, and his third by Zilpah, the handmaid of Leah (Gen 35:26), and founder of one of the twelve tribes (Num 26:44-47). Born B.C. 1914. The name is interpreted in a passage full of the paronomastic turns which distinguish these very ancient records: "And Leah said, 'In my happiness am I (בְּאָשְׁרִי), for the daughters have called me happy' (אִשְּׁרוּנִי), and she called his name Asher" (אָשֵׁר), i.e. "happy" (Gen 30:13). A similar play occurs in the blessing of Moses (Deu 33:24). Gad was Zilpah's other and elder son, but the fortunes of the brothers were not at all connected. Asher had four sons and one daughter (Gen 49:20; Deu 33:24).

TRIBE OF ASHER. — Of the tribe descended from Asher no action is recorded during the whole course of the sacred history. Its name is found in the various lists of the tribes which occur throughout the earlier books, as Genesis 35, 46, Exodus 1, Numbers 1, 2, 13, etc., and like the rest, Asher sent his chief as one of the spies from Kadesh-barnea (Numbers 13). During the march through the desert his place was between Dan and Naphtali, on the north side of the tabernacle (Num 2:27); and after the conquest he took up his allotted position without any special mention. On quitting Egypt the number of adult males in the tribe of Asher was 41,500, which made it the ninth of the tribes (excluding Levi) in numbers- Ephraim, Manasseh, and Benjamin only being below it. But before entering Canaan an increase of 11,900-an addition exceeded only by Manasseh — raised the number to 53,400, and made it the fifth of the tribes in population (comp. Num 1:40-41; Num 26:47). The genealogy of the tribe appears in some instances to have been preserved till the time of Christ (Luk 2:36, "Aser").

The limits of the territory assigned to Asher are, like those of all the tribes, and especially of the northern tribes, extremely difficult to trace. This is partly owing to our ignorance of the principle on which these ancient boundaries were drawn and recorded, and partly from the absence of identification of the majority of the places named. The general position of the tribe was on the sea-shore from Carmel northward, with Manasseh on the south, Zebulun and Issachar on the south-east, and Naphtali on the north-east (Josephus, Ant. v, 1, 22). The boundaries and towns are given in Jos 19:24-31; Jos 17:10-11; and Judges i, 31, 32. From a comparison of these passages it seems plain that Dor (Tantura) must have been just without the limits of the tribe, in which case the southern boundary was probably one of the streams which enter the Mediterranean north of that place, apparently the embouchure of Wady Milheh. Crossing the promontory of Carmel, the tribe then possessed the maritime continuation of the rich plain of Esdraelon, probably for a distance of five or six miles from the shore. The boundary then ran northward from the valley of Jiphthah-el (Jefat) to that of the Leontes, and reaching Zidon, it turned and came down by Tyre to Achzib (Ecdippa, now es-Zib). SEE TRIBE. It is usually stated that the whole of the Phoenician territories, including Sidon, were assigned to this tribe (comp. Josephus, Ant. v, 1, 22; see Reland, Palcest. p. 575 sq.). But there are various considerations which militate against this conclusion (see the Pictorial Bible, Num 26:24; Jos 19:24; Judges i, 31), and tend to show that the assigned frontier-line was drawn out to the sea south of Sidon. The strongest text for the inclusion of Sidon (Tyre was not then founded) is that in which it is mentioned to the reproach of the Asherites, that they did not drive out the Sidonians (Judges i, 31). This Michaelis is disposed to reject as an interpolation; but Kitto (Pict. Bib. in loc.) conceives it to denote that the Asherites were unable to expel the Sidonians, who by that time had encroached southward into parts of the coast actually assigned to the Asherites; and he strengthens this by referring to the subsequent foundation of Tyre, as evincing the disposition of the Sidonians to colonize the coast south of their own proper territories. The Asherites were for a long time unable to gain possession of the territories actually assigned them, and "dwelt among the Canaanites, the inhabitants of the land" (Jdg 1:32); and, "as it is not usual to say of a larger number that it dwells among the smaller, the inference is that they expelled but comparatively few of the Canaanites, leaving them, in fact, a majority of the population" (Bush, note on Jdg 1:2). SEE SIDON.

The following is a list of the places within this tribe that are mentioned in the Bible, with the modern localities to which they appear to correspond. Such of the latter as have not been identified by any traveller are enclosed in brackets:

Abdon. Town. Abdah. Accho. do. Akka Achshaph. do. Kesaf. Achzib. do. Es-Zib. Ahlab. do. [Athlil]?

Alammelech. do. [El-Habafie]? Aloth. District. SEE BEALOTH. Amad. Town. [Ama,] ?

Aphek or Aphik. do. [Tell Kisol,] ? Bealoth. District. [Pl. of Akka] ? Beten. Town. El-Baneh. Beth-dagon. do. [Eajel ] ? Beth-emek. do. Amkae. Cabul. do. Kabul. Carmel. Mountain. Jebel Mar-Elias. Hali. Town. Alia. Hammon. do. Hanal Hebron. do. SEE ABRON. Helbah. do. [Haifo]? Helkath. do. Ukrith ? Hosah. do. [El-Ghaziyeh]?

Jiphthah-el. Valley. Wady Abilin Kanah. Town. Kana. Kishon. Brook. Nar Mukatta. Mashal or Mishal. Town. Misalli. Neiel. do. [Eista-] ?

Ptolemais. do. SEE ACCHO. Ramah. do. Ramah. Rehob (Jos 19:30). do. [Tell Kurdan ] ? Rehob (Jos 19:28). do. [Reziel,] ? Shihor-libnath. River. [Wady Milhel]?

Ummah. Town. Alma ?

Zebulon. do. Abilin ?

This territory contained some of the richest soil in all Palestine (Stanley, p. 265; Kenrick, Pholn. p. 35), and in its productiveness it well fulfilled the promise involved in the name "Asher," and in the blessings which had been pronounced on him by Jacob and ly Moses. Here was the oil in which he was to "dip his foot," the "bread" which was to be "fat," and the "royal dainties" in which he was to indulge (for the crops, see Robinson, new ed. of Researches, iii, 102; for the oil, Kenrick, p. 31; Reland, p. 817); and here in the metallic manufactures of the Phoenicians (Kenrick, p. 38) were the " iron and brass" for his " shoes." The Phoenician settlements were even at that early period in full vigor (Zidon was then distinguished by the name Rabbah "the Strong," Jos 19:28); and it is not surprising that Asher was soon contented to partake their luxuries, and to "dwell among them" without attempting the conquest and extermination enjoined in regard to all the Canaanites (Jdg 1:31-32). Accordingly he did not drive out the inhabitants of Accho, nor Dor (Sept. adds this name), nor Zidon, nor Ahlab, nor Achzib, nor Helbah, nor Aphik, nor Rehob (Jdg 1:31), all which seem to have been ii the shore-strip preoccupied by the Phoenicians, are the natural consequence of this inert acquiescence is immediately visible. While Zebulun and Naphtal "jeoparded their lives unto the death" in the struggle against Sisera, Asher was content to forget the peril of his fellows in the creeks and harbors of his new allies (Jdg 5:17-18). At the numbering of Israel at Sinai, Asher was more numerous than either Ephraim, Manasseh, or Benjamin (Num 1:32-41), but in the reign of David, so insignificant had the tribe be. come, that its name is altogether omitted from the list of the chief rulers (1Ch 27:16-22); and it is with a kind of astonishment that it is related that "divers of Asher and Manasseh and Zebulun" came to Jerusalem to the Passover of Hezekiah (2Ch 30:11). With the exception of Simeon, Asher is the only tribe west of the Jordan which furnished no hero or judge to the nation. "One name alone shines out of the general obscurity-the aged widow, 'Anna, the daughter of Phanuel of the tribe of Aser,' who, in the very close of the history, departed not from the Temple, but 'served God with fastings and prayers night and day' " (Stanley, Palest. p. 261). The inhabitants of the tribe were also called Asherites (Heb. Asheri', אָשֵׁרִי, Sept. ἐν Α᾿σήρ, Jdg 1:32).

A city on the boundary of the tribe of Manasseh, near Michmethah and east of Shechem (Jos 17:7); according to Eusebius (Onomast. s.v. Ασήρ) a village 15, according to the Itin. Hieros., 9 Roman miles from Shechem toward Scythopolis, near the highway. This position nearly corresponds to that of the modern village Yasir, containing ruins, about half way between Nablous and Beisan (Van de Velde, Memoir, p. 289) the Teyasir suggested by Porter (Handb. p. 348). 3. A city in Galilee near Thesbe (Tobit i, 2, Engl, Vers. "Aser"), possibly a corruption for Hazor (q.v.), a city in the tribe of Naphtali (see Fritzsche, Comment. in loc.), or perhaps identical with the foregoing place,

## Asher Ben-Jechiel[[@Headword:Asher Ben-Jechiel]]

             called Magister Asher, a Jewish writer, was born at Rothenburg toward the end of the 13th century, and died in 1327. He was considered one of the most learned of the Spanish Jews, and taught with high repute at Toledo; but he did not escape the persecuting spirit of the time, and was driven from Toledo. He published chiefly

(1.) various commentaries or special tracts of the Talmud (printed at different times and places, especially Prague, 1725, and Leghorn, Berlin, Amst. etc. later);

(2.) a general collection of decisions relating to the entire Talmud, entitled פִּסְקֵי הֲלָכוֹת(usually contained in extended editions of the Talmud), more commonly denominated, from him, הָאָשֵׁרִי, the Asheri, abstracts. of which, under the title of קְצוּר פִּסְקֵי הָראשׁ(Constantinople, 1520, fol. and later), פִּסְקֵי תוֹסְפוֹת, etc have been made;

(3.) שְׁאֵלוֹת, etc. questions and answers on Jewish ceremonies- (Venice, 1552, fol. and since);

(4.) הִנְהָגָה, moral precepts or institutes (Ven. 1579, 4to, and often since).- Bartolocci, Bibl. Magn. Rabbin. i, 493; Hoefer, Nouv. Biog. Generate, iii, 437; Furst, Bib. Jud. i; 57 sq.

## Asher Manuscript[[@Headword:Asher Manuscript]]

             This Hebrew codex is called after its author, Rabbi Aaron ben-Mose ben- Asher, who flourished about A.D. 900 at Tiberias. Asher was the most accomplished scholar and representative of the Tiberian system of vocalization and accentuation, and his model codex of the Bible (ספר בן אשר), furnished with the points and according to the Western school, became the standard text of our present Hebrew Bibles. Of this codex Moses Maimonides (q.v.), who lived in the 12th century, writes thus: " The copy which we have followed is the famous codex of Egypt which contains the twenty-four books, and which has been at Jerusalem for many years, in order that other codices might be corrected by its text; and all followed it because ben-Asher had minutely revised it for many years and corrected it many times" (Yad ha-Chazaka, Seph. Thora, 8:4). This codex, which for centuries had not been seen, is said to be still preserved at Aleppo. See Strack, Prolegomena Critica, p. 44 sq.; Bar and Strack, Dikduke ha- Tamim, p. 14 sq. (B. P.)

## Asher. Wright[[@Headword:Asher. Wright]]

             a Presbyterian minister, was a member of the Presbytery of Buffalo, and a missionary among the Seneca Indians for more than forty years, being very successful in his labors. He died at Cattaraugus, N. Y., April 13, 1875. See Presbyterian, May 1, 1875.

## Asherah[[@Headword:Asherah]]

             (אֲשֵׁרָה, Assherah'; Auth.Vers. "grove,' after the Sept. ἄλσος; Vulg. lucus), a Canaanitish (Phoenician) divinity, whose worship, in connection with that of Baal. spread among the Israelites already in the age of the judges (Jdg 3:7; Jdg 6:25), was more permanently established later by the Queen Jezuebel in the land of Ephraim (1Ki 16:33; 1Ki 18:19), but at times prevailed in the kingdom of Judah also (2Ki 18:4; 2Ki 21:3; 2Ki 23:4; 2Ch 31:1 sq.). SEE GROVE. She had prophets, like Baal (1Ki 18:19), and her rites were characterized by licentiousness (2Ki 23:7; Eze 23:42) Her images, אֲשֵׁרִים, or אֲשֵׁרוֹת, were of wood (Jdg 6:26), (as appears ever from the words used to ex press their annihilation, Gesen. Thes. p. 162; Movers Phoniz. p. 567), which were erected sometimes together with those of Baal, as θεοὶ σύμβωμοι, over the altar of the latter (Jdg 6:25) ; at one time even in, the Temple of Jehovah at Jerusalem (2Ki 21:7; 2Ki 23:6); besides, there is mention of בָּתִּים (houses) tents or canopies, woven by the women for the idol (2Ki 23:7), which circumstance in itself would be indicative of a connection with the worship of Baa' (Jdg 3:7; Jdg 6:25; 1Ki 16:32 sq.; 1Ki 18:19) That Asherah is an identical divinity with Astoretl or Astarte is evident from the translation of the Sept at 2Ch 15:16; 2Ch 24:18, from that of Symmachui or Aquila at Judges iii, 7; 2Ki 17:10 (as also from the Syriac at Jdg 3:7; Jdg 6:25; see Gesen Thes. p. 163); and this was the prevailing opinion of the Biblical antiquarians up to Movers, who (Phsnizn p. 560) thinks that Asherah should be distinguished from Astoreth, and declares Asherah to be a sort of Phallus erected to the telluric goddess Baaltis (Dea Syra, whence the goddess herself was then called Asherah, i.e. ὀρθία), while Astarte should be considered a sidereal divinity. SEE ASTARTE.

It may appear strange that the same divinity is mentioned under two names in the historical books of the O.T., and it remains doubtful in what sense Astarte might have been called Asherah; the identity of the two idols however, is evident from Jdg 2:13 (see Jdg 3:7); and this invalidates also the objection that there is no mention of obscene rites in the worship of Astarte (2Ki 23:7). It does not appear from 2 Kings 23, that Asherah and Astoreth were two distinct divinities, for the only distinction made here is between the different places of worship; 2Ki 23:6 mentions an Asherah erected in the Temple in Jerusalem (see 2Ki 21:7), and 2Ki 21:13 speaks of the idols which were on the high-places before Jerusalem (since the times of Solomon? see 1Ki 11:7); 1Ki 11:14 is connected with 1Ki 11:13, and treats of the same idols, while 1Ki 11:15 refers to another locality (see 2Ki 23:10). Finally, though Asherah is never expressly called a Sidonian divinity like Astarte, yet she is mentioned (1Ki 16:33; 1Ki 18:19) with the idols introduced by Jezebel (see De Wette, Archol. p. 323 sq.). Hence Bertheau (Richt. p. 66 sq.) declares himself also in favor of the identity of Astoreth with Asherah, supposing, however, that the former might have been the name of the goddess, and the latter that of her idol (see Movers, p. 565), and agrees with Movers in thinking that אֲשֵׁרָהsignifies erect (pillar), and is indicative of the Phallus worship. But though Asherim and Asheroth are so often mentioned separately from statues that we could hardly think these terms to have been used likewise to signify carved idols, but are rather inclined to suppose they must have been something more rough and simple (though, perhaps, not a mere tree, as in Deu 16:21; see Dan 11:45); yet from this it does not follow that the word should originally have signified the (wooden) fetish; and against the translation with recta we might adduce, that to be erect is more properly expressed in the Hebrew by the verb יָשִׁרthan by אָשִׁר; and if we would grant the above distinction in such passages as 1Ki 18:19; 2Ki 23:4, undoubtedly עִשְׁתּרֶתshould have been written. Consequently we must let the Phallus character of Asherah also rest as it is; and until more correct explanations can be given, we must be content with the result that Asherah is essentially identical with Astarte; and both these are not differing from the Syrian goddess, whose rites were of obscene character, who is certainly reflected in the Cyprian Aphrodite, and is furthermore blended with the Western mythological representations. (See J. van Yperen, Obs. crit. de sacris quibusd. fluvalibus et Ashera dea, in the Bibl. Hagan. 4:81-122; Gesenius, Comment. z. Jesa. ii, 338; Stuhr, Relig. d. Orients, p. 439; Vatke, Relig. d. 1 lt. Test. p. 372; Dupuis, Orig`ne d. cultes, i, 181; iii, 471; Schwenk, Mythol. d. Senmiten, p. 207 comp. Augustine, De civ. Dei, 4:10; ii, 3.) SEE ASHTORETH

## Asherite[[@Headword:Asherite]]

             (Jdg 1:32). SEE ASHER.

## Ashes[[@Headword:Ashes]]

             (properly אֵפֶר, e'pher, from its whiteness, σποδός; twice עָפָר, aphar', Num 19:17; 2Ki 23:4, elsewhere "dust;" also דֶּשֶׁן, de'shen, lit. fatness, i.e. the fat ashes from the victims of the altar, Lev 1:16; Lev 4:12; Lev 6:10-11; 1Ki 13:3; 1Ki 13:5; or of corpses burnt, Jer 31:40, ashes being used as a manure for land, Plin. 17:9. In 1Ki 20:38; 1Ki 20:41, אֲפֶר, apher', incorrectly rendered "ashes," signifies a covering for the head or turban, Sept. τελαμών, and so the Chaldee and Abulwalid represent it by this latter word, which in Syriac means a priestly tiara; New Test. σποδός). SEE ASH-CAKE.

In general, respecting the Biblical mention of ashes (דֶּשֶׁן, de'shen; אֵפֶר, epher), the following things deserve notice:

(1.) As the ashes of the sacrifices consumed upon the altar of burnt- offerings accumulated continually (Lev 6:3 sq.), they were from time to time removed so as to cleanse (דִּשֵּׁן) the altar. For this purpose there were in the sanctuary shovels (יָעִים) and ash-pots (סִירוֹת) of brass (Exo 27:3; Exodus 33). The performance of this office (by the priests) is not prescribed in the law; but, according to the Mishna (Tamid, i and ii), the scouring of the altar was as. signed by lot to a priest, who, after the top of the altar had been cleared of coals, etc., swept the ashes together into a heap (תִּפּוּחִ, apple, from its shape), and (according to the rabbins) took the greatest part of it away (for some of the ashes must always be allowed to remain), in order that they might be carried out of the city to a spot undisturbed by the wind. Only on high festivals the ashes were suffered to lie upon the altar as an ornament (Mishna, Tamid, ii, 2). Also upon the altar of incense ashes gradually accumulated; and the removal of these was likewise apportioned among the priests by lot. The priest to whom this function fell gathered them in a basket, and then, after another priest had used a part in cleansing the candlestick, carried out and poured the contents on the floor of the porch (Mishna, Tamid, iii, 9; 6:1; i, 4). SEE ALTAR.

(2.) On the expiatory ashes of the red heifer (אֵפֶר, Numbers 19), SEE PURIFICATION.

(3.) In deep affliction persons were accustomed, as an act suitable to the violence of internal emotions, to scatter dust or ashes (אֵפֶר) on their heads or in their hair, and to sit, or lie, or even roll in ashes, whence ashes became the symbol of penitential mourning (Job 42:6; Mat 11:21). SEE GRIEF. The Mishna (Taamith, ii, 1) mentions a custom of covering the ark that contained the law with ashes on fast-days, and the rabbins even allude to a ceremonial sprinkling of persons with ashes on the same occasions (see Bartenora, on Taamith ii). (See generally Reinhard, De sacco et cinere, Vitemb. 1698; Plade, De cineris usu lugentibus, Hafn. 1713; Schmid, De cinerum in sacris usu, Lips. 1722; Carpzov, Cinerum ap. Heb. usus, Rost. 1739; Quanat, De cinere in sacris Hebr. Regiom. 1713; Goetze, De cinerum in sacris usu, Lips. 1722.)

(4.) The ancient Persians had a punishment which consisted in executing certain criminals by stifling them in ashes (Valerius Maximus, 9:2). Thus the wicked Menelaus was despatched, who caused the troubles which had disquieted Judaea (2Ma 13:5-6), being thrown headlong into a tower fifty cubits deep, which was filled with ashes to a certain height. The action of the criminal to disengage himself plunged him still deeper in the whirling ashes; and this agitation was increased by a wheel, which kept them in continual movement till he was entirely choked. SEE EXECUTION.

Ashes were a symbol of human frailty (Gen 18:27); of deep humiliation (Est 4:1; Jon 3:6; Mat 11:21; Luk 10:13; Job 42:6; Jer 6:26; Dan 9:3); a ceremonial mode of purification (Heb 9:13; Num 19:17); they are likened to hoar-frost (Psa 147:16). In Eze 27:30, we find the mourning Tyrians described as wallowing in ashes; and we. may remark that the Greeks had the like custom of strewing themselves with ashes in mourning (Homer, Iliad, 18:22; Odyss. 24:315; comp. Virgil, En. 10:844, and Ovid's Metam. 8:528). Job 2:8, "And he sat down among the ashes." So Ulysses in Odyssey, 7:153 (see also Iliad, 18:26). Psa 102:9, "I have eaten ashes like bread, and mingled my drink with weeping," i.e. I have eaten the bread of humiliation, and drunk the water of affliction; ashes being the emblem of the one, and tears the consequence of the other (see Home, in loc.). So Isa 61:3, "A beautiful crown instead of ashes" (see Lowth's note). See 2Sa 14:2; Jdt 10:3. Isa 44:20, "He feedeth on ashes," i.e. on that which affords no nourishment; a proverbial expression for using ineffectual means, and bestowing labor to no purpose. In the same sense Hosea says (Hos 12:1), " Ephraim feedeth on wind" (see Lowth, in loc.). SEE MOURNING.

## Ashima[[@Headword:Ashima]]

             (Heb. Ashima', אֲשִׁימָא, etymology unknown; Sept. Α᾿σιμάθ), is only once mentioned in the Old Testament as the god of the people of Hamath, whose worship the colonists settled by Shalmanezer introduced into Samaria (2Ki 17:30). The Babylonian Talmud, in the treatise Sanhedrin (cited in Carpzov's Apparatus, p. 516), and the majority of Jewish writers (see Buxtorf, Lex. Talm. col. 236), assert that Ashima was worshipped under the form of a goat without wool; the Talmud of Jerusalem (Carpzov, ib.) says under that of a lamb. Elias Levita, a learned rabbi of the sixteenth century, assigns the word the sense of ape; in which he was, in all probability, deceived by the resemblance in sound to the Latin simia. Jurieu and Calmet have proposed other fanciful conjectures. Aben Ezra's ascription (Praef. ad Esth.) of the name to the Samaritan Pentateuch at Gen 1:1, may be seen in Hottinger's Exercit. Antimo in. p. 40. The opinion, however, that this idol had the form of a goat appears to be the one best supported by arguments as well as by authorities (see Seyffarth, Systema astron. p. 154 sq.). This agrees with the Egyptian worship of Pan (see Selden, De diis Syr. p. 327, 305 sq.), as well as the appearance of the goat among the sacred animals delineated on the Babylonian relics (Millin, Monumens inedits, i, tab. 8, 9). Some have compared the Samaritan Ashmath (אשׁמת) of Deu 14:5 (see Castell, Annot. Samar.), a kind of buck. Barkey, on the other hand (in the Biblioth. Brem. nov. I, i, 125 sq.; II, iii, 572 sq.), refers to the Phoenician god Esmun (Εσμοῦνος, Damasc. in Photii Biblioth. p. 242, 573; in Phoenician אשמן, Gesenius, Monum. Phcen. i, 136), corresponding to the god of health, the Greek AEsculapius (see Movers, Phoniz. i, 529 sq.). Hiller (Onomast. p. 609) proposes a Semitic etymology from the Arabic asamat, a title of the lion applied to the sun; and Lette (in the Biblioth. Brem. nov. I, i, 60 sq.) compares Asam, the Arabic name for a valley or river of the infernal regions. Gesenius (Comment. iub. Jesa. ii, 348) refers to Ashuma, or the genius (star) of Jupiter (the heaven), i.e. Mercury, of the Zend-Avesta (Bundehesh, iii, 66); but against this Kleuker (in loc.) objects that in the Paris edition (ii, 356) the name is Anhouma. (See Schulde, De Asima Hamathweor. idolo, Viteb. 1722.)

## Ashkelon[[@Headword:Ashkelon]]

             (Heb. Ashkelon', אִשְׁקְלוֹן, prob. migration [the usual form would be אִשְׁקָל, Ashkal; Rodiger (in Gesenius, Thes. p. 1476) suggests that the uncommon termination is a Philistine form]; Sept. and Josephus, ηΑ῾᾿σκάλων; Auth. Vers. "Askelon," in Jdg 1:18; 1Sa 6:17; 2Sa 1:20; the Ascalon of the Greeks and Romans and mediaeval writers), a city of the Philistines, and the seat of one of their five states (Jdg 14:19; 1Sa 6:17; 2Sa 1:20), but less often mentioned, and apparently less known to the Jews than the other four. This, doubtless, arose from its remote situation, alone, of all the Philistine towns, on the extreme edge of the shore of the Mediterranean (Jer 47:7), and also well down to the south. Gaza, indeed, was still farther south, but then it was on the main road from Egypt to the centre and north of Palestine, while Ashkelon lay considerably to the left. The site fully bears out the above inference; but some indications of the fact may be traced, even in the scanty notices of Ashkelon which occur in the Bible. Thus, the name is omitted from the list in Joshua 15 of the Philistine towns falling to the lot of Judah (but comp. Joseph. Ant. v, 1, 22, where it is specified), although Ekron, Ashdod, and Gaza are all named; and considerable uncertainty rests over its mention in Judges i, 18'(see Bertheau in Exeg. Handb. in loc.). Samson went down from Timnath to Ashkelon, when he slew the thirty men and took their spoil, as if to a remote place whence his exploit was not likely to be heard of; and the only other mention of it in the historical books is in the formulistic passages, Jos 13:3, and 1Sa 6:17, and in the casual notices of Judges 2:28; 1Ma 10:86; 1Ma 11:60; 1Ma 12:33. The other Philistine cities are each distinguished by some special occurrence or fact connected with it, but except the one exploit of Samson, Ashkelon is to us no more than a name. In the poetical passage 2Sa 1:20, it is named among heathen foes. The inhabitants were called Ashkelonites (Heb. Ash. keloni', אִשְׁקְלוֹנִי, Sept. Α᾿σκαλωνίτης, Auth. Vers. "Eshkalonites," Jos 13:3).

It was a port on the Mediterranean coast between Gaza and Jamnia (Joseph. War, 4:11, 5), 12 geogr. miles N. of the former, 10 S. by W. from Ashdod, and 37 W.S.W. from Jerusalem (comp. Reland, Palest. p. 443). Ashkelon was assigned to the tribe of Judah (Jos 13:13; comp. Jdg 1:18); but it was never for any length of time in possession of the Israelites (comp. 1Ki 4:24). It is farther mentioned in the denunciations of the prophets (Jer 25:20; Jer 47:5; Jer 47:7; Amo 1:8; Zep 2:4; Zep 2:7; Zec 9:5). The part of the country in which it stood abounded in aromatic plants (Plin. 12:51), and especially onions (shallots, ascalonice, Plin. 19:32; Strabo, 16:759; Athen. ii, 68; Theophr. Plant. 7:4; Dioscor. i, 124; Colum. 12:10), and vines (Alex. Trall. 8:3). The soil around the town was remarkable for its fertility; the wine of Ashkelon was celebrated, and the Al-henna plant flourished better than in any other place except Canopus (Kenrick, p. 28). It was also celebrated for its cypresses, for figs, olives, and pomegranates, and for its bees, which gave their name to a valley in the neighborhood (Ibn Batuta in Ritter, Palastina, 88). It was well fortified (Joseph. War, iii, 21; comp. Mela, i, 11), and early became the seat of the worship of Derceto (Diod. Sic. ii, 4), the Syrian Venus, whose temple was plundered by the Scythians (Herod. i, 105). She represented the passive principle of nature, and was worshipped under the. form of a fish with a woman's head (comp. Ovid, Fast. ii, 406). SEE ATERGATIS. "

The sacred doves of Venus still fill with their cooings the luxuriant gardens which grow in the sandy hollow within the ruined walls" (Stanley, p. 257). After the time of Alexander, Ashkelon shared the lot of Phoenicia and Judaea, being tributary sometimes to Egypt (Joseph. Ant. 12:4, 5), and at other times to Syria (1Ma 10:86; 1Ma 11:60; 1Ma 12:33). Herod the Great was born at Ashkelon, and although the city did not belong to his dominion, he adorned it with fountains, baths, and colonnades (War, i, 21, 11); and after his death Salome, his sister, resided in a palace at Ashkelon which Caesar bestowed upon her (Ant. 17:11, 5). It suffered much in the Jewish war with the Romans (War, ii, 18, 5; iii, 2, 1-3); for its inhabitants were noted for their dislike of the Jews, of whom they slew 2500 who dwelt there (ii, 18, 5; iii, 2, 1). After this Ashkelon again revived, and in the Middle Ages was noted not only as a stronghold, but as a wealthy and important town (Will. Tyr. 17:21). In the fourth century it was the see of a bishop, but in the seventh century it fell into the hands of the Saracens. Abulfeda (Tab. Syr.) speaks of it as one of the famous strongholds of Mohammedanism; and the Orientals call it the Bride of Syria (Schultens, Index Geogr. s.v.; Edrisi, ed. Jaubert, i, 340). It shared with Gaza an infamous reputation for the steadfastness of its heathenism and for the cruelties there practised on Christians by Julian (Reland, p. 588, 590). As a sea-port merely it never could have enjoyed much advantage, the coast being sandy and difficult of access. There is no bay or shelter for ships, but a small harbor toward the east advanced a little way into the town, and anciently bore, like that of Gaza, the name of Majumas (Kenrick, p. 28). In the time of Origen some wells of remarkable shape were shown near the town which were believed to be those dug by Isaac, or, at any rate, to be of the time of the patriarchs.

In connection with this tradition may be mentioned the fact that in the Samaritan version of Gen 20:1-2; Gen 26:1, Ashkelon (עסקלון) is put for the "Gerar" of the Hebrew text. The town bears a prominent part in the history of the Crusades (see Ibn Ferath, in Reinand's Extracts, p. 525). After being several times dismantled and re-fortified in the times of Saladin and Richard, its fortifications were at length totally destroyed by the Sultan Bibars A.D. 1270, and the port filled up with stones, for. fear of future attempts on the part of the Crusaders (Wilkin, Gesch. d. Kreuzziige, 7:586). This, no doubt, sealed the ruin of the place (see Cellar. Notit. ii, 600 sq.; Rosenmuller, Alterth. II, ii, 377 sq.). Sandys (Travailes, p. 151. A.D. 1610) describes it as "now a place of no note, more than that the Turke doth keep there a garrison." Fifty years after (A.D. 1660), Von Troilo found it still partially inhabited. But its desolation has long been complete, and little now remains of it but the walls, with numerous fragments of granite pillars (Arvieux, ii, 59; Joliffe, p. 270). The situation is described as strong; the thick walls, flanked with towers, were built on the top of a ridge of rock that encircles the town, and terminates at each end .in the sea (Robinson's Researches, ii, 368 note). The ground within sinks in the manner of an amphitheatre (Richardson, ii, 202204; Eli Smith, in Missionary Herald for 1827, p. 341). The place still bears the name of Askulan, and is inhabited by Arabs and Christians (Schwarz, Palest. p. 120). The modern village is a little north of the old site, and the houses are built of the fragments of the ancient city. It is situated in a cove formed by a lofty ridge rising abruptly near the shore, running up eastward, then, bending to the south, next to the west, and finally to the north-west again. The position, now surrounded with desolate ruins of its former grandeur, is still beautiful, the whole interior being planted with orchards (Thomson, Land and Book, ii, 327 sq.). SEE CUNEIFORM INSCRIPTIONS.

Ashkelon

The present site, called Asskulan, is thus described by Porter (Handbook for Syria, p. 276; comp. Conder, Tent Work, ii, 164 sq.):

"The ruins of this ancient city occupy a splendid site facing the Mediterranean. Along the shore runs a line of cliffs nearly a mile in length, and varying from fifty to eighty feet in height. The ends of the cliffs are connected by a ridge of rock-which sweeps round inland in the form of a semicircle. Within the space thus enclosed stood Ashkelon, and along: the top of the ridge ran its walls. The ground sinks gradually for some two hundred or three hundred yards towards the centre, and then rises again as gradually. into a broad mound, culminating at the sea. The walls are strangely, shattered, and one wonders what mighty agency has been  employed in their destruction. Huge masses of solid masonry, ten, fifteen, twenty feet in diameter, are thrown from their plates and lie on the sides and at the base of the rocky bank. The cement that binds the stones together seems as firm as the stones themselves; and the old battlements, instead of having crumbled to pieces as most buildings do, rest in immense disjointed fragments, which, had we power enough to move them, we might almost. arrange in their places again. On the eastern side of the semicircle, at its apex, was the principal gate; and here is stilt the most convenient entrance. The path winds up through heaps of stones and rubbish, among which are great numbers of marble and granite columns: on the left are the shattered walls of a large tower, still of considerable height, and affording from the top the best general view of the ruins. Clambering up the brocken battlements, we have Ashkelon spread out before us not Ashkelon, only the place where it once stood. The northern and larger section of the site is now covered with gardens, divided by rough stone fences, and filled with vines, pomegranates, figs, and apricots, in addition to luxuriant beds of onions and melons. Scarcely a fragment of a ruin can be seen from this spot except the broken wall. As I sat here one morning I counted five yokes of oxen ploughing, two drawing water for irrigation, and twenty-eight men and women engaged in agricultural work! Such is one section of Ashkelon. The remaining portion is even more terribly desolate. The white sand has drifted over its southern wall, almost covering its highest fragments, and now lies in deep wreaths upon the ground within. The scene presents such an aspect of utter desolation that it is painful to look upon it-old foundations of houses, palaces perhaps, and the little vines that men still living had planted over them being alike swallowed up by sand. And the sand is fast advancing; so that probably ere half a century has passed the very site of Ashkelon will have disappeared. How true are the words of Zephaniah spoken. twenty-five centuries ago, Ashkelon shall be desolation (2:4); and the words of Zechariah too, Ashkelon shall not be inhabited (9:5)!

"A walk through the gardens and orchards that cover the site still shows us something of the former magnificence of the city. Proceeding from the gate towards the top of the central mound, now crowned with a ruinous wely, we observe traces of a street once lined with columns. At about two hundred yards we have on the left a low area partially excavated, round  which are from twenty to thirty large granite shafts and several smaller ones of marble,' some of them nearly covered with soil and stones. Not a solitary column stands upright, and not a building can be traced even in outline, though 'a few stones of a wall are here and there seen in their places. Deep wells are frequently met with, with curbstones of marble or granite; columns, mostly of granite, exist in vast numbers-scores of them may be. seen .projecting from the ruinous wall along the cliff over the sea, and some lie half buried in the sands below. Hewn stones are not so plentiful as one would expect. But this is explained by the fact that Ashkelon formed the chief quarry from which the materials were taken to build the ramparts and adorn the mosques of Acre., The houses and walls of Yafa have also made large draughts on this place. And poor Lady Hester Stanhope, strangely enough, contributed to. the work. of ruin. Having heard or dreamt of some vast treasure buried beneath the old city, she got a firman from the sultan, assembled a band of workmen, and made extensive excavations; but :the only treasure discovered was .a portion of a theatre. Thus a variety of agencies have combined to render Ashkelon a desolation. There is a little village beside it, but not a human habitation within its walls.'

The following additional particulars are from Badeker's Palestine, p. 316 sq.:

"On the hill, in the Wely Mohammed, which is shaded by sycamores [the sycamore fig, which flourishes here], are seen the still totally preserved towers which defended the principal gate, that, of Jerusalem; but the remains are deeply buried in the sand. The outlet to the road is closed by a thorn hedge. The north side of the ramparts is not easily visited, as they are concealed by luxuriant orchards, both outside and inside the walls. Among the orchards are found remains of Christian churches, and other relics of uncertain date. The orchards, enclosed by prickly-cactus hedges and thorn- bushes, belong to the people of Jora, a village of three hundred inhabitants, situated to the east of the ancient Ashkelon. Sycamores abound, and vines, olives, many fruit-trees, and an excellent kind of onion thrive in this favored district. This last was called by the Romans ascalonia, whence the French chalotte and our shalot are derived." For further details, see the Zeitschr. d. Paldst. Vereins, 1879, p. 164 sq., where a plan is given, of which the one here exhibited is a reduction.

## Ashkenaz[[@Headword:Ashkenaz]]

             (Heb. Ashkenaz', אִשְׁכְּנָז, signif. unknown [comp. ASHPENAZ]; Sept. Α᾿σχανάζ, Gen 10:3, v. r. Α᾿σχενέζ, in 1Ch 1:6; Α᾿σχαναζαῖοι v. r. Α᾿χαναζέοι in Jeremiah li, 27; in both the latter passages Auth. Vers. "Ashchenaz"), the first named of the three sons of Gomer, son of Japhet (B.C. cir. 2478), and of a tribe of his descendants. In Jeremiah it is placed with Ararat and Minni, provinces of Armenia; whence it is probable that Ashkenaz was a province of Armenia (q.v.), or, at least, that it lay not far from it, near the Caucasus, or toward the Black Sea (see Rosenmuller, Bibl. Geogr. I, i, 258). Among other less probable conjectures may be named the following: Bochart (Phaleg, iii, 9) refers it to the lake Ascanius in Bithynia (Strabo, 12:563 sq.; Plin. v, 43; 31:46, 2), and the city and region of Ascania in Phrygia Minor (Arrian, Alex. i, 30; Plin. v, 40; see Michaelis, "Spicileg. i,:58 sq.); Calmet to the Askantians at Tanais land the marsh Maeotis-(Plin. 6:7, where, however, the best editions read "Contacaptas" for "Ascanticos"); 'Schulthess (Parad. p. 178) to the district Astaunitis (in the vicinity of Ararat) and the neighboring city of Asltanaca. Hasse (Entdeck. i, 19) regards the word as a -corruption -for " Pontus Axenus," so as to designate the inhabitants of the province of Pontus; Josephus (Ant. i, 6, 1) merely says "Aschei-az (Α᾿σχάναζος) founded the Aschanazians -(Α᾿σχανάζους), whom the Greeks now call Rhzgians ( ῾Ρηγῖνες);" but this latter name does not occur in classical geography (Joseph Mede conjectures the Rhaetians, ῾Ρηγῖνες, but these are as far from probability as the supposition of the modern Jews that the Germans are meant, see Vater, Com. i, 100). The Targum of Jonathan understands Adiabene (הִדְיָב), a province of Assyria; and the Arabic in Genesis the Sclavi, in Jeremiah the inhabitants near the Caspian Sea. Assuming that the. Japhetic tribes migrated from their original seats westward and northward SEE JAPHET,.thus peopling Asia Minor and Europe, we may perhaps recognise the tribe of Ashkenaz (as having migrated along the northern shore of Asia Minor) in Europe in the name Scandia, Scandinavia. Knobel (Volkertafel, p. 35) regards the word as a compound (אשאּכנז), the latter element being equivalent to the Gr. γένος, Lat. gens, genus, Eng. kind, kin; the meaning, therefore, being the As-race. If this were so, it might seem that we here find the origin of the name Asia, which has subsequently been extended to the whole eastern part of the world. The slightness of the foundation, however, of all these identifications is evident. The opinion of Gorres (Volkertafel, p. 92) that Ashkenaz is to be identified with the Cymry or Gaelic race seems even less probable than that of Knobel. SEE ETHNOLOGY;

## Ashkenazi[[@Headword:Ashkenazi]]

             is a name common to many Jewish writers, of whom we mention the following:

1. BEZALEL BEN-ABRAHAM, rabbi in Egypt, is the author of glosses and novellas on the Talmud, known in Talmudic literature under the title of מקבצת שטה(Lemberg, 186171, 4 vols.). See First, Bibl. Jud. i, 60 sq.

2. ELIESER BEN-ELIA RONE lived in Egypt till 1561, when he went to Famagusta, in Cyprus. In 1576 he stood at the head of the Jewish congregation at Cremona, where he completed his יוסŠ לקח, or commentary on Esther. (Cremona, 1576). In 1580 he completed at Gnesen his commentary on the historical parts of the Pentateuch, entitled  מעשה יי8 8(Venice, 1583). About this time he was rabbi at Posen. He died at Cracow in 1586. See Furst, Bibl. Jud. i, 62; De' Rossi, Dizionario Storico (Germ. transl.), p. 48; Perles, in Frankel's Monatsschrift, 1864, p. 371 sq.

3. ZEBI BEN-JACOB, of Wolna, a famous Talmudist, went to Buda in 1666, where he remained till 1678. He then went to Adrianople, Sarajevo in Bosnia, Lemberg, Amsterdam, Altona, Hamburg, etc. He is also called Chacham Zebi (חכם צבי). He is the author of a great many "decisions" touching the most varied topics. See Furst, Bibl. Jud. i, 64; Frankel, Hirsch ben Jacob Aschkenasi: eine Biogarphie, reprinted in Literaturblatt des Orients, 1846, No. 47. (B. P.).

## Ashlar (Achelor, or Ashler)[[@Headword:Ashlar (Achelor, or Ashler)]]

             hewn or squared stone used in building, as distinguished from that which is unhewn, or rough as it comes from the quarry. It is called by different names at the present day, according to the way in which it is worked, and is used for the facings of walls. "Clene hewen" or finely worked ashlar is frequently specified in ancient contracts for building, in contradistinction to that which is roughly worked.

## Ashley, George Herod[[@Headword:Ashley, George Herod]]

             a Congregational minister, was born at Ashbourn, Derbyshire, England, Sept. 19, 1844. He graduated from Olivet College in 1872, remaining there as tutor until 1873. From 1873 to 1877 he was professor of English literature, rhetoric, and Greek in Drury College, Mo, being the first  professor of that college. He was ordained as an evangelist at Carthage, Mo., Dec. 28, 1874, and remained as such until his death, which occurred at Springfield, Mo., July 20,1877.

## Ashley, Jonathan[[@Headword:Ashley, Jonathan]]

             a Congregational minister, was a native of Westfield, Mass. He graduated from Yale College in 1730, and was ordained pastor of the Church at Deerfield, Mass., in 1738. He died in 1780, aged sixty-seven years. He possessed a vigorous mind, and was an earnest, pungent preacher. See Sprague, Annals of the Amer. Pulpit, i, 207.

## Ashley, William[[@Headword:Ashley, William]]

             a Baptist minister, was born at Hillsborough, N. C., in 1793. In early life he removed with 'his parents to Claiborne County, Tenn. While pursuing his studies at Anderson Seminary, he enlisted, in November, 1814, in a company of volunteers to serve in the war against Great Britain, and was in service at Mobile when the battle of New Orleans was fought. His conversion, in connection with that of his brother, occurred in the autumn of 1815, and he united with a Freewill Baptist Church. In 1817, having decided to give himself to the work of the ministry, he was an itinerant preacher in several of the Southern and Southwestern States. Coming east, he spent a winter in St. Catherine's, Canada. and in 1820 and 1821 was engaged in abundant and successful evangelistic labors in the Eastern States and Nova Scotia. In the town of Liverpool it is said that an extensive revival broke out, and such was the general interest that business was for the time partially suspended, and great numbers were converted.' He was settled in several places for brief periods as a Freewill Baptist minister. Later in life he united with the Calvinistic Baptists, and was pastor of several churches in that denomination. He died at South Gardiner, Mass., June 6,1860. See Watchman and Reflector, July 19, 1860. (J, C. S.)

## Ashley, William H[[@Headword:Ashley, William H]]

             a Congregational minister, was born in 1713, and graduated at Yale College in the class of 1730. He was ordained in 1738, and became pastor of the Church in Deerfield, Mass. He died in 1780. He is said to have "possessed a strong and discerning mind and a lively imagination, and was a pungent and energetic preacher. He published a few discourses, among  which was a sermon at the ordination of John Norton, Deerfield, in 1741." See Allen, Amer. Biog. s.v. (J. C. S.)

## Ashman, William[[@Headword:Ashman, William]]

             an early Methodist preacher, was born at Colford, Somersetshire, England, in 1734. He was converted as a result of Wesley's visit to the parish in which he was born. From the: age of twenty-one to thirty he was a class- leader and steward; a local preacher at thirty-one; and, at the age of thirty- four, he left a lucrative business to preach, at Wesley's. request, in the east of Cornwall. He desisted from the work in 1798, and thereafter was a class-leader in his native place. He died at Halcomb, Somersetshire, Feb. 9, 1818. See Jackson, Early Meth. Preachers, v, 296; Wesl. Meth. Mag. 1818; Minutes of the British Conference, 1818.

## Ashmead, William[[@Headword:Ashmead, William]]

             a Presbyterian minister, born at Philadelphia in 1798, and graduated at the University of Pennsylvania in 1818. After studying under Dr. J. P. Wilson, he was licensed to preach in 1820. He labored in Lancaster till 1828, when he accepted a-call to Charleston, S.C., and entered on his duties there in May, 1829. Returning to the north for his family, he was taken ill, and, after one or two relapses, died at Philadelphia, Dec. 2, 1829. He was an accomplished scholar and a devoted minister. After his death appeared Sermons, with Sketch of Life (Philad. 1830, 8vo).-Sprague, Annals, 4:643.

## Ashmun, Jehudi[[@Headword:Ashmun, Jehudi]]

             agent of the American Colonization Society, was born at Champlain, N.Y., in April, 1794. He was educated at Burlington, where he graduated in 1816. Some time after he was made a professor in the " Maine Charity School," where his stay was brief. He afterward removed to the District of Columbia, where he joined the Protestant Episcopal Church, and edited the "Theological Repertory." Being appointed to take charge of a re- enforcement to the colony at Liberia, he embarked for Africa June 19, 1822, and arrived at Cape Monserado August 8. About three months after his arrival, while his whole force was 35 men and boys, he was attacked by 800 armed savages, but by his energy and desperate valor the assailants were repulsed, and again, in a few days, when they returned with redoubled numbers, were utterly defeated. When ill-health compelled him in 1828 to take a voyage to America, he left behind him in Africa a community of 1200 freemen. He died at New Haven August 25, 1828. He was a person of great energy of character, and most devoted piety, and his services to the infant colony were invaluable.-Gurley, Life of Ashmun (Washington, 1835); Quarterly Christian Spectator, 7:330; North Amer. Review, xli, 565.

## Ashnah[[@Headword:Ashnah]]

             (Heb. Ashnah', אִשְׁנָה, fortified, otherwise bright; Sept. Α᾿σνά), the name of two cities, both in the "plain" of the tribe of Judah.

1. One mentioned between Zorah and Zanoah (Jos 15:33), apparently in the region north of Eleutheropolis and west of Jerusalem (see Keil, Comment. in loc.), and near the boundary-line, almost within the territory afterward assigned to Dan (see Jos 19:41), and probably near Beth-Shemesh, possibly at the site of the modern "large village Deir Aban" (Robinson, Researches, new ed. iii 154). It is probably the Asan (Α᾿σάν) or Bethasan (Θηβασά) placed I y Eusebius and Jerome (Onomast. s.v.) at 15 or 16 Roman miles west of Jerusalem.

2. Another town, certainly in Judah, mentioned between Jiphtah and Nezib (Jos 15:43); apparently in the region immediately south and east of Eleutheropolis (comp. Keil, Comment. in loc.), probably not very far from this last; possibly the present Beit Alanm, a ruined village on a low mound (Robinson, Researches. ii, 403). Eusebius and Jerome also speak of an Asna (Α᾿σνά, Onomast. s.v.), but without any particulars.

## Ashnah. Tristram[[@Headword:Ashnah. Tristram]]

             identifies one of the cities thus named (Jos 15:36) with the modern Asolin (Bible Places, p. 48), which is laid down on the Ordnance Map under the name of Aslin, one mile north-east of Surah (Zoreah), as a ruined village with a cistern adjoining. The other Ashnah (Jos 15:43) he regards (Bible Places, p. 43) as the present Idhnah, six miles south-east of Beit-Jebrim; but this is certainly the Jedna of Eusebius and Jerome, who both speak of Asna as a separate place. Lieut. Conder merely gives (Tent Work, ii,334) Ghasheina as the site of one of the two towns called Ashnah, without indicating its locality or distinguishing which.

## Ashor[[@Headword:Ashor]]

             is the general, name of the four months which, among the Mohammedans, as well as among the ancient Arabians, were regarded as sacred. These months were Moharram, Resjele, Dulkadha, and Dulhaggia. No war could be lawfully begun or carried on in these months; and most of the Arabian tribes observed this 'so punctually that even the murderer of a father or brother was not to be punished or any violence offered to him at that time. The institution of the sacred months is recognised in the Koran, and their careful observance enforced, except in the case of war against infidels.

## Ashpenaz[[@Headword:Ashpenaz]]

             (Heb. Ashpenaz', אִשְׁפְּנִז, perh. from Persic and Sanscrit afnas, horse, and nasa, nose, i. q. "horse-nose;" Sept. Α᾿σφανέζ), the master of the eunuchs, or, rather, one of the principal chamberlains of Nebuchadnezzar (B.C. 604), who was commanded to select certain Jewish captives to be instructed in the literature and science of the Chaldaeans (Dan 1:3). In this number he included Daniel and his three companions, whose Hebrew names he changed to Chaldee (Dan 1:7). Their refusal to partake of the provisions in from the monarch's table filled Ashpenaz with apprehension, for at that time, as in our days, the Asiatic despots frequently punished with death the least infraction of their will. He had, however, the generosity not to use constraint toward them. In acceding to the request of Daniel, Ashpenaz had every thing to apprehend; and the grateful prophet specially records that God had disposed Ashpenaz to treat him with kindness (Dan 1:8-16). SEE DANIEL.

## Ashriel[[@Headword:Ashriel]]

             (1Ch 7:14). SEE ASRIEL

## Ashtaroth[[@Headword:Ashtaroth]]

             (Heb. Ashtaroth', עִשְׁתָּרוֹת, plur. of Ashtoreth, Jos 9:10; Jos 12:4; Jos 13:12; Jos 13:31; Sept. Α᾿σταρώθ; but Auth. Vers. "Astaroth," in Deu 1:4; Sept, in 1Ch 6:71, v; r. Α᾿σηρώθ and ῾Ραμώθ), a city on the east of Jordan, in Bashan, in the kingdom of Og, doubtless so called from being a seat of the worship of the goddess of the same name. SEE ASHTORETH. It is generally mentioned as a description or definition of Og, who "dwelt in Astaroth in Edrei" (Deu 1:4), "at Ashtaroth and at Edrei" (Jos 12:4; Jos 13:12), or "who was at Ashtaroth" (Jos 9:10). It fell into possession of the half tribe of Manasseh (Jos 13:31), and was given with its suburbs or surrounding pasture- lands (מִגְרָשׁ) to the Gershonites (1Ch 6:71 [56]), the other Levitical city in this tribe being Golan. In the list in Jos 21:27, the name is given as BEESHTERAH ("house of Ashtoreth;" Reland, p. 621). Nothing more is heard of Ashtaroth, except that Uzziah, an Ashterathite, is named in 1Ch 11:44. It is not named in any of the lists, such as those in Chronicles, or of Jeremiah, in which so many of the trans-Jordanic places are enumerated; and hence it has usually been considered the same with the place elsewhere called SEE ASHTEROTH-KARNAIM (q.v.). Eusebius and Jerome, however (Onomast. s.v. Astaroth, Α᾿σταρώθ), mention it as situated 6 Roman miles from Adraa or Adar (Edrei), which again was 25 from Bostra; and the former adds that it lay on higher ground (ἀνωτέρω) than Ashteroth-karnaim, which: they farther distinguish by stating (in the next art.) that there were two villages (κῶμαι, castella) lying 9 miles apart, between Adara and Abila. One of these was probably that called Ashtaroth simply, and the other may have been Ashteroth- karnaim. The only trace of the name yet recovered in the region indicated is Tell-Ashterah or Asherah (Ritter, Erdk. 15:819; Porter, ii, 212); and as this is situated on a hill, it would seem to correspond to the Ashtaroth in question.

## Ashterathite[[@Headword:Ashterathite]]

             (Heb. Asterathi', עִשְׁתְּרָתִי; Sept. Α᾿στερωθί), an epithet of Uzziah, one of David's braves (1Ch 11:44), prob. as being an Ashtarothite, or citizen of ASHTAROTH SEE ASHTAROTH (q.v.) in Bashan.

## Ashteroth-Karnaim[[@Headword:Ashteroth-Karnaim]]

             (Heb. Ashteroth' Karna'yign, עִשְׁתְּרוֹת קִרְנִיַם, Ashtaroth of the two horns, from the horned image of Ashtoreth, Gen 14:5; Sept. Α᾿σταρὼθ [καὶ] Καρναϊvν), a place of very great antiquity, the abode of the Rephaim at the time of the'incursion of Chedorlaomer (Gen 14:5), while the cities of the plain were still standing in their oasis. Its name of Ashtaroth appears to be derived from the worship of the moon under that name, SEE ASTARTE; there is little need to look further than the crescent of that luminary and its symbolical image for an explanation of the addition KARNAIM, "horned" (Sanchoniathton, in Euseb. Prcep. Ev., 10; ed. Orelli, p. 35). In 2 Mace. 12:21, 26, mention is made of the temple of Atergatis (Ashtoreth) in Carnion (Καρνίον), which is described as a strongly fortified town of difficult access, but which was taken by Judas Maccabaes, who slew 25,000 of the people therein. The same place is doubtless that called Carnain (Καρναϊvν) in 1 Macc. v, 43 (comp. Καρναϊvν, Josephus, Ant. 12:8, 4). These notices, however, give us no indication of its locality beyond its being in "the land of Galaad ;" the inference of Ritter (Erdk. 15:822) that the Carnion of the Apocrypha was in a narrow valley, is not sustained by the passages themselves. It is usually assumed to be the same place as the preceding ASHTAROTH, but the few facts that can be ascertained are all against such an identification.

(1.) The affix "Karnaim," which certainly indicates some distinction, and which in the time of the Maccabees, as quoted above, appears to have superseded the other name.

(2.) The fact that Eusebius and Jerome in the Onomasticon, though not very clear on the point, yet certainly make a distinction between Ashtaroth and A.-Carnaim, describing the latter (s.v. Καρναείμ, Carnaim) as a " large village" (κωμὴ μεγιστὴ τ'ης Α᾿ραβίας, vicus grandis in angulo Batanaese).

(3.) Some weight is due to the rendering of the Samaritan version, and of the Arabic version of Saadiah, which give Ashtaroth as in the text, but A.- Karnaim by entirely different names; the former rendering it Aphinith, which does not appear to have been yet recognised; but the latter, es- Sanamein, apparently meaning the still important place which continues to bear precisely the same name, on the Haj route, about 25 miles south of Damascus, and to the N.W. of the Lejah (Burckh. p. 55; Ritter, Erdk. 15:812), but which seems to be identical with another place, SEE AERE, and is too far from Edrei. SEE ASHTAROTH. Astaroth-Karnaim is now usually identified with Mezareib, the situation of which corresponds accurately enough with the distances given by Eusebius (Leake, Preface to Burckhardt's Travels, p. xii). Here is the first castle on the great pilgrim road from Damascus to Mecca. It was built about 340 years ago by the Sultan Selim, and is a square structure, about 100 feet on each side, with square towers at the angles and in the centre of each face, the walls being 40 feet high. The interior is an open yard, with ranges of warehouses against the castle wall to contain stores of provisions for the pilgrims. There are no dwellings beyond the castle. and within it only a few mud huts upon the flat roofs of the warehouses, occupied by the peasants who cultivate the neighboring grounds. Close to this building on the north and east side are a great number of springs, whose waters at a short distance collect into a lake or pond about a mile and a half in circumference. In the midst of this lake is an island, and at an elevated spot at the extremity of a promontory advancing into the lake stands a sort of chapel, around which are many remains of ancient buildings. There are no other ruins. (Burckhardt, Travels, p. 211 sq.; Buckingham's Arab Tribes, p. 162; Chesney, Euphrat. Exped. i, 511; Capt. Newbold, in the Lond. Geog. Jour. 16:333; comp. Schwarz, Palest. p. 223, 236.) SEE ASHTORETH; SEE CHALAMISH.

## Ashton, Charles, D.D[[@Headword:Ashton, Charles, D.D]]

             an English clergyman, was born in 1665. He became chaplain to Patrick, bishop of Ely, who presented him to the living of Rettenden, in Essex. He  was also, for a time, chaplain of Chelsea Hospital; and in 1701 became master of Jesus College, Cambridge. He died in March, 1752, leaving an edition of Justin Martyr, published after his death by Mr. Kellet. See New General Biographical Dictionary, s.v.

## Ashton, James[[@Headword:Ashton, James]]

             a Bible Christian minister, was born at Beaford, in the County of Devon, England, Jan. 20, 1819. His conversion took place at a prayer-meeting in 1836. He commenced his itinerant ministry on the Falmouth Circuit in 1841. After laboring sixteen years in England, in 1857, at the earnest request of the Missionary Committee, he left the home Work for the distant field of Australia. He and his family landed at Adelaide, Feb. 15, 1858. After filling, acceptably, several appointments in the early part of the year 1874, he died on Dec. 14 of the same year. See Minutes of Conferences, 1875.

## Ashton, Robert[[@Headword:Ashton, Robert]]

             an English Congregational minister, was born at Hull, March 1, 1798. He joined the Church in early life; entered Hoxton College in 1819; settled at Dedham in 1824, at Warminster in 1832, and at Putney in 1839. Mr. Ashton relinquished the regular pastorship in 1850; and became secretary successively of the Wycliffe Society, of the Christian Instruction Society, of the Surrey Mission, and of the Christian Witness Fund. In 1847 he became joint secretary of the Congregational Board of London Ministers; in 1849 editor of the Congregational Year-book; and in 1852 joint secretary of the Congregational Union of England and Wales. He died July 21, 1878. Mr. Ashton published, by subscription, an edition of the works of John Robinson, with a -memoir and annotations, in 3 vols. 1851. See (Lond.) Cong. Year-book, 1879, p. 297.

## Ashton, Thomas (1)[[@Headword:Ashton, Thomas (1)]]

             an English clergyman, was born at Tenerdly, Lancashire,. in 1631, and was educated at Oxford, where he took his degree of A.B. Feb. 7, 1650. He was chosen fellow of this college and took holy orders. He was appointed to preach at St. Mary's July 25, 1654; -and his sermon proved so very indecent that he came very near being expelled. He was finally obliged to quit his fellowship. In 1656 he was intrusted with a commission from the  protector to be chaplain to the English forces in the Island of Jersey. He died soon after. His publications were not very important..

## Ashton, Thomas (2)[[@Headword:Ashton, Thomas (2)]]

             an English divine, was born in 1716, and educated at Eton and at Kin.'s College, Cambridge. He was tutor to the earl of Plymouth in 1740. Soon after this date he was presented to the rectory of Aldingham, in Lancashire, which he resigned early in 1749. On May 3 of that year he was presented to the rectory of Sturminster-Marshall, in Dorsetshire. In 1752 he was collated to the rectory of St. Botolph, Bishopsgate; and in May, 1762, was elected preacher at Lincoln's Inn, which he resigned in 1764. He died March 1,1775. He published a number of single Sermons (1745-70):-some Letters and Pamphlets on the question of electing aliens into the vacant places in Eton College (1771). See Chalmers, Biog.' Dict. s.v.; Allibone Dict. of Brit. and Amer. Authors, s.v.

## Ashton, Thomas (3)[[@Headword:Ashton, Thomas (3)]]

             an English Wesleyan minister, was born in London in 1768. He feared God from his youth, and received his first ticket of membership from Wesley. He entered the ministry in 1801; continued therein until 1837, when he settled in Bath, where he died, May 18, 1854., See Minutes of British Conference, 1854.

## Ashton, Wm. Easterly[[@Headword:Ashton, Wm. Easterly]]

             a Baptist minister, was born May 18, 1793, in Philadelphia, licensed as a preacher in 1814, and was ordained pastor of the Baptist Church at Hopewell, N. J., the following year. In 1816 he removed to Blockley, Philadelphia county, Pa., where he labored successfully for seven years. Mr. Ashton devoted part of his time to teaching, establishing a female school in Philadelphia, which soon became very popular. In 1823 he accepted a call from the third Baptist Church in Philadelphia, which charge he held till the year before his death, when disease compelled him to relinquish it. He died July 26, 1836.-Sprague, Annals, 6:631.

## Ashtoreth[[@Headword:Ashtoreth]]

             (Heb. Ashto'reth, עִשְׁתֹּרֶת, 1Ki 11:5; 1Ki 11:33; 2Ki 23:13; Sept. Α᾿στάρτη), also in the plur. ASH'TAROTH (Heb. Ashtaroth', עִשְׁתָּרוֹת, Sept. in Jdg 10:6; 1Sa 7:4, Α᾿σταρώθ; in Judges ii, 13, αὶ Α᾿στάρται; in 1Sa 7:3; 1Sa 12:10, τὰ ἄλση; in 1Sa 31:10, τὸ Α᾿σταρτεῖον), the name of a goddess of the Sidonians (1Ki 11:5; 1Ki 11:33), and also of the Philistines (1Sa 31:10), whose worship was introduced among the Israelites during the period of the Judges (Jdg 2:13; 1Sa 7:4), was celebrated by Solomon himself (1Ki 11:5), and was finally put down by Josiah (2Ki 23:13). She is frequently mentioned in Connection with Baal, as the corresponding female divinity (Jdg 2:13); and, from the addition of the words " and all the host of heaven," in 2Ki 23:4, SEE ASHERAH, it is probable that she represented one of the celestial bodies. There is also reason to believe that she is meant by the "queen of heaven," in Jer 7:18; Jer 44:17; whose worship is there said to have been solemnized by burning incense, pouring libations, and offering cakes. Further, by comparing the two passages 2Ki 23:4, and Jer 8:2, which last speaks of the " sun and moon, and all the host of heaven, whom they served," we may conclude that the moon was worshipped under the names of queen of heaven and of Ashtoreth, provided the connection between these titles is established. SEE IDOLATRY.

The worship of Astarte was very ancient and very widely spread. We find the plural Ashtaroth united with the adjunct Karnaim, as the name of a city, so early as the time of Abraham (Gen 14:5), and we read of a temple of this goddess, apparently as the goddess of war, among the Philistines in the time of Saul (1Sa 31:10). From the connection of this goddess with BAAL or BEL, we should, moreover, naturally conclude that she would be found in the Assyrian Pantheon, and, in fact, the name Ishtar appears to be clearly identified in the list of the great gods of Assyria (Layard, Nin. and Bab. p. 352, 629; Rawlinson, Early-History of Babylon, Lond. 1854, p. 23; Rawlinson, Herodotus, i, 634). There is no reason to doubt that this Assyrian goddess is the Ashtoreth of the Old Testament and the Astarte of the Greeks and Romans. The worship of Astarte seems to have extended wherever Phoenician colonies were founded. Thus we find her name in inscriptions still existing in the island of Cyprus, on the site of the ancient Citium, and also at Carthage (Gesenius, Mon. Phetn. p. 125, 449), and not unfrequently as an element in Phoenician proper names, as ῎Ασταρτος, Α᾿βδαστάρτος, Δελειατάρτος (Joseph. Ap. i, 18). The name occurs, moreover, written in Egyptian hieroglyphics, as Astart (Gesenius, Thes. s.v. For evidence of her wide-spread worship, see also Eckhel, Doct. Num. iii, 369 sq.). It is worthy of remark that Rodiger, in his recently published Addenda to Gesenius' Thesaurus (p. 106), notices that in the inscription on the sarcophagus of a king named Esmunazar, discovered in January, 1855 (see Robinson, Researches, new ed. iii, 36 note), the founding, or at least restoration of the temple of this goddess, at Sidon, is attributed to him and to his mother, Amashtoreth, who is farther styled priestess of Ashtoreth. According to the testimonies of profane writers, the worship of this goddess, under different names, existed in all countries and colonies of the Syro-Arabian nations. She , as especially the chief female divinity of the Phoenicians and Syrians-the Baaltis or female Baal; Astarte the Great, as Sanchoniathon calls her (ed. Orelli, p. 34). She was known to the Babylonians as Mylitta (i.e. possibly מולדתא, the emphatic state of the femn. participle act. Aphel of ילד, genetrix) (Herod. i, 31); to the Arabians as Alitta or Alilat (Herod. iii, 8) (i.e. according to Pococke's etymology [Specin. p. 110], alIlahat, the goddess [which may, however, also mean the crescent moon--see Freytag's Lex. Ar.]; or alHildl, the moon; or, according to Kleuker's suggestion, al-Walid, genetrix [see Bergmann, De Relg. Arab. Anteislamica, Argentor. 1834, p. 7]).

The supposed Punic name Tholath, תלת, which Manter, Hamaker, and others considered to mean genetrix, and to belong to this goddess, cannot be adduced here, as Gesenius has recently shown that the name has arisen from a false reading of the inscriptions (see his Monum. Ling. Phaonic. p. 114). But it is not at all open to doubt that this goddess was worshipped at ancient Carthage, and probably under her Phoenician name. The classical writers, who usually endeavored to identify the gods of other nations with their own, rather than to discriminate between them, have recognised several of their own divinities in Ashtoreth. Thus she was considered to be Juno (Augustin. Quaest. in Jud. xvi); or Venus, especially Venus Urania (Cicer. Nat. Deor. iii, 23; Theodoret, In Libr. iii, Reg. Quest. L; and the numerous inscriptions of Bona Dea Coelestis, Venus Coelestis, etc., cited in Miunter's Religion der Karthager, p. 75); or Luna (Herodian, v, 13, where she is named Α᾿στροάρχη; Lucian, De Dea Syra, iv). A part of the Phoenician m.ythus respecting Astarte is given by Sanchoniathon (Euseb. De Prep. Evang. i, 10): "Astarte the most high, and Jupiter Demarous, and Adodus, king of the gods, reigned over the country, with the assent of Saturn. And Astarte placed the head of a bull upon her own head, as an emblem of sovereignty. As she was journeying about the world, she found a star wandering in the air, and having taken possession of it, she consecrated it in the sacred island of Tyre. The Phoenicians say that Astarte is Venus." This serves to account for the horned figure under which she was represented, and affords testimony of a star consecrated as her symbol. The fact that there is a connection between all these divinities cannot escape any student of ancient religions; but it is not easy to discover the precise link of that connection. Ashtoreth was probably confounded with Juno, because she is the female counterpart to Baal, the chief god of the Syrians-their Jupiter, as it were; and with Venus, because the same lascivious rites were common to her worship and to that of Ashtoreth and her cognate Mylitta (Creuzer, Symbolik, ii, 23).

But so great is the intermixture and confusion between the gods of pagan religions, that Munter further identifies Ashtoreth-due allowance being made for difference of time and place-with the female Kaliar, Axiokersa, with the Egyptian Isis, with the Paphian Venus, with the Taurian and Ephesian Diana. with the Bellona of Comana, with the Armenian Andhid, and with the Samian, Maltesian, and Lacinian Juno. She has also been considered to be the same as the Syrian fish-deity, the Atergatis of 2Ma 12:26, whose temple appears, from 1 Mace. v, 43, to have been situated at Ashteroth- Kamain. SEE ATARGATIS.

Her figure (in various forms) is certainly found on the Egyptian and Assyrian monuments (Layard's Nineveh, ii, 169); which likewise contain illustrations of most of the attributes ascribed to her in scriptural as well as profane authorities (see Jour. Sac. Lit. Oct. 1852, p. 88 sq.). As for the power of nature, which was worshipped under the name of Ashtoreth, Creuzer and Munter assert that it was the principle of conception and parturition -that subordinate power which is fecundated by a superior influence, but which is the agent of all births throughout the universe. As such, Mainter maintains (Religion der Babylonier, p. 21), in opposition to the remarks of Gesenius (Jesaias, iii, 337), that the original form under which Ashtoreth was worshipped was the moon; and that the transition from that to the planet Venus (which we will immediately notice)

was unquestionably an innovation of a later date. It is evident that the moon alone can be properly called the queen of heaven; as also that the dependent relation of the moon to the sun makes it a more appropriate symbol of that sex, whose functions as female and mother, throughout the whole extent of animated nature, were embodied in Ashtoreth. SEE BAAL.

Movers (Phon. 607) distinguishes two Astartes, one Carthaginian- Sidonian, a virgin goddess symbolized by the moon, the other Syro- Phoenician, symbolized by the planet Venus. But it seems most likely that both the moon and the planet were looked upon as symbols, under different aspects and perhaps at different periods, of the goddess, just as each of them may in different aspects of the heavens be regarded as the "queen of heaven" (q.v.).

The rites of her worship, if we may assume their resembling those which profane authors describe as paid to the cognate goddesses, in part agree with the few indications in the Old Testament, in part complete the brief notices there into an accordant picture. The cakes mentioned in Jer 7:18, which are called in Hebrew כִּוָּנִים, kavuanim', were also known to the Greeks by the name χαβῶνες, and were by them made in the shape of a sickle, in reference to the new moon. Among animals, the dove, the crab, and, in later times, the lion were sacred to her, and among fruits the pomegranate. No blood was shed on her altar; but male animals, and chiefly kids, were sacrificed to her (Tacit. Hist. ii, 3). Hence some suppose that the reason why Judah promised the harlot a kid was that she might sacrifice it to Ashtoreth (see Tuch's note to Gen 38:17). The most prominent part of her worship, however, consisted of those libidinous orgies which Augustine, who was an eye-witness of their horrors in Carthage, describes with such indignation (De Civit. Dei, ii, 3). Her priests were eunuchs in women's attire (the peculiar name of whom is קָדֵשִׁים, kadeshim', male devotees, sacri, i.e. cinsedi, Galli, 1Ki 14:24), and women (קְדֵשׁוֹת, kedeshoth', female devotees, sacrce, i.e. meretrices, Hos 4:14, which term ought to be distinguished from ordinary harlots, זוֹנוֹת), who, like the Bayaderes of India, prostituted themselves to enrich the temple of this goddess. SEE SODOMITE.

The prohibition in Deu 23:18, appears to allude to the dedication of such funds to such a purpose. As for the places consecrated to her worship, although the numerous passages in which the Auth.Vers. has erroneously rendered אֲשֵׁרָה, Asherah, by grove, are to be deducted, SEE GROVE, there are yet several occasions on which gardens and shady trees are mentioned as peculiar seats of (probably her) lascivious rites (Isa 1:29; Isa 65:3; 1Ki 14:23; Hos 4:13; Jer 2:20; Jer 3:13). She also had celebrated temples (1Sa 31:10). As to the form and attributes with which Ashtoreth was represented, the oldest known image, that in Paphos, was a white conical stone, often seen on Phoenician remains in the figure which Tacitus thus describes, 1.c.: " The statue of the goddess bears no resemblance to the human form: you see around figure, broad at the base, but growing fine by-degrees, till, like a cone, it lessens to a point." In Canaan she was probably represented as a cow. It is said in the book of Tobit, i, 5, that the tribes which revolted sacrificed "to the heifer Baal." In Phoenicia she had the head of a cow or bull, as she is seen on coins. At length she was figured with the human form, as Lucian expressly testifies of the Syrian goddess, which is substantially the same as Ashtoreth; and she is so found on coins of Severus, with her head surrounded with rays, sitting on a lion, and holding a thunderbolt and a sceptre in either hand. What Kimchi says of her being worshipped under the figure of a sheep is a mere figment of the rabbins, founded on a misapprehension of Deu 7:13. As the words "flocks (Ashtaroth) of sheep" there occurring may be legitimately taken as the loves of the flock (Veneres pecoris), i.e. either the ewes or the lambs, the whole foundation of that opinion, as well as of the notion that the word means sheep, is unsound.

The word Ashtoreth cannot be plausibly derived from any root or - combination of roots in the SyroArabian languages. The best etymology, that approved by Gesenius (Thes. Heb. p. 1083), deduces it from the Persian sitarah, star, with a prosthetic guttural (i. q. אֶסְתֵּר, "Esther," ἀστήρ). Ashtoreth is feminine as to form; its plural ASHTAROTH also occurs (Jdg 2:13; Jdg 10:16; 1Sa 7:4; 1Sa 12:10; 1Sa 31:10), as is likewise the case with Baal, with which it is in this form often associated (Jdg 10:6; 1Sa 7:4; 1Sa 12:10); and this peculiarity of both words is thought (by Gesenius, Thesaur. s.v.) to denote-a plurality of images (like the Greek Hermae), or to belong to that usage of the plural which is found in words denoting lord (Ewald, Hebr. Gram. § 361). Movers, however, contends (Phin. i, 175, 602) that the plurals are used to indicate different modifications of the divinities themselves. In the earlier books of the O.T. only the plural, Ashtaroth, occurs, and it is not till the time of Solomon, who introduced the worship of the Sidonian Astarte, and only in reference to that particular goddess, Ashtoreth of the Sidonians, that the singular is found in the O.T. (1Ki 11:5; 1Ki 11:33; 2Ki 23:13). SEE ASTARTE.

## Ashur[[@Headword:Ashur]]

             (Heb. Ashchur', אִשְׁחוּר, perh. black, otherwise man of nobility; Sept. Α᾿σχώ v. r. Α᾿σδώδ, and Α᾿σούρ v. r. Α᾿χούρ), a posthumous son of Hezron (grandson of Judah), by one of his wives (the daughter of Machir), Abiah (1Ch 2:24). He had several sons by each of his two wives (1Ch 4:5), and through these he is called (in both passages) the " father" (founder) of Tekoa, which appears to have been the place of their eventual settlement. B.C. cit. 1658. Schwarz suggests (Palest. p. 119) that the name may be connected with the Beth-Zacharias (q.v.) of Josephus (War, i, 1, 5); but this lies at some distance from Tekoa. SEE ASSHUR.

Ashur

is the tenth day or tenth night of Moharram, which is the first month of the Arabic year. The word also signifies ten days or: ten nights. In ch. 89 of the Koran, God is introduced swearing by the ten nights.' The Mohammedans generally fast on this day for three reasons:

(1) because the ancient Arabians observed it as a fast-day before the time of Mohammed; (2) because on this day Noah left the ark; and (3) because on this day God pardoned the Ninevites.

## Ashurite[[@Headword:Ashurite]]

             (Heb. Ashuri', אֲשׁוּרִי, prob. originally from אֲשׁוּר, a step; Sept. Α᾿σερί, Vulg. Gessuri; Auth. Vers. "Ashurites"), apparently the designation of a tribe in the vicinity of Gilead, one of the trans-Jordanic districts over whom the revolting Abner made Ishbosheth king (2Sa 2:9). The Chaldee paraphrast (Targum of Jonathan) supposes the inhabitants of Asher (דְּבֵית אָשֵׁר, "of the house of Asher"), which is supported by several MSS. that read האשרי(Davidson, Hebr. Text, ad loc.). "The Asherites" will then denote the whole of the country west of the Jordan above Jezreel (the district of the plain of Esdraelon), and the enumeration will proceed regularly from north to south, Asher to Benjamin. The form "Asherite" occurs in Jdg 1:32. SEE ASHER.

By some of the old interpreters- Arabic, Syriac, and Vulgate versions-and in modern times by Ewald (Gesch. Isr. iii, 145), the name is taken as meaning the Geshurites, the members of a small kingdom to the S. or S.E. of Damascus, one of the petty states which were included under the general title of Aram (q.v.). The difficulty in accepting this substitution is that Geshur had a king of its own, Talmai, whose daughter, moreover, was married to David somewhere about this very time (1Ch 3:2, compared with 4), a circumstance not consistent with his being the ally of Ishbosheth, or with the latter being made king over the people of Geshur. Talmai was still king many years after this occurrence (2Sa 13:37). In addition, Geshur was surely too remote from Mahanaim and from the rest of Ishbosheth's territory to be intended here. SEE GESHUR. Still others understand that the clan referred to are the same with the Asshurites (Heb. Asshurime', אִשּׁוּרִים; Sept. Α᾿σσουριείμ, Vulg. Assurism; Auth. Vers. "Asshurim "), an Arab tribe said (with the Letushim and Leummim) to be descended from Dedan (Gen 25:4), and who appear from these notices to have settled in the south-western part of the Hauran, where they became somewhat incorporated with the Israelites. SEE ARABIA.

In Eze 27:6, Ashur (אֲשׁוּר, plur. Ashurim', in the expression, קִדְשֵׁךְ עָשׂוּאּשֵׁן בִּתאּאֲשֻׁרִים, thy benches [or decks] they have made of ivory, the daughter of the ashur-trees, i.e. inlaid or bordered with that wood; Sept. τὰ ἱερά σου ἐποίησαν ἐξ ἐλέφαντος, οἴκους ἀλσώδεις, Vulg. et transtra tuafecerunt tibi ex ebore Indico et prceteriola, Auth. Vers. "the company of the Ashurites have made thy benches of ivory") evidently stands for tedsshur' (תְּאִשּׁוּר), or box-wood. SEE BOX-TREE.

## Ashvath[[@Headword:Ashvath]]

             (Heb. Ashvath', עִשְׁוָת, perh. for עָשׁוֹת, bright; Sept. Α᾿σείθ v. r. Α᾿σίθ, Vulg. Asoth), the last named of the three sons of Japhlet, great-grandson of Asher (1Ch 7:33). B.C. cir. 1612.

## Ashwell, George[[@Headword:Ashwell, George]]

             born in 1612, became a fellow of Wadham College, and afterward rector of Hanwell, Oxfordshire, England. He died in 1693, leaving the following works:

1. Fides Apostolica (Oxon. 1653):

2. Gestus Eucharisticus (Oxon. 1663):

3. De Socino et Socinianismo (Oxon. 1680):

4. De Ecclesia (Oxon. 1688).

## Ashwell, Thomas[[@Headword:Ashwell, Thomas]]

             an English Congregational minister, was born at Faversham, Kent, about 1804. In due time he joined the Wesleyans, and began his first ministerial labors among them. Ultimately he joined the Independents, and did his first  ministerial work for them at High Wycombe. Bromsgrove next enjoyed the benefit of his labors, from 1833 to i847. His health failing, he resigned his charge, returned to his native county, and, when sufficiently restored, accepted a light charge at Pembury. In 1853 he took the oversight of the. Church at Redditch, which he held until his death, Aug. 23,1860. See (Lond.) Cong. Year-book, 1861, p.198.

## Ashworth, Caleb[[@Headword:Ashworth, Caleb]]

             an English -Dissenting minister, was born in Northamptonshire in 1709. He served an apprenticeship to a carpenter; but having a taste for learning he was sent to the academy kept by Dr. Doddridge. He was afterwards ordained minister of a Dissenting congregation at Daventry; and succeeded Dr. Doddridge as president of the academy, a post which he held with eminent success for twenty-three years. He died at Daventry in 1774. He published three Funeral Sermons on the deaths of Dr. Watts, Mr. Floyd, and Mr. Clark also a Collection of Tunes and Anthems : a Hebrew Grammar: and an Introduction to Plane Trigonometry.

## Ashworth, Richard[[@Headword:Ashworth, Richard]]

             an English Baptist minister, was born at Cloughfold, in the Forest of Rosendale, Lancashire, Oct. 4, 1799. He lost both his parents when a child, and, until his twenty-fourth year, he had no fixed dwelling-place. In 1823 he united with the Baptist Church in Goodshaw; and in 1827 was invited by the Church to engage in the work of the ministry. In the fall of 1828 a Church was formed at Lumb; and March 24, 1831, a new meetinghouse, capable of seating six or seven hundred person-s, was dedicated, the lot of ground on which it was built being given by a benevolent gentleman who was a member of the Established Church. In this. place he labored with success until death removed him, Aug. 19, 1837. See English Baptist Magazine, 1837, p. 207, 208. (J. C. S.)

## Asia[[@Headword:Asia]]

             (Ασία, referred by the Greeks to a person, Herod. 4:45, but by moderns to an Eastern, usually Shemitic etymology, comp. Bochart, Phaleg, 4:33, p. 3379; Sickler, Alte Geogr. p. 89; Wahl, in the Hall. Encycl. 6:76 sq.; Forbiger, Alte Geogr. ii, 39; Hitzig, Philist. p. 93), a geographical name which is employed by the writers of. antiquity to denote regions of very different extent, designating as early as the time of Herodotus (iv, 36) an entire continent, in contrast with Europe and Africa (comp. Josephus, Ant. 14:10, 1), the boundaries of which have been clearly defined (Forbiger, Alte Geogr. ii, 39) since the descriptions of Strabo (i, 35) and Ptolemy (iv, 5); in the Roman period, however, it was generally applied only to a single district of Western Asia (Asia Minor). It is in the latter sense alone that the word occurs in the Apocrypha (1Ma 8:6; 1Ma 11:13; 1Ma 12:39; 1Ma 13:32; 2Ma 3:3; 2Ma 10:24) and New Test. (Act 2:9; Act 6:9; Act 16:6; Act 19:10; Act 19:22; Act 19:26-27; Act 20:4; Act 20:16; Act 20:18; Act 21:27; Act 27:2; Rom 16:5 [where the true reading is 'Ασίας]; 1Co 16:19; 2Co 1:8; 2Ti 1:15; 1Pe 1:1; Rev 1:4; Rev 1:11).

1. CONTINENT OF ASIA. The ancient Hebrews were strangers to the division of the earth into parts or quarters, and hence we never find the word Asia in any Hebrew book. It occurs first in Biblical writers in the books of the Maccabees, and there in a restricted sense. In its widest application, however, as designating in modern geography a leading division of the globe, it is of the deepest interest in sacred literature. This part of the world is regarded as having been the most favored. Here the first man was created; here the patriarchs lived; here the law was given; here the greatest and most celebrated monarchies were formed; and from hence the first founders of cities and nations in other parts of the world conducted their colonies. In Asia our blessed Redeemer appeared, wrought salvation for mankind, died, and rose again; and from hence the light of the Gospel has been diffused over the world. Laws, arts, sciences, and religions almost all have had their origin in Asia. SEE ETHNOLOGY.

I. Geographical Description.-Asia, which forms the eastern and northern portion of the great tract of land in the eastern hemisphere, is the oldest known portion of the globe, and is usually called the cradle of the human race, of nations, and of arts. It is separated from Australia by the Indian and Pacific Oceans; from America on the north-east by Behring's Straits, and on the east by the great Eastern or Pacific Ocean; from Africa by the Arabian Sea (at the west by the Mediterranean Sea) and by the Arabian Gulf, or Red Sea, with the Straits of Babelmandeb; from Europe by the Kaskaia Gulf (at the extreme north-west), by the Caspian Sea and the River Ural, by the Black Sea and the Bosphorus, by the Sea of Marmora and the Dardanelles, and by the Grecian Archipelago. It is united with Africa by the desert Isthmus of Suez, and with Europe by the lofty Caucasian Mountains and the long Ural range. The area is, about 16,175,000 square miles.

The inhabitants of Asia (whose number is variously estimated at from 500,000,000 to 800,000,000) are divided -into three great branches: The Tatar-Caucasian, in the Western Asia, exhibits the finest features of our race in the Circassian fom; the Mongolian race is spread through Eastern Asia; the Malay in Southern Asia and the islands. The north is inhabited by the Samoiedes, Tchooktches, and others. The following tribes, of different language and origin, may be distinguished, some of which are relics of scattered tribes of nomades: Kamtschatdales, Ostiacs, Samoiedes, Koriacks, Kurilians, Aleutians, Coreans, Mongols, and Kalmucks, Mantchoos (Tungoos, Daurians, and Mantchoos Proper), Finns, Circassians, Georgians, Greeks, Syrians and Armenians, Tatars and Turks, Persians and Afghans, Thibetans, Hindoos, Siamese, Malays, Annamites (in Cochin China and Tonquin), Burmese, Chinese and Japanese, besides the indigenous inhabitants of the East Indian islands, Jews and Europeans. The principal languages are the Arabian, Persian, Armenian, Turkish, Tatar, Hindoo, ,Malayan, Mongol, ai antchoo, Chinese, and Sanscrit. The principal reliions which prevail are Mohammedanism in the western parts, the worship of the Lama of Thibet in the central region, Buddhism in the Burmese territory, and Hindooism or Brahminism in India. For farther details and statistics of the Asiatic countries, see each in its alphabetical place, especially Turkey, Persia, China, and India.

From this great continent must undoubtedly have issued at some unknown period that extraordinary emigration which peopled America. It cannot be questioned that the inhabitants of the north-eastern parts of Asia, little attached to the soil, and subsisting chiefly by hunting and fishing, might pass either in their canoes in summer, or upon the ice in winter, from their own country to the American shore. Or a passage of this kind may not be necessary, for it is by no means unlikely that the Straits of Behring were formerly occupied by the land, and that the isthmus which joined the old world to the new was subverted and overwhelmed by one of those great revolutions of nature which shake whole continents, and extend the dominion of the sea to places where its waters are unknown. Dr. Prichard, in his Researches into the Physical History of Man, is decidedly of opinion that America was peopled by an Asiatic migration; and in the examples he gives of the coincidences of words, he has fully established the fact of an intercourse between the nations of Northern Asia and those of America, long before the very existence of the latter continent was known to modern Europe. Later investigations have, almost without exception, tended to confirm this conclusion.

The Scriptures make no mention of many of the empires and nations of Asia, such as the Chinese empire, the Hindoos, and the numerous tribes inhabiting the extensive region of Siberia or Asiatic Russia. India is mentioned in the Book of Esther, but only in reference to- the extensive dominions of Ahasuerus. The Medo-Persian branch of the Indo-European nations who inhabited Asia, of whom were-the Medes and ancient Persians, Parthians, and Armenians, are, however, mentioned in sacred history; and among the nations of Asia Minor we have the Phrygians, the Mysians, and the Bithynians. Of the ancient western Asiatic nations, those connected with sacred history are the Elamites, or descendants of Elam; the Assyrians, or descendants of Ashur; Hebrews and Idumaeans, or Edomites; Beni-Jaktan, or Arabs; the Chasdim, or Chaldaeans; the Aramaeans, who inhabited Syria and Mesopotamia; the Phoenicians, or descendants of Canaan; the Mizraim, or the Egyptians; the Cushites, or Ethiopians; and the Philistines. Of the ancient empires mentioned in the Scriptures, the Assyrian is the earliest, so called from Asshur, the son of Shem. Out of the empire founded by Naimrod at Babylon sprung the Babylonian or Chaldaean, the capital of which was Babylon, while that of Assyria was Nineveh. The empire of the Medes also sprung, from the Assyrian, and was at length united by Cyrus with Persia, a country which, previous to the reign of that great prince, did not contain more than a single province of the present extensive kingdom, and a\ hich continued to rule over Asia upward of two centuries, until its power was overthrown by Alexander the Great. Elam, which originally denoted the country of the Elymaei in the modern Khusistan, afterward became the Hebrew term for Persia and the Persians, who were allied to the Madai or Medes. The other nations of Asia mentioned in the Scriptures have each their appropriate designations, such as the Arphaxad, or Arph-Chesad, supposed to be the Chaldzeans; the Lud or Ludim, alleged by Josephus and Bochart to be the Lydians; and the Aramites or the Syrians. The Asiatic countries more especially mentioned as the scenes of great events and important transactions are Arabia, Armenia, Assyria, Babylonia, Syria, and Judaea or Palestine, Phoenicia and Persia. See each in its alphabetical order.

II. Church History.-Christianity spread rapidly in the first centuries in Western Asia, which, after the times of Constantine, belonged among the Christi n countries. The apostolic churches of Antioch (q.v.) and Jerusalem (q.v.) received along with Rome and Alexandria the rank of patriarchates. The diocese of Asia, of which Ephesus was the metropolis, was reckoned next in rank to the four patriarchates up till the council of Chalcedon, which subordinated the diocese to the Patriarch of Constantinople. In the fifth, sixth, and seventh centuries the Nestorians and Monophysites were excluded by ecumenical synods from the Church, and organized themselves as independent denominations, which still exist. SEE NESTORIANS; SEE ARMENIANS; SEE JACOBITES.

Down to the twelfth century the churches of Western Asia were still in a moderately flourishing condition; but about that time the Saracens succeeded in establishing several principalities, which were the cause of sad desolation to the Church. The Turks, who succeeded, completed the wreck. For the Church history of the following centuries, we refer, besides to the articles already mentioned, to SEE TURMEY; SEE GREEK CHURCH.

Also in other portions of Asia the Gospel was early proclaimed, and Christianity flourished for some time in Persia, till it succumbed to the rising power of Mohammedanism. The outposts of Christianity in China and India, which probably reach back to an early period, were lost sight of by the Latin and Greek churches. The Roman Church, in the Middle Ages and modern times, made great effort to unite with itself the churches of Western Asia, and to convert the pagans in various Asiatic countries. She succeeded in most of the Portuguese and Spanish possessions, and founded a number of dioceses in other countries. The history of Protestantism begins with the establishment of the rule of the East India Company; and in the nineteenth century its missions have developed on so large a scale that the time appears to be near when it will have the ascendency in a large portion of Eastern Asia. For more details on the history of both the Roman and the Protestant churches, we refer to the articles SEE PERSIA; SEE CHINA; SEE INDIA; SEE FARTHER INDIA; SEE INDIAN ARCHIPELAGO; SEE JAPAN.

III. Ecclesiastical Statistics.-The following tabular survey of the total Christian population is taken from the latest accessible sources (1880), the number of Mohammedans in Asia being about 115,144,000.

Countries   Sum.  Rom.Cath    Protestant  Eastern

Russia      13,471,000  51,000      15,000      5,941,000

Turkey      16,170,000  260,000     25,000      3,000,000

Persia      7,000,000   10,000      3,000 50,000

China and Depend-encies 435,000,000 483,000     50,000      5,000

Japan 34,338,000  21,000      4,000 6,000

Burmah      21,000,000  480,000

Siam  5,750,000   25,000      4,000 6,000

British possessions     243,898,000 1,264,000   2,600,000   400,000

French      “     2,770,000   300,000

Spanish     “     6,300,000   5,501,000

Portuguese  “     882,000     350,000

Dutch “     26,745,000  80,000      170,000

Other Countries   17,443,000

Totals      834,767,000 8,830,000   2,868,000   9,402,000

The Greek Church is the largest Christian body in Asiatic Russia and Asiatic Turkey, and is at present spreading, together with Russian influence, in Central Asia and China. Armenians are numerous in Russia, Turkey, and Persia, and scattered in India. Nestorians and Jacobites are mostly found in Turkey and India, the former also in Persia. By many it is believed that there are still numerous descendants of Christians in various parts of Asia as yet unknown to the rest of the Christian world. In 1859 it was asserted that 30,000 native Christians had been discovered in the island of Celebes. Buddhism, Brahminism, and the other religious systems of India, China, and Japan, count together a population of about 600 millions. Mohammedanism prevails in Asiatic Turkey, Arabia, Persia, Afghanistan, Beloochistan, and Tartary, and is, in general, professed by a population of about 50 millions. The Jews in Asiatic Turkey are estimated at about 350,000; small numbers live scattered in nearly every country. The rest belong to a great variety of pagan systems.

2. ASIA MINOR was the name anciently given to the region nearly inclosed by the Euxine, AEgaean, and Mediterranean Seas, and now forming a part of Turkey. Respecting the Biblical notices of this district we have to remark:

(a) Antiochus the Great is called king of Asia in 1Ma 8:6; a title that he assumed as master (not only of Syria, but also) of the greater part of Asia Minor (which had passed over to the Macedonian princes as a Persian province), but was compelled (B.C. 189) to relinquish all the Asiatic districts west of the Taurus to the Romans (Liv. 38:38; 1Ma 8:8), who committed Mysia, Lydia, and Phrygia to Eumenes (II), king of Pergamus (Liv. 37:55; 38:39). Hence

(b) the kingdom of Pergamus was called the Asiatic empire, although the Syrian Seleucidae, who only occupied Cilicia, likewise (perhaps only out of empty pretence) assumed this title (1Ma 12:39; 1Ma 13:32; 2Ma 3:3), and so the empires of Egypt and Asia are found in contrast (1Ma 13:13).

(c) By the will of Attalus (III) Philometor (q.v.), the kingdom of Pergamus passed over (B.C. 133) as a province into the hands of the Romans, in whose diplomatic phraseology Asia was now termedc simply 'Asia cis Tanurum" (comp. Cicero, Flacc. 27; Nep. Attic. 54; Plin. 40), i.e. including the districts Mysia, Lydia, Phrygia, and Caria (which last the Rhodians obtained after the conquest of Antiochus the Great). It was governed by a praetor until the Emperor Augustus made it a proconsular province. In this extent it is styled Asia Proper (ἡ ἰδίως καλουμένη Α᾿σία, Ptolem. v, 2; comp. Strabo, 12:577). To this connection appear to belong the following passages of the N.T. Act 6:9 (where Asia and Cilicia are names of Roman provinces in Asia Minor); 20:16; 1Pe 1:1 (see Steiger, in loc.); Rev 1:4; comp. 2 and 3, where letters to the Christian communities in the seven cities of (proconsular) Asia designate those in Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea (q.v. severally) (see Lucke, Ofenbar. Joh. p. 201; comp. T. Smith, Septemn Asice ecclesiar. notitia, Lond. 1671, Utr. 1694; Arundell, Visit to the Seven Churches of Asia, Lond. 1828). On the other hand, in Acts ii, 9 (comp. 16:6; see Wiggers, in the Stud. u. Krit. 1838, i, 169), it appears to denote Phryia, or, as the commentators will have it, only Ionia (see Kuinol, in loc.); but it is not certain that in Roman times Ionia was called Asia by pre-eminence (see Pliny, v, 28; comp. Solin. 43). The extent in 2Co 1:8, is uncertain, and, moreover, the boundaries of Asia Minor varied at different periods (see Mannert, VI, ii, 15 -sq.; Wetstein, ii, 464). Thus it may be retarded as pretty well settled:

(1.) That "Asia" denotes the whole of ASIA MINOR, in the texts Act 19:26-27; Act 21:27; Act 24:18; Act 27:2; but

(2.), that only ASIA PROPER, the Roman or Proconsular Asia, is denoted in Act 2:9; Act 6:9; Act 16:6; Act 19:10; Act 19:22; Act 20:4; Act 20:16; Act 20:18 [Rom 16:5]; 1Co 16:19; 2Co 1:8; 2Ti 1:15; 1Pe 1:1; Rev 1:4; Rev 1:11. ASIA MINOR comprehended Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, Mysia, Troas (all of which are mentioned in the New Testament), Lydia, Ionia, AEolis (which are sometimes included under Lydia), Caria, Doris, and Lycia. ASIA PROPER, or Proconsular Asia, comprehended the provinces of Phrygia, Mysia, Caria, and Lydia (Cicero, Ep. Fam. ii, 15). But it is evident that Luke uses the term Asia in a sense still more restricted; for in one place he counts Phrygia (Act 2:9-10), and in another Mysia (Act 16:6-7), as provinces distinct from Asia. Hence it is probable that in many, if not all, of the second set of references above, the word Asia denotes only Ionia, or the entire western coast, of which Ephesus was the capital, and in which the seven churches were situated. See generally, Usher, De Asia proconsulari (Lond. 1681); id. De episcop. metropol. in Asia proconsulari (Lond. 1687); Carpzov, De Asice ecclesis (Lips. 1698); Cellarius, id. (Hal. 1701); Conybeare and Howson's St. Paul, i, 237; Penny Cyc. s.v. Anatolia; Smith's Diet. of Class. Geogr. i, 232 sq., 238 sq.; Texier, Asie Mineure (Paris, 1863); Le Bas and Cbheron, Hist. Ancienne de I'As. Min. (Par. 1864); Perrot, Voyage en As. Min. (Paris, 1864).

3. PROCONSULAR ASIA, therefore, seems to be usually that designated in the New Test., being a Roman province which embraced the western part of the peninsula of Asia Minor, and of which Ephesus was the capital. This province originated in the bequest of Attalus, king of Pergamus, or king of Asia, who left by will to the Roman Republic his hereditary dominions in the west of the peninsula (B.C. 133). Some rectifications of the frontier were made, and "Asia" was constituted a province. Under the early emperors it was rich and flourishing, though it had been severely plundered under the republic. In the division made by Augustus of senatorial and imperial provinces, it was placed in the former class, and was governed by a proconsul. (Hence ἀνθύπατοι, Act 19:38, and on coins.) It contained many important cities, among which were the seven churches of the Apocalypse, and it was divided into assize districts for judicial business. (Hence ἀγοραῖοι, i.e. ἡμέραι, Acts, ibid.) It is not possible absolutely to define the inland boundary of this province during the life of the' Apostle Paul; indeed, the limits of the provinces were frequently undergoing change; but generally it may be said that it included the territory anciently subdivided into AEolis, Ionia, and Doris, and afterward into Mysia, Lydia, and Caria. SEE MYSIA; SEE LYCIA; SEE BITHYNIA; SEE PHRYGIA; SEE GALATIA. These were originally Greek colonies (see Smith's Smaller Hist. of Greece, p. 40 sq.). Meyer (in his Comment. on Act 16:6) unnecessarily imagines that the divine intimation given to Paul had reference to the continent of Asia, as opposed to Europe, and that the apostle supposed it might have reference simply to "Asia cis Taurum," and therefore attempted to penetrate into Bithynia. The view of Meyer and De Wette on Act 27:2 (and of the former on Act 19:10), viz. that the peninsula of Asia Minor is intended, involves a bad geographical mistake; for this term "Asia Minor" does not seem to have been so applied till some centuries after the Christian era. Neither is it strictly correct to speak of Asia in the N.T. as being at that time called A. proconsularis; for this phrase also was of later date, and denoted one of Constantine's subdivisions of the province of which we are speaking. (See Conybeare and Howson's Life and Epistles of St. Paul, ch. xiv; Marquardt's Roim. Alterthiimer, iii, 130-146.) SEE ASIARCH. 4. SEVEN CHURCHES OF ASIA. — These, celebrated in the Apocalypse, in the apostolic times, and in ecclesiastical history, were, as they are classified by the writer of the book of Revelation (ch. i-iii), Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, which see under the respective names. SEE ASIA MINOR (No. 2, above); see REVELATION.

## Asia, Council of[[@Headword:Asia, Council of]]

             (Concilium Asiaticumn). A council was held A.D. 245 in Asia Minor, against Nnetus; but at what place is uncertain.

## Asiae[[@Headword:Asiae]]

             Nymphs thus named attended Diana.

## Asiah[[@Headword:Asiah]]

             according to Mohammedan legend, was the daughter of Mozahem and wife of Pharaoh, who lived at the time of Moses. As she was willing to give ear to Moses, Pharaoh tortured her; but the angels mitigated her sufferings and took her up into Paradise. The Mohammedans worship her as divine, as she was one of the four women who reached perfection.'

## Asiarch[[@Headword:Asiarch]]

             (Α᾿σιάρχης, ruler of Asia Minor, in the plur., Act 19:31; Vulg. Asiceprincipes; Auth.Vers. "the chief of Asia"), the title of the ten persons annually chosen in Proconsular Asia as chief presidents of the religious rites (prresides sacerdotales, Tertull. De Spect. 2), and whose office it was to exhibit solemn games in the theatre every year, in honor of the gods and of the Roman Emperor (Cod. Theodos. 15:9, 2). This they did at their own expense (like the Roman aediles), whence none but the most opulent persons could bear the office, although only of one year's continuance (see Conybeare and Howson, Life and Epistles of St. Paul, ii, 83). The appointment was much as follows: at the beginning of every year (i.e. about the autumnal equinox), each of the cities of Asia held a public assembly, in order to nominate one of their citizens as asiarch (Spanheim, De usu et prcestant. num. p. 694). A person was then sent to the general council of the province, at some one of the principal cities, as Ephesus, Smyrna, Sardis, etc., to announce the name of the individual who had been selected (l1. Arist. p. 34,4 sq., ed. Jebb; p. 613 sq., ed. Cant.). Of the persons thus nominated by the cities the council designated ten. As the asiarchs are repeatedly mentioned in the plural, some suppose that the whole ten presided as a college over the sacred rites (comp. Strabo, 14:649). But in Eusebius (Hist. Ecc 4:15) Polycarp is said to have suffered martyrdom when "Philip was asiarch and Statius Quadratus proconsul of Asia ;" from which and other circumstances it is deemed more probable that, as in the case of the irenarch, the names of the ten nominated by the general council were submitted to the proconsul, who chose one of the number to be asiarch (see Vales. in loc.; Deyling, Observ. iii, 379 sq.). Kuinol (at Act 19:31) admits that one chosen by the proconsul was pre-eminently the asiarch, but conceives that the other nine acted as his assessors, and also bore that title. Others, however, think the plurality of asiarchs sufficiently accounted for by supposing that those who had served the office continued to bear the title, as was the case with the Jewish highpriests; but the other branch of the alternative is usually preferred.

It is probable that in the course of time changes were made in the office, which our fragmentary information does not enable us to trace; and that the solitary testimony of Eusebius amounts to no more than that one asiarch, Philip, then and there presided at the public games, but not that the arrangements of all the games were made and provided by that one asiarch. Even the college of these officers appear to have had jurisdiction in Proconsular Asia (q.v.) only, for we find mention of similar functionaries in the other provinces of Asia Minor, e.g. Bithyniarch, Galatarch, Lyciarch, Cariarch, etc. (Strabo, 14:3; Malalas, p. 285, 289, ed. Bonn), and likewise in other parts of the Roman empire, e.g. Syriarch (Liban. Ep. 1217), Phoeniciarch, Cypriarch (2 Mace. 12:2), etc., each charged with similar duties in their respective districts (see the Hall. Encycl. iii, 284 sq.). There is no ground for the supposition of Schottgen (Miscel. Lips. v, 178 sq.), that the asiarchs were city magistrates, having appellate or superior jurisdiction over the decisions of local courts: they should by no means be confounded with the archon, or chief magistrate of Ephesus; for they were representatives, not of a single city, but of many cities united. This notion of the asiarchs is confirmed by a medal of Rhodes, struck under Hadrian, on the reverse of which we read, "'A coin struck in common by thirteen cities, in honor of the magistrate of Rhodes, Claudio Fronto, asiarch and highpriest of the thirteen cities." The office might be filled by the same person several times (Akerman, Num. Ill. p. 51). Their place of residence was at Ephesus, Smnrna, Sardis, Cyzicus, or at any other city where the council was held. Their office was thus, in a great measure at least, religious, and they are, in consequence, sometimes called "priests" (ἀρχιερεῖς), and their office a "priesthood" (ἱερωσύνη) (Mart. S. Polycarp. in Patr. Ap. c. 21).

Probably it represented the religious element of the ancient Panionian League, to the territorial limits of which also the circle of the functions of the asiarchs nearly corresponded (see Herod. i, 142). Coins or inscriptions bearing the names of persons who had served the office of asiarch one or more times, are known as belonging to the following cities: Aphrodisias, Cyzicus, Hypsepa, Laodicea, Pergamos, Philadelphia, Sardis, Smyrna, Thyatira. (Aristid. Or. 26:518, ed. Dind.; Eckhel, ii, 507; 4:207; Bockh, Inscr. vol. ii; Krause, Civitates Neocorce, p. 71; Wetstein, On Acts XIX; Herod. v, 38; Hammond, On N.T. in loc.) These chiefs, then holding such games at Ephesus, out of friendly consideration for Paul, restrained him from appearing, as he proposed, in the theatre, during the sedition raised by Demetrius, the goldsmith, respecting Diana of Ephesus (Act 19:31). The consideration of these asiarchs for the Apostle Paul, during the tumult, is not only extremely honorable to his character and to theirs, but is also a strong confirmation of the remark made by the evangelist (Act 19:10), that " all they who dwelt in Asia heard the word of the Lord, both Jews and Greeks" (see Conybeare and Howson, ii, 86). It shows also in what light the tumult of Demetrius was beheld, since he took especial care to observe that "all Asia" worshipped their goddess. Yet were the very asiarchs, now engaged in this worship, intent on saving the man whom Demetrius represented as its most formidable enemy (Carstens, De Asiarchis Paulo quondam amicis, Lubec. 1744). See generally Salmas. ad Solin. 40, p. 566; Van Dale, Dissert. ad antiq. et marmor. p. 273 sq.; Carstens, Mleditat. subseciv. spec. ii (Lubec. 1744); Ziebich, Observ. e numis antiq. sacr. (Viteb. 1745), p. 36 sq.; Smith's Diet. of Class. Ant. s.v.; and the treatises De Asiarchis, of Boysen (Hal. 1716), Lintrup (Hafn. 1715), Siber (Viteb. 1683), Sontag (Altdorf, 1712), and Wesseling (Utr. 1753).

## Asiatic Brethren[[@Headword:Asiatic Brethren]]

             a secret society greatly resembling the Rosicrucians (q.v.). It arose in Austria in 1780, spread throughout Germany, applied itself chiefly to cabalistics and theosophy, and occasioned many frauds. Baron Ecker von Eckhofen and one Boheman at Stockholm were the principal defenders of this order. See Die Briider St. Johannis des Evang. aus Asien (Berl. 1830).

## Asibias[[@Headword:Asibias]]

             (Α᾿σεβίας, comp. Asebia, 1Es 8:48), one of the Israelites who renounced his Gentile wife after the captivity (1Es 9:26); doubtless a corruption for the MALCHIJAH SEE MALCHIJAH (q.v.) of the genuine text (Ezr 10:25).

## Asiel[[@Headword:Asiel]]

             the name of two men.

1. (Heb. Asiel/, עֲשִׂיאֵל, created by God; Sept. Α᾿σιήλ.) The father of Seraiah, and progenitor of one of the Simeonite chiefs that expelled the Hamite aboriaines from the fertile valleys near Gedor in the time of Hezekiah (1Ch 4:35). B.C. ante 712.

2. (Vulg. Asiel, for the Greek text is not extant.) The last named of the five scribes whom the divine voice is represented, in the fanciful vision of 2Es 14:24, as directing Ezra to bring for the purpose of recording the revelation about to be communicated to him.

## Asinaeus[[@Headword:Asinaeus]]

             (Α᾿σιναῖος), a Jew during the captivity at Babylon, of whose exploits, in connection with his brother Anilaeus (Α᾿νιλαῖος), in raising himself from obscurity to the chief power in the province of Mesopotamia, and of whose reverses afterward in consequence of an idolatrous marriage, Josephus gives a detailed but apparently apocryphal account (Ant. 18:9).

## Asinarii[[@Headword:Asinarii]]

             a term of reproach against the early Christians. That the Jews worshipped an ass, or the head, of an ass, was a current belief in many parts of the Gentile world. Tacitus says that there was a consecrated image of an ass in the Temple; the reason for this special honor being that a herd of wild asses had been the means of guiding the Jews, when they were in the des-ert, to springs of water. Plutarch tells virtually the, same story. Diodorus Siculus says that Antiochus. Epiphanes found in the Temple a stone image representing a man sitting upon an ass; but, on the other hand, Josephus adduces the fact that no such image had been found in the Temple by any conqueror as an argument for the groundlessness of the calumny. The same belief appears to have prevailed in reference to the' early Christians. It is mentioned by both Tertullian and Minucius Felix; but, though referred to in later times, appears to have died out in the course of the 3d century. (The same reproach made by the Turks against the Christians in Africa is probably to be connected with the mediaeval "Festival of the Ass" rather than with the earlier calumny).

The origin of the reproach has been a subject of various speculations:

(1.) It has been considered to have arisen somewhere in the Gentile world, and to have been applied to the Jews before the Christian aera.

(2.), It has been considered to have arisen in Egypt, and on this hypothesis two explanations have been given. Tanaquil Faber thought that it was a corruption from the name of Onias, who built a Jewish temple at Heliopolis; and Bochart thought that the Egyptians wilfully perverted the expression " Pi iao" (=-" mouth of. God") into "Pieo," which, in an Egyptian vocabulary edited by Kircher, signifies "ass."

(3.) It has been viewed as a calumny of the Jews against the Christians, which was reflected back upon the Jews themselves. (4.) It has been  regarded as having originated from the use of the ass as a symbol by some Gnostic sects. That the ass was thus used is clear from the statement of Epiphanius. Between these various hypotheses the question 'must be left undecided.

A slight additional interest has been given to it by the discovery at Rome, in 1856, on a wall under the western angle of the Palatine, of a graffto which forcibly recalls the story mentioned by Tertullian. The graffito in question represents a caricature, evidently directed against some Christian convert of the 2d century. Upon a cross is a figure with a human body wearing an interula, but with an ass's head. On one side is another figure lifting up his-head, possibly in the attitude of prayer. Underneath is written "Alexamenos is worshipping God." The form of the letters points to the graffito having been written towards the end of the 2d century, about the very time at which Tertullian wrote. This graffito is now preserved in the Library of the Collegio Romano 'in Rome. SEE ASS-WORSHIP.

## Asipha[[@Headword:Asipha]]

             (Α᾿σιφά), one of the family-heads of the "temple-servants" that returned from Babylon (1Es 6:29); evidently the HASUPHA SEE HASUPHA (q.v.) of the true text (Ezr 2:43).

## Ask[[@Headword:Ask]]

             in Norse mythology, is the first created man. The three mighty Asas-Odin, Wile, and We-once assembled together on the sea-shore. There they found two trees, an ash and an alder. 'Odin gave them breath and life; Wile (or Honir), spirit and power of motion; We (or Lodur), blood, speech, beauty, and the sense of hearing and seeing. The Asas called one of them A s (Ash), and the other Enibla (Alder). Thus originated. the first man and the first woman.

## Askelon [[@Headword:Askelon ]]

             (Jdg 1:18). SEE ASHKELON.

## Askew, Anne[[@Headword:Askew, Anne]]

             (otherwise Ascough or Ascue), born in 1521, was second daughter of Sir Wm. Askew, of Lincolnshire. By the study of the Scriptures she became a convert to the opinions of the Reformers, at which her husband, one Kyme, a papist, turned her out of doors. She came up to London to sue for a separation, and appears to have attracted the favorable notice of some ladies high at court. She was soon accused of heresy and committed to prison. Being examined before the Bishop of London and others, she is said to have replied boldly to the lord-mayor's question, "Whether the priests cannot make the body of Christ?" "I have read that God made man; but that man can make God I never yet read" (Strype, Memorials, i, 387). Yet it is said by Burnet that "after much pains she set her hand to a recantation, by which she acknowledged that the natural body of Christ was present in the sacrament after the consecration, whether the priest were a good or an ill man; and that, whether it was presently consumed or reserved in the pix, it was the true body of Christ" (Hist. of Reformation, bk. iii). Her recantation, however, was not effectual, for she was soon apprehended again and committed to Newgate, where she was again strictly questioned as to what ladies at court had shown her favor and encouragement. She was placed on the rack and cruelly tortured in the sight, and, as Fox says, by the hand of the Lord Chancellor Wriothesly, whose eagerness in this matter is ascribed to his desire to gain some ground of offence against the Duchess of Suffolk, the Countess of Hertford, or some other ladies. But her patience and fortitude could not be shaken. She was burnt with four others at the stake in Smithfield, July 16, 1546. She wrote several works, one of which is entitled Examinationes pice.-Penny Cyclop. s.v.; :Fox, Book of Martyrs, p. 600-614; Burnet, Hist. of Reformation, bk. i, p. 547.

## Askew, Josiah F[[@Headword:Askew, Josiah F]]

             a minister in the Methodist Episcopal Church, South, was born in Burke County, N. C., in 1814. He experienced religion at the age of fourteen; received license to preach while a student at Randolph Macon College, Va., in 1837; and in 1840 entered the Virginia Conference. During the few years that his health permitted, his services were highly acceptable and exemplary. A pulmonary difficulty obliged him to locate, and he retired to Georgia. He died Nov. 7,1848. Mr. Askew was characterized by whole- heartedness, piety, zeal. See Minutes of Annual Conferences of the M. E. Church, South, 1849, p. 202.

## Askin, George[[@Headword:Askin, George]]

             a Methodist Episcopal minister, was a native of Ireland. His early life is wrapped in obscurity. On emigrating to America he, in 1801, entered the Virginia Conference, and in it.. served the Church with more than usual zeal and acceptability until his death, Feb. 28, 1816. See Minutes of Annual Conferences, 1816, p. 277.

## Askin, Thomas[[@Headword:Askin, Thomas]]

             a Christian martyr, was burned at Newbury, with Julius Palmer, July 25, 1556, because he would persist in reading the Scriptures and saying his prayers, contrary to the popish orders. See Fox, Acts and-Monuments, 8:201.

## Askins, William H[[@Headword:Askins, William H]]

             a Methodist Episcopal minister, was born in Virginia July 8, 1803. He experienced religion in 1820; and in 1823 joined the Kentucky Conference. In 1830 he was transferred to the Illinois Conference, and labored faithfully until poor health compelled him to desist in 1832. He died July 6 in that year. Mr. Askins was a popular and successful preacher. See Minutes of Annual Conferences, 1833, p. 214.

## Aslac, Conrad[[@Headword:Aslac, Conrad]]

             a learned Danish divine, born at Bergen, in Norway, in 1564, studied at Copenhagen, and in the years 1593-99 travelled through Germany, Switzerland, France, England, and Ireland. He returned to Copenhagen in 1600, and professed the Hebrew, Greek, and Latin languages,. and theology. He died in 1624, leaving among other works:

1. A Treatise on Election (Danish, Copenhagen, 1612, 8vo):

2. Physica et Ethica Mosaica (Hanau, 1613):

3. De Di. cendi et Disserendi Ratione, lib. iii (Copenhagen, 1612, 4to. This book is placed on the Roman Index):

4. De Christo vero Deo et Homine in una Indivisa Persona, etc. (Frankfort, 1620, 8vo):

5. De Statue Christi ante Incarnationem et in Incarnatione (Copenhagen, 1622, 4to):

6. Oratio de Statu Religionis in Dania, ab 1517 ad 1628 (Copenhagen, 1631, 4to):

7. De Religionis per Lutherum Plantatione in Daniam et Norvegiam (Copenhagen, 1620, 4to); besides many disputations, etc., on Free Will, Original Sin, the Creation, etc.

## Asliby, Benjamin S[[@Headword:Asliby, Benjamin S]]

             a minister in the Methodist Episcopal Church, South, was a native of Kentucky. Nothing definite remains of his early history other than his emigration to Missouri in 1818, being at the time about twenty years old. He was then a local preacher. In 1823 he entered the Missouri Conference. Between 1830 and 1834 he sustained a superannuated relation. He then located; and in 1845 he was readmitted into the active ranks, and thus remained until 1857, when declining strength obliged him again to become a superannuate. He died of epilepsy at the close of his last pulpit effort, Aug. 29, 1860. Mr. Ashby was a man of prayer, and a zealous, faithful preacher. See Minutes of Annual Conferences of the M. E. Church, South, 1860, p. 201.,

## Aslin, John[[@Headword:Aslin, John]]

             an English Wesleyan minister, was born at Gedling, near Nottingham, in 1785. He entered the ministry in 1804, and labored with fidelity, acceptance, and. usefulness for forty-two years. He retired from the active work in 1846; and died suddenly, May 27, 1849. ' Aslin was a faithful minister and diligent student, especially of the Scriptures. See Minutes of British Conference, 1849.

## Asman[[@Headword:Asman]]

             in Persian mythology, was an Ized, the director of the twenty-seventh day of each sun-month; heaven, also, and the genius of the same, carry this name.

## Asmodeeus[[@Headword:Asmodeeus]]

             (Α᾿σμοδαῖος), a daemon or evil spirit mentioned in the apocryphal book of Tobit (iii, 8) as having become enamored of Sara, the daughter of Ragunl, and killed the seven husbands whom she had married (Tob 6:14), but as being put to flight by the charm used by Tobias on his marriage with her (Tob 8:2-3). The rabbins have a number of absurd traditions respecting Asmodaeus ( אִשְׁמְדִיor אִשְׁמְדִאי, Talm. Getten, lxviii, 1) as a libidinous daemon (comp. Gen 6:1), and indeed the Talmudists represent him as the prince of devils, even Satan himself (see Eisenmenger, Entd. Judenth. ii, 440; Lightfoot, Hor. Hebr. ad Luk 11:15). Hence Beelzebub has been supposed to refer to the same daemon. But a similar title they also give to " the angel of death," as the destroyer of all mankind; hence some derive the name Asmodaeus from the Hebrew שָׁמִד, shamad', to exterminate, which identifies it also with Abaddon (q.v.), the same as Apollyon (Rev 9:11, where he is called "a king, the angel of the bottomless pit"), and οΟ῾᾿λοθρεύων, Wis 18:25, where he is represented as the " evil angel" (Psa 78:49) of the plague (Schleusner's Thesaur. s.v.), the angel of death (see Ilgen, Zu Tob. p. 42). Thus the story in Tobit means no more than that the seven husbands died successively on their marriage with Sara. (For other interpretations, see Fritzsche, Comment. p. 38). Others, however (Gesen. Allgem. Literatur-Zeit. 1815, No. 123; De Wette, Bibl. Theol. p. 146; Reland, Ant. Sacr. 4:6), rather refer it to the Persic word azmadan, to tempt (Castelli Lex. Pers. col. 24 sq.). In the book of Tobit, this evil spirit is represented as causing, through jealousy, the death of Sara's seven husbands in succession on the bridal night; gaining the power to do so (as is hinted) through their incontinence. Tobias, instructed by Raphael, burns on "the ashes of perfume" the heart and liver of the fish which he caught in the Tigris; "the which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him" (Tob 8:3). It is obviously a vain endeavor to attempt to rationalize this story, since it is throughout founded on Jewish deemonology, and "the loves of the angels," a strange fancy derived from Gen 6:2.

Those, however, who attempt this task make Asmodaeus the daemon of impurity, and suppose merely that the fumes deadened the passions of Tobias and his wife. The rabbins (among other odd fables) make this deemon the offspring of the incest of Tubalcain with his sister Noema, and say (in allusion to Solomon's many wives) that Asmodaeus once drove him from his kingdom, but, being dispossessed, was forced to serve in building the Temple, which he did noiselessly, by means of a mysterious stone Shamir (Calmet, s.v. and Fragments, p. 271, where there is a great deal of fanciful and groundless speculation). See generally Wichmann, De Asmodceo spiritu maligno ἀνθρωποκτόνῳ (Lub. 1666); Hosum, De Aschmodceo dcemonio maligno (Hafn. 1709); Neubauer, De angelo mortis ex mente Ebr. et Muthammedanorum, (Hal. 1732); Hezel, Schriftforscher (Giessen, 1792), ii, 1 sq.; Calmet's Dissertation on the ckemon Asmodceus (translated in Arnald's Commentary on the Apocrypha); Ode, De Angelis, p. 611 sq. SEE DAEMON.

## Asmonaean[[@Headword:Asmonaean]]

             (Α᾿σαμωναῖος, Α᾿σσαμωναῖος, Joseph. Ant. 12:6,1 sq.; in Joseph. Gorionid. plur. חִשִׁמוֹנים, Chashmonim'; more fully בֵּית חִשְׁמוֹנָאֵי, Jonathan's Targ. on 1Sa 2:4; comp. Arab. chashim, noble; חִשְׁמִנִּים, Psa 68:32; fat ones, i.e. opulent), the proper designation of the family of the priest Mattathias, whose sons became better known by the surname of the Maccabees. (For the lineage and history of the Asmonaeans in full, see the Penny Cyclopcedia, s.v.) SEE JUDAS MACCABEUS.

With Mattathias (B.C. 167) began the exploits of the Asmonaeans in delivering the Jewish people from the oppressive yoke of the Syrian Seleucidee, which was accomplished by Jonathan, son of Mattathias, already a high- priest in rank-a dignity that was now attached to that of Syrian "meridarch." Simon, another son of Mattathias, became himself hereditary prince of the Jews. His grandson Aristobulus assumed the diadem, and the royal dynasty of the Asmonaeans continued on the Jewish throne till the interference of Pompey in Jewish affairs. Aristobulus II, the third king of the Asmonean line, was dethroned by the Romans, and upon his sons devolved the perilous endeavor of regaining their ancestral crown, but without permanence. They both paid therefor the penalty of their lives, the last being Antigonus (whom Antony caused to be beheaded at Antioch, Joseph. Ant. 15:1, 2),with whom the Asmonaean dynasty expired, after a duration of 126 years, in the consulship of M. Vips. Agrippa and Canin. Gallus, i.e. B.C. 37 (see Joseph. Ant. 14:16, 4). The two surviving members of the family, Aristobulus and Mariamne, grandchildren of Aristobulus II, appear, it is true, at first to have striven to maintain a position in life under the Herodian sway suitable to their rank; but they soon fell under the suspicion of King Herod, and, with the assassination of Mariamne, the family of the Asmoneans likewise became extinct (apparently after Herod's return from Antioch, where he had met Octavianus on his return from Egypt, B.C. 9; Joseph. Ant. 15:7,4).

The exploits of the Maccabees under Simon are related in the books of the Apocrypha that bear their name (1 and 2 Macc. among the Jews, ספרי חשמונאים, books of the Chashmonceans; see Eichhorn, Finl. in die Apokr. Scl. d. A. T. p. 208 sq.; Jahn, II. 4:949 sq.; Bertholdt, iii, 1036); but the complete history of the Asmonseans is given by Josephus (Ant. 12:6 to 14:16), who was himself a descendant of their lineage (Ant. 16:7, 1). SEE MACCABEE.

## Asmoug (Or Asmog)[[@Headword:Asmoug (Or Asmog)]]

             the name of a daemon which, according to the Magi, or Zoroastrians, is one of the principal emissaries of Ahriman, who is their prince, and author  of all. the evil in the world. Asmoug's function is to sow discord in families, lawsuits among neighbors, and wars between princes.

## Asnah[[@Headword:Asnah]]

             (Heb. Asnah', אִסְנָה, perh. hateful, or thorn, otherwise store-house; Sept. Α᾿σενά), the head of one of the families of the Nethinim that returned from the Babylonian captivity with Zerubbabel (Ezr 2:50). B.C. ante 536.

## Asnapper[[@Headword:Asnapper]]

             (Chald. Osnappar', אָסְנִפִּר; some MISS. א סְנִפִּר, Asenappar', whence Sept. Α᾿σσεναφάρ v. r. Ναφάρ; Vulg. Asenaphar), the name of an Assyrian king or satrap who is said to have planted colonies (probably from some distant conquered territory) in Samaria, or perhaps other parts of Palestine and Syria (Ezr 4:10). On the supposition that a king of Assyria is meant, and by comparison with 2Ki 17:24, many (with Grotius) identify him with Shalmaneser; others (as Rosenmuller, Alterth. I, ii, 109; Hengstenberg, Authent. Dan. p. 178) understand Esarhaddon (comp. Ezr 4:2; so Michaelis; but' see on the contrary Herzfeld, Gesch. d. Volkes Israel, i, 473); while most of the Jewish interpreters assume Sennacherib to be meant. He was probably, however, only a satrap of some of the Assyrian provinces (B.C. cir. 712), and the epithet applied to him in the passage in Ezra רִבָּא וְיִקִּירָא, the great and the excellent, i.e. most eminent [comp. κράτιστος, Luk 1:3]; Auth. Vers. "the great and noble") is apparently the usual title of persons in that capacity, being indeed perhaps the translation of the official title Osnapper itself (אָסְ=Sanscrit osna, great; פִּר= Sanscrit para, noble; see Luzath, Le Sanscritisme de la lngue Assyrienne, p. 38-40). Bohlen, on the other hand, compares Sanscrit Senapa, leader of an army ; according to which the name would become merely a designation of an Assyrian general.

## Asnekoth, Saadia Ben-Levi[[@Headword:Asnekoth, Saadia Ben-Levi]]

             a Jewish writer of Morocco, who lived in the 17th century, is the author of an Arabic version of Genesis, Psalms, and Daniel, which is preserved in the British Museum at London, MS. No. 5503. That he is the author of this version may be seen from the superscription given at the beginning of the book of Genesis: סעדיה בר לוי יצ ו ממרויקש יקֹא תרגום ערבי על התורה. As this version is of recent date, its value cannot be great. See Dbderlein, in Eichhorn's Repertorium fur bibl. und morgenldndische Literatur, ii, 153 sq.; Wolf, Bibl. Hebr. iii, 863; De' Rossi, Dizionario Storico (Germ. transl.), p. 49; Bauer, Critica Sacra, p. 324. (B. P.)

## Asom[[@Headword:Asom]]

             (Α᾿σόμ), one of the Israelites whose "sons" had taken foreign wives on the return from Babylon (1Es 9:33); evidently the HASHUM SEE HASHUM (q.v.) of the true text (Ezr 10:33).

## Asor[[@Headword:Asor]]

             (Α᾿σώρ), a plain in Galilee near the Sea of Gennesaret (1Ma 11:67, according to the Vulg. and Syr.; the common Greek has Νασώρ, Auth. Vers. "Nasor;" but the initial ν has apparently been borrowed from the preceding πεδίον), probably Hazor (חָצוֹר, which is thus Gracized in the Sept.), in the tribe of Naphtali (comp. Joseph. Ant. xiii, 5, 7). SEE HAZOR.

Asor

in Hindu mythology, are evil spirits. As their teacher and leader they have Shukra, the planet Venus. They appear in frightful, giant-like forms, have a human appearance, possess all human attributes, marry, have descendants, etc. After death their spirits transmigrate into other bodies. Their residence is the infernal region. They can take. on any form. The most celebrated among them are Moisasur and Rhabun. Sorcery is their main employment, and also all their wisdom.

## Asorath[[@Headword:Asorath]]

             is an important Mohammedan book of religion, a catechism of religious doctrines, compiled by the first caliph and the greatest learned men of his time. It is a sort of commentary to the Koran.

## Asoron[[@Headword:Asoron]]

             in Chaldaean philosophy, is the first uncreated substance which arose out of chaos; which, with Kisara, likewise an uncreated substance, produced the three fundamental principles-Anos, Illinos, and Aos.

## Asovahisto[[@Headword:Asovahisto]]

             (the pure better one), in Zendic mythology, is the second of the heavenly Amshaspands.

## Asp[[@Headword:Asp]]

             (פֶּתֶן, pe'then, so called probably from extending itself, Deu 32:33; Job 20:14; Job 20:16; Isa 11:8; "adder”; Psa 57:4; Psa 91:13; ἄσπις, Rom 3:3), a venomous kind of serpent, perhaps correctly designated by this rendering, since the Chald., Syr., and Arabic equivalents appear to denote some member of the Coluber family (see Gesenius, Thesaur. p. 1140). Bochart (Hieroz. iii, 156, ed. Lips.) incorrectly refers to the Syr. name for dragon (comp. his treatise De aspide surda ad Psa 58:5, ibid. p. 161 sq.). Kitto (Pict. Bible, at Job 20:14) compares the bceten of the Arabs, called by the Cyprians kufi (κωφή, deaj; comp. Psalm lviii, 4). This reptile, which more exactly corresponds in name to the Heb., is thus described by Forskal (Descr. Anin. p. 15): " Spotted all over with black and white; a foot long, and about twice as thick as one's thumb; oviparous; the bite instantly fatal, causing the body to swell." SEE ADDER.

The "asp" is often mentioned by ancient authors (see Smith's Dict. of Class. Antiq. s.v. Aspis), but in such vague terms (except that they agree in its extreme venom, whence it was selected by Cleopatra as the surest and speediest means of her suicide) that little can be positively determined respecting it, if indeed several species of serpent are not thus designated. From the description of Pliny, however (Hist. Nat. 8:35), naturalists have generally fixed upon the el-Haje (or Nasher, described by Forskal, Anim. p. 14) of the Arabs (Vipera Haje of Daudin) as representing the ancient asp. It is from three to five feet in length, of a dark green color, marked obliquely with bands of brown, and closely allied to the celebrated cobra-de-cal pello of India in its power of swelling the neck when irritated, and of rising on its tail in striking its prey (see Penny Cyclopcedia, s.v.). It is often figured as a sacred symbol on the Egyptian monuments under the name Kneph (Rawlinson's Herodotus, ii, 105). SEE SERPENT.

## Asp, Matthias[[@Headword:Asp, Matthias]]

             a Swedish theologian and philologist, was born May 14, 1696. He studied at Lund and at Upsal, and was made master of arts in 1716. After having travelled in Holland, England, France, and Germany, he obtained, on his return to Upsal, the chair of Greek and Hebrew, which he exchanged in 1737 for that of theology. He died July 8, 1763. He wrote, Disputationes de Homero (Upsal. 1714):-De Ordine et Prcerogativa Facultatum Mentis (1715) :-De Templo Cathedrali Lincopiensi (1732):-De Usu A rchceologice Romance in Sacris (1735) :-De Suderkopia (1736). See Hoefer, Nouv. Biog. Generale, s.v.

## Aspalathus[[@Headword:Aspalathus]]

             (ἀσπάλαθος), a word which occurs only in Sir 24:15, of the Apocrypha, where the substance which it indicates is enumerated with other spices and perfumes to which wisdom is compared. It was no doubt one of the drugs employed by the ancients as a perfume and incense, as it is described Ly Dioscorides (i, 19), as well as enumerated Ly Theophrastus (ix, 7), and by both among aromatic substances. It forms one of the ingredients of the eydh:, or compound incense made use of Ly the Egyptian priests, as related both by Plutarch and Dioscorides. From the notices in the classical authors (comp. Theogn. 1193; Theocr. 24:87; Plin. 12:24, 52) we can only gather that it was a thorny shrub, whose bark, especially of the roots, yielded a fragrant oil. In the Arabian works on husbandry the plant is stated to have an acid taste, and to bear a purple flower, but no fruit (see Smith's Diet. of Class. Antiq. s.v.). Lignum Rhodium is sometimes considered to be one of the kinds of aspalathus described by Dioscorides, but this is a produce of the Canary Islands, and of the plant called Convolvulus scoparius. By others aspalathus, which has been supposed to be the same thing as Syrian aloe, or that of Rhodes and of Candia, is thought to have been yielded by species of the genus which has been called Aspalathus, and especially by the species A. Creticus, which is now called Anthyllis Hernannice; but there does not seem to be sufficient proof of this. Others again have held that aspalathus was a kind of agallochum, SEE ALOE, and Dr. Harris (sub. Lign.-aloe) seems to have thought that he got rid of a difficulty by suggesting that ahalim, which was probably agallochum, should be rendered Aspalathus. Arab authors, as Avicenna and Serapion, give Dar-shishan as the Arabic synonym of aspalathus. They quote some of their own countrymen as authorities respecting it, in addition to Galen and Dioscorides. Hence it would appear to have ;een a product of the East rather than of the West, as for such they usually give only the Greek name or its translation, and quote only Greek authorities. Avicenna, in addition to his description, says that some think it may be the root of Indian nard. Hence it may justly be inferred that Dar- shishan, which the Arabians thought to be aspalathus, must have come to them from India, or they would not have hazarded this supposition. In India the name Dar-shishan is applied to the bark of a tree which is called kaiphul or kyphul. This tree is a native of the Himalayan Mountains from Nepal to the Sutlej, and has been figured and described by Dr. Wallich, in his Tentamen Florce lepalensis, p. 59, t. 45, by the name Myrica sapida, in consequence of its fruit, which is something like that of the arbutus, being edible. The leaves, on being rubbed, have a pleasantly aromatic though faint smell. The bark forms an article of commerce from the hills to the plains, being esteemed in the latter as a valuable stimulant medicine. It may be seen mentioned by the name ka-i-phul in Gladwin's translation of the Persian Ulfaz-i-Udwieh, No. 884, as a synonym of Dar-sheeshan, which is described as an aromatic bark, while at No. 157 Dar-shishan is considered to be a synonym of ishtelayus, which seems to be a corruption of aspalathus from the errors of transcribers in the diacritical points. Kaiphul has, moreover, been long celebrated by. Sanscrit authors, and it may therefore have easily formed one of the early articles of commerce from the East to the West, together with nard, costus, and lycium from these mountains. SEE SPICERY.

## Aspatha[[@Headword:Aspatha]]

             (Heb. Aspatha', אִסְפָּתָא, prob. Sanscrit Aspadata, given by a horse, i.e. by Brahmah in the form of a horse [comp. the Persian name Α᾿σπαδάτης or Α᾿σπάδης, Died. Sic. ii, 33]; Sept. Φασγά, etc.), the third of the sons of Hainan slain by the Jews of Babylonia (Est 9:7). B.C. 473.

## Aspelekji[[@Headword:Aspelekji]]

             in Slavonic mythology, was one of the household goddesses who inhabited the dwellings of men. It was said that they dwelt in dark corners.

## Asperges, The[[@Headword:Asperges, The]]

             is a short service introductory to the mass in the Roman Catholic Church, consisting of portions of the, fifty-first Psalm, certain versicles and responses, and a collect, during which the congregation is sprinkled with holy water by the priest officiant.

## Aspergillum[[@Headword:Aspergillum]]

             or Aspersorium, the brush or mop from which holy water (q.v.) is sprinkled in the Roman Church.

## Aspersion[[@Headword:Aspersion]]

             (1.) a name given by the early writers to baptism by pouring or sprinkling. SEE BAPTISM.

(2.) In the Roman Church, sprinkling of person or things with the so-called holy water is called " aspersion." The water is mixed with salt, and blessed by a given form of benediction for use in the church or at the altar.- Boissonnet, Diet. des Ceremonies, p. 105. SEE HOLY WATER.

## Aspersorium[[@Headword:Aspersorium]]

             1. The stone soup or holy-water basin commonly found at the right-hand entrance of ancient churches, from which the faithful, taking holy water on entering, blessed themselves, making the sign of the cross. Many of these stoups, however, were destroyed, both by the Reformers and the Puritans. In the accounts of All-Souls' College, Oxford, in 1548, there is a charge pro lapidibus ad aspersorium in introitu ecclesice, the remains of which may still be seen.

2. The term is sometimes applied in Church inventories to the aspergillum, or holy-water brush. SEE ASPERGILLUM.

## Aspertino, Guinmo[[@Headword:Aspertino, Guinmo]]

             a. Bolognese painter, was born about 1460; studied under Ercole di Ferrara, and became a distinguished historical painter. His chief work was  The Crucifixion, in the cathedral at Bologna, in 1491. He died in the prime of life.

## Aspertus (or Anlsbertus)[[@Headword:Aspertus (or Anlsbertus)]]

             a German ecclesiastical writer, was born about 830. It is an error that he was surnamed Albert. He was archchancellor, first secretary, and guard of the seals of king Arnulf. In 891 he became bishop of Ratisbon. He is regarded as the author of a part of the Annales Fuldenses. See Hoefer, Nouv. Biog. Generale. s.v.

## Aspetti, Tiziano[[@Headword:Aspetti, Tiziano]]

             an Italian nobleman and sculptor, was born at Padua in 1565, and was the nephew of Titian. He studied under Jacopo Sansovino at Venice, and did excellent work there in marble and in bronze. There are a number of his works in the Church of Sant' Antonio at Padua.

## Asphalius[[@Headword:Asphalius]]

             a presbyter of Antioch and a zealous adherent of the heretic Aetius, was deputed by Eudoxius, after he had taken forcible possession of the see of Antioch, A.D. 358, to proceed to Constantinople and obtain the recognition of his episcopate from the emperor Constantius. Asphalius had obtained his object, and was just about to start for Antioch with the emperor's letters of authorization when the deputies from the Council of Ancyra arrived, and by their representations induced the weak Constantius to declare himself against the Anomceans and recall his letters. A document of a very different kind was substituted, denouncing the intrusion of Eudoxius, speaking of him in the most violent terms, and forbidding him to appear in the Christian assemblies (Sozomen, Hist. Eccles 1314).

## Asphaltites[[@Headword:Asphaltites]]

             SEE DEAD SEA.

## Asphaltum[[@Headword:Asphaltum]]

             is probably the substance denoted by the Heb. חֵמָר, chemar'; Arab. chomar (Sept. ἄσφαλτος, Auth. Vers. “slime," Gen 11:3; Gen 14:10; Exo 2:3, where Luther, like the modern rabbins, translates by "clay"). The Hebrew and Arabic names probably refer to the reddish color of some of the specimens (Dioscorides, i, 99). (The Greek name, whence the Latin asphaltum, has doubtless given name to the Lake Asphaltites [Dead Sea], whence it was abundantly obtained.) Usually, however, asphaltum, or compact bitumen, is of a shining black color; it is solid and brittle, with a conchoidal fracture, altogether not unlike common pitch. Its specific gravity is from 1 to 1.6, and it consists chiefly of bituminous oil, hydrogen gas, and charcoal. It is found partly as a solid dry fossil, intermixed in layers of plaster, marl, or slate, and partly as liquid tar flowing from cavities in rocks or in the earth, or swimming upon the surface of lakes or natural wells (Burckhardt, ii, 77). To judge from Gen 14:10, mines of asphaltum must have existed formerly on the spot where subsequently the Dead Sea, or Lake Asphaltites, was formed, such as Mariti (Travels, 4:27) discovered on the western shore of that sea. The Palestine earth-pitch, however, seems to have had the preference over all the other sorts (Plin. 28:23; Discor. i, 100). It was used among the ancients partly for covering boats, paying the bottoms of vessels (comp. Niebuhr, ii, 336; Gen 6:14; Exo 2:3; Josephus, War, 4:8, 4; Buckingham, Mesopot. p. 346), and partly as a substitute for mortar in buildings; and it is thought that the bricks of which the walls of Babylon were built (Gen 11:3; Strabo, 16:743; Herod. i, 179; Plin. 35:51; Ammian. Marcell. 23:6; Virtruv. viii 3; comp. Josephus, Ant. i, 4, 3) had been cemented with hot bitumen, which imparted to them great solidity. In ancient Babylon asphaltum was made use of also for fuel, as the environs (in the place called Is or Hit, see D'Herbelot, Bibl. Orient. s.v. Hit) have from the earliest times been renowned for the abundance of that substance (Diod. Sic. ii, 12; Herod. i, 179; Dion. Cass. lxviii, 26; Strabo, 14:8, 4; Plut. Alex. c. 35; Theodoret, Qucest. in Genes. 59; Ritter, Erdk. ii, 345; Buckingham, Mesopot. p. 346). Neither were the ancient Jews unacquainted with the medicinal properties of that mineral (Josephus, War, 4:8, 4). Asphaltum was also used among the ancient Egyptians for embalming the dead. Strabo (xvi) and many other ancient and modern writers assert that only the asphalt of the Dead Sea was used for that purpose; but it has in more recent times been proved, from experiments made on mummies, that the Egyptians employed slaggy mineral pitch in embalming the dead. This operation was performed in three different ways: first, with slaggy Mineral pitch alone; second, with a mixture of this bitumen and a liquor extracted from the cedar, called cedoria; and third, with a similar mixture, to which resinous and aromatic substances were added (Hauy, Mineral. ii, 315). SEE BITUMEN.

Asphaltum is found in masses on the shore of the Dead Sea, or floating on the surface of its waters. Dr. Shaw (Travels 'in Barbary and the Levant) was told that this bitumen, for which the Dead Sea is so famous, rises at certain times from the bottom of the sea in large pieces of semi-globular form, which, as soon as they touch the surface and the external air operates upon them, burst asunder in a thousand pieces with a terrible crash, like the pulvisfulminans of the chemists. This, however, he continues, only occurs along the shore; for in deep water it is supposed that these eruptions show themselves in large columns of smoke, which are often seen to rise from the lake. The fact of the ascending smoke has been much questioned by naturalists; and although apparently confirmed by the testimonies of various travellers, collected by Biisching in his Erdbeschreibung, it is not established by the more observant travellers of recent years. Pococke (Description of the East, etc., ii, 46) presumes that the thick clumps of asphalt collected at the bottom of the lake have been brought up by subterranean fire, and afterward melted by the agitation of the waters. Also Strabo (xvi, 764) speaks of subterraneous fires in those parts (comp. Burckhardt, Syria, 394). Dr. Robinson, when in the neighborhood, heard from the natives the same story which had previously been told to Seetzen and Burckhardt, namely, that the asphaltum flows down the face of a precipice on the eastern shore of the lake until a large mass is collected, when, from its weight or some shock, it breaks off and falls into the sea (Seetzen, in Zach's f1onatl. Correspond. 18:441; Burckhardt, p. 394; Robinson, ii, 229). This, however, he strongly doubts for assigned reasons, and it is agreed that nothing of the kind occurs on the western shore. He rather inclines to receive the testimony of the local Arabs, who affirm that the bitumen only ,appears after earthquakes. They allege that after the earthquake of 1834 huge quantities of it were cast upon the shore, of which the Jehalin Arabs alone took about 60 kuntars (each of 98 lbs.) to market; and it was corroboratively recollected by the Rev. Eli Smith that a large amount had that year been purchased at Beirut by the Frank merchants. There was another earthquake on January 1, 1837, and soon after a large mass of asphaltum (compared by one person to an island, and by another to a house) was discovered floating on the sea, and was driven aground on the western side near Usdum. The neighboring Arabs assembled, cut it up with axes, removed it by camel loads, and sold it at the rate of four piastres the rutl, or pound; the product is said to have been about $3000. Except during these two years, the sheik of the Jehalin, a man fifty years old, had never known bitumen appear in the sea, nor heard of it from his fathers (Robinson's Bib. Resedrches, ii, 230). This information may serve to illustrate the account of Josephus that "the sea in many places sends up black masses of asphaltum, which float on the surface, having the form and size of headless oxen' (War, 9:8, 4); and that of Diodorus (ii, 48), who states that the bitumen is thrown up in masses, covering sometimes two or three plethra, and having the appearance of islands. SEE PITCH.

## Asphar[[@Headword:Asphar]]

             (Α᾿σφάρ v. r. Α᾿σφάδ, 1Ma 9:33), a "pool" (λάκκος, not sea, as the Vulg. and some other versions render, but which often stands in the Sept. for בּוֹר, a pit, or בְּאֵר, a well), i.e. fountain or cistern in the south or south-east of Palestine (in the " wilderness of Thecoe" or Tekoa), where the Jews under Jonathan Maccabaeus had an encampment at the beginning of their struggle with Bacchides (see Josephus. Ant. 13:1, 2); meaning doubtless (if the Dead [Asphaltic] Sea, as Grotius and others suppose) some considerable reservoirs in the direction of Arabia (comp. v. 35), near the territory of the Nabathaeans (see Diod. Sic. 19:94).

## Aspharasus[[@Headword:Aspharasus]]

             (Α᾿σφάρασος; Vulg. Mechpsator), one of the associates of Zerubbabel in the return from Babylon (1Es 5:8); doubtless a corruption of the MIZPAR SEE MIZPAR (q.v.) of the true text (Ezr 2:2).

## Aspilcueta, Juan[[@Headword:Aspilcueta, Juan]]

             (surnamed Navarro), a Spanish missionary, was born in the kingdom of Navarre. He was related to the family of Xavier and of Loyola, and entered the Order of Jesuits in 1544. He went to Brazil in company with Nobrega in .1549, and surpassed all the other missionaries in the art of subduing the Indians. He was the first to gain a correct use of their language and preach in their forests. He also made important discoveries in the geography of Brazil, and was placed at the head of an exploring party. This expedition is  one of the most important of the 16th century. He died at Bahia in 1555. See Hoefer, Nouv. Biog. Generale, s.v.

## Aspilcueta, Martin[[@Headword:Aspilcueta, Martin]]

             (styled the Doctor of Navarre), was born in that country, at Varasayn, Dec. 13, 1493. He studied in his youth among the Regular Canons of Roncesvalles; thence he proceeded to Alcala, and lastly to France. When his education was finished, he returned to Spain and became first professor of canon law at Salamanca, but was induced afterwards to accept an office in the new university of Coimbra, Portugal, which John III had just founded. He returned subsequently to Spain, and at eighty years of age went to Rome to defend his friend, Bartholomew Caranza, archbishop of Toledo. At Rome he was received with the most unusual honors, and was held in the highest esteem by the popes Pius V, Gregory XIII, and Sixtus V. One author says that he was not only the oracle of Rome, but of the whole Christian world (.Tanus N. Erythrius).. He said mass daily, lived frugally, and carefully observed all the ordinances of the Church. He died at Rome, June 21, 1586. His Life was written by Simon Magnus, canon of St. Peter's at Liege, and is inserted in his Manual. Hortinus also prefixed a Life of this eminent doctor to the edition of his works (Rome, 1590, by his nephew Michael). All the works of this writer relate to the moral or canon law; they were collected and printed (Rome, 1590; Lyons, 1597; Venice, i602, 5 vols.; Cologne, 1615, 5 vols. itn 2). The latter editions contain his Consilia, which is not found in the Roman edition. See Antonio, Bibl. Hisp. ii, 74 sq.

## Aspinal, Robert[[@Headword:Aspinal, Robert]]

             An English Congregational minister, was born at Darwen, Lancashire, Jan. 28, 1801. In early life he became a Christian, and united with the Church at Lower Chapel, Darwen. He directed his attention towards the ministry, and began to preach before he was sixteen years of age. He entered the academy at Idle in September, 1817, where he remained four years and a half, His first charge was at Grassington, a mining village in the mountains of Craven, and he was ordained in the summer of 1822. .In May, 1825, he took the oversight of the Church at Bethel Chapel, Bury. In 1831 he received and accepted a call from the independent Church at Colne, where he removed in September. He devoted himself assiduously to the work here, preaching three times on Sunday, and during the week in the  neighboring villages. He died Jan. 19,.1856. He was retiring in disposition, labored principally among his own people, and did much spiritual good. "His sermons carefully prepared, rich in evangelical truth and scriptural illustration, practical in tendency and affectionate in spirit-could not fail to be instructive and edifying to the devout hearer." See (Lond.) Cong. Year- book, 1857, p. 165, 166.

## Aspinwall, Nathaniel W[[@Headword:Aspinwall, Nathaniel W]]

             a Methodist Episcopal minister, was born at Bradford, Vt., Jan. 26, 1801. He was converted at the age of twenty-one, and in 1823 entered the New England Conference. For forty-one years he did effective work in the New England, New Hampshire, and Vermont conferences. In 1863 he retired to Chicago, and there died, Nov. 17,1873. Mr. Aspinwall possessed a deeply sympathetic nature, and was a good preacher and pastor. See Minutes of Annual Conferences, 1874, p. 70.

## Aspland, Robert[[@Headword:Aspland, Robert]]

             an English Unitarian minister, born in 1742, educated for the Calvinistic ministry at Highgate and Hackney, and afterward at Aberdeen, where he threw up his beneficiary scholarship on becoming a Unitarian in 1800. At 20 he was ordained pastor of the Baptist Church at Newport, Isle of Wight, with liberty to preach Unitarianism. In 1805 he was installed at Gravel Pit Chapel, Hackney, where he remained pastor till his death, Dec. 30, 1845. For years he was a leader among English Unitarians, edited the "Monthly Repository" and the "Christian Reformer," and published a number of sermons and pamphlets. His Life, Works, and Correspondence were published by his son (Lond. 1850, 8vo).

## Asplund, John[[@Headword:Asplund, John]]

             an early Baptist minister, was born in Sweden not far from the year 1750. About i775 he visited England for the purpose of obtaining employment, and for a short time was a clerk in a mercantile house. Subsequently he entered the British navy, and came in an English man-of-war to America. While his ship was on the coast he deserted, and settled in North Carolina. In 1782 he united with Ballard's Bridge Church, Chowan Co., N. C. Subsequently he removed to Southampton, Va., where he was set apart to the work of the ministry. He returned to Europe in 1785, and visited .England, Denmark, Finland, Lapland, and Germany. Returning to America, he spent much time travelling through the states for the purpose of collecting statistics concerning the Baptist denomination. The results of his labors he published in a small folio volume in 1791. In the prosecution of his work, he travelled about seven thousand miles in about eighteen months, chiefly on foot, and gathered up a vast fund of information. In order to enlarge his Register and to make it as perfect as possible, he again set forth on his extended tours, travelling this time ten thousand miles, and forming the acquaintance of seven hundred Baptist ministers. He published the second edition of his Register in 1794. In his quaint way he says, "Having been brought up with a view to carrying on merchandise, I have been accustomed to keeping accounts; and I now prefer accounts of souls with their faces set Zionward to those which only respect money or trade."  His death occurred in Maryland, whither he had removed, and.where he was drowned in 1807. See Lives of Virginia Baptist Ministers, p. 241-243. (J. C. S.)

## Aspril, Joseph[[@Headword:Aspril, Joseph]]

             a Methodist Episcopal minister, was born near Delaware City, Del., Nov. 12,1817. He embraced religion in his fifteenth year; received license to preach in 1837, and in 1840 united with the Philadelphia Conference, in which he labored zealously until his death, May 28, 1876. Mr. Aspril was an exemplary Christian, a clear expounder of the Word of God, a devoted husband and father, and a pure and true friend. See Minutes of Annual Conferences, 1877, p. 32.

## Asrael[[@Headword:Asrael]]

             is an angel to whom the Mohammedans believe the souls of the dead are intrusted.

## Asrar[[@Headword:Asrar]]

             is a name for the mysteries of the Koran, which, according to some of the Mohammedan doctors, are so profound that those who have obtained a knowledge of them are unable to explain them to others, either by tongue or pen.

## Asriel[[@Headword:Asriel]]

             (Heb. Asriel', אִשְׂרִיאֵל, a fuller form of Asareel; Sept. Ε᾿σρίηλ), a son of Manasseh (Jos 17:2), apparently his first by a Syrian concubine

(1Ch 7:14, where the name is improperly Anglicized "Ashriel"). B.C. post 1856. His descendants were called Asrielites (Heb. Asrieli, אִשְׁרִיאֵלִי; Sept. Ε᾿σριηλί, Numbers 27:31).

## Asrielite[[@Headword:Asrielite]]

             SEE ASRIEL.

## Ass[[@Headword:Ass]]

             (properly חֲמוֹר, chamor', from the reddish dun color of the hair of the wild ass; female אָתוֹן, athon'; Gr. ὄνος),

(I.) a domestic animal (Gen 12:16; Gen 24:35; Gen 30:43; Gen 32:5; Jos 6:21; Jos 7:24; comp. Exo 20:17; Exo 22:4; Exo 23:4 sq.; 1Sa 8:16; Luk 13:15; Luk 14:5), found generally in the East (comp. 1Ch 27:30; for Mosaic precepts respecting the animal, see Exo 20:17; Exo 21:33; Exo 22:10; Exo 23:4 sq.; Deu 22:3 sq.; comp. Mishna, Baba Mtez. 6:3; Baba Bathra, v, 2), and very serviceable (particularly in the cultivation of the soil, Varro, R. R. ii, 6; Pallad. 18:14), although not to be compared with the modern ass of northern countries, but by far more stately (Olear. Trav. p. 301, estimates a Persian ass to be worth nearly $100; comp. Plin. 8:68; see Hasselquist, Tray. p. 67), more active, more mettlesome, and quicker (according to Niebuhr, Reisen, i, 311, an ass of ordinary speed will go over 1750 double paces of a man in half an hour: comp. Abdallatif, Denkw. p. 1375; Sonini, ii, 89 sq.). Asses were therefore (as still) held in great estimation; so that while with us the word ass is a low term of contempt, with the Orientals anciently as now the very opposite was the case (Gen 49:14; comp. Iliad, 11:588 sq.; see D'Herbelot, Biblioth. Or. s.v. Hamar; Freytag, Ad select. ex histor. Halebi, p. 59; Gessner, in the Commentar. Soc. Gott. ii, 32 sq.; Jablonski, Panth. DEg. iii, 45; Michaelis, in the Commentar. Soc. Gott. 4:6 sq.).

The ass (perhaps the young ass, Job 1:3; Num 22:21; 2Ki 4:24; Mat 21:2 sq.) was, on account of his sure step over hilly tracts, the usual animal for riding (Exo 4:20; Num 22:21; Jdg 10:4; Jdg 12:14; 1Ki 2:40; 1Ki 13:27; 2Sa 19:26), even for ladies (Jos 15:18; Jdg 1:14; 1Sa 25:23; 2Ki 4:22; 2Ki 4:24; comp. Fabric. Cod. Apogr. i, 104; see Niebuhr, Beschr. p. 44; Schwei- ger,'Reisen, p. 272; Rosenmuller, Morgenl. iii, 222) and nobles (2Sa 17:23; 1Ki 13:13; 1Ki 13:23; Zec 9:9; comp. Mat 21:2 sq. [see Lightfoot, Hor. Heb. in loc. p. 408; Schottgen, i, 169 sq.]; Mar 11:1 sq.; Luk 19:29 sq.; Joh 12:14 sq.; see Russel, Aleppo, ii, 49; Pococke, East, i, 309). The last preferred dappled asses, i.e. such as had a brownish-red skin marked with white streaks (Jdg 5:10; comp. Morier, Trav. p. 136; Paulus, Samil. i, 244). No saddle, however, was used from the earliest time (Hasselquist, Trav. p. 66), but simply a covering consisting of a piece of cloth or a cushion (hence חֲמֹר חָבוּשׁ, a bound or girt ass, means a beast saddled and bridled, Gen 21:3; Num 22:21; Jdg 19:10), so that the driver (Jdg 19:3; 2Ki 4:24; Talm. חִמָּר, chammar', Mishna, Erub. 4:10, etc.) ran beside or behind the rider (Hasselquist, Trav. p. 66).

The ass, moreover, was not only employed for bearing burdens (Neh 13:15; Jos 9:4; 1Sa 16:20; 1Sa 25:18), but even for distant journeys (Gen 43:26; Gen 44:3; Gen 44:13; Gen 45:23; comp. Josephus, Life, 24; Mishna. Parah, 12:9), and also for drawing the plough (Deu 22:10; comp. Exo 23:12; Isa 30:24; Isa 32:20; so, too, among the Romans, Plin. 8:68; 17:3; Varro, R. R. ii, 6; Colum. 7:1) and in mills (Mat 18:6; Luk 17:2; "asinus molarius," Colum. 7:2; חמור הריחיים, Buxtorf, Floril. Hebr. p. 308; comp. Brouckhus, ad Tibull. ii, 1, 8). In war they carried the baggage (2Ki 7:7; comp. Polluc. Onom. i, 10); but, according to Isa 21:7, the Persian king Cyrus had cavalry mounted on asses; and not only Strabo (xv, 726) assures us that the Caramanians, a people forming part of the Persian empire, rode on asses ina battle, but Herodotus (iv, 129) expressly states that Darius Hystaspis made use of the ass in a fight with the Scythians (comp. Allian, Anim. 12:32). See, generally, Bochart, Hieroz. i, 148 sq.; ii, 214 sq.; Lengerke, Kenaan, i, 140 sq., 146, 165.-Winer,i, 346.

The domestic ass, being an animal of a patient, laborious, and stupid nature, the emblem of persons of a similar disposition. Issachar is called a strong ass (Gen 49:14), in reference to his descendants, as being a settled agricultural tribe, who cultivated their own territory with patient labor, emblematized by the ass. We rarely read of Issachar being engaged in any war, which is ever hostile to agriculture. Of Jehoiakim it is said, in Jer 22:19, " With the burial of an ass shall he be buried, dragged along, and cast forth beyond the gates of Jerusalem;" an event mentioned by Josephus, who says that "the king of Babylon advanced with an army, that Jehoiakim admitted him readily into Jerusalem, and that Nebuchadnezzar, having entered the city, instantly put him to death, and cast his dead body unburied without the walls." It is recorded of Christ in Zec 9:9, and quoted thence in Mat 21:5, that he should be "humble, and sitting on an ass, even on a colt the foal of an ass." As horses were used in war, Christ may be supposed, by this action, to have shown the humble and peaceable nature of his kingdom. On the contrary, Ephraim is compared to a wild ass, in Hos 8:9, i.e. he was untamed to the yoke, and traversed the desert as earnestly in the pursuit of idols as the onager in quest of his mates.

In the gospels is mentioned the , μύλος ἰνικός (Mat 18:6; Mar 9:41), to express a large mill-stone, turned by asses, heavier than that turned by women or by slaves. See Jahn's Archceol. § 118, 189.

(II.) The ass is the Equus Asinus of Linnaeus; Some formed into a sub- genus, containing that group of the Equidae which are not striped like zebras, and have forms and characters distinguishable from true horses, such as a peculiar shape of body and limbs, long ears, an upright mane, a tail only tufted at the end, a streak along the spine, often crossed with another on the shoulders, a braying voice, etc. To designate these animals the Hebrews used various terms, by which, no doubt, though not with the strict precision of science, different species and distinct races of the group, as well as qualities of sex and age, were indicated; but the contexts in general afford only slight assistance in discriminating them; and reliance on cognate languages is often unavailing, since we find that similar words frequently point to secondary and not to identical acceptations. The name is assigned by the' Auth. Vers. to several distinct Heb. words, viz. אָתוֹן, חֲמוֹר, עִיִר, עָרוֹד, and פֶּרֶא, and the Greek words. It occurs also in two passages of Sir 13:19; Sir 33:24, in the first of which it stands for ovaypog. SEE HE-ASS; SEE SHE-ASS; SEE FOAL.

1. The ordinary term חֲמוֹר(chamor', ὄνος) we take to be the name of the common working ass of Western Asia, an animal of small stature, frequenly represented on Egyptian monuments with panniers on the back, usually of a reddish color (the Arabic hamar and chanara denoting red), and the same as the Turkish hymar. It appears to be a domesticated race of the wild ass of Arabia, Mesopotamia, and Southern Persia, where it is denominated gour. In Scripture this wild original variety is distinguished by the name עָרוֹד(arod', Job 39:5; Chald. עֲרָד, arad', Dan 5:21; both rendered "wild ass"), a term most likely derived from the braying voice of the animal. In its natural state it never seeks woody, but upland pasture, mountainous and rocky retreats; and it is habituated to stand on the brink of precipices (a practice not entirely obliterated in oar own domestic races), whence, with protruded ears, it surveys the scene below, blowing and at length braying in extreme excitement. This habit is beautifully depicted by Jeremiah (Jer 17:6; Jer 48:6). Varieties of this species are designated by the following terms: עִיִר(ayir) is translated in the Auth. Vers. young ass," "colt," "foal ;" but this rendering does not appear on all occasions to be correct, the word being sometimes used for animals that carry loads and till the ground, which seems to afford evidence of at least full growth (Isa 30:6; Isa 30:24). אָתוֹן(athon', usually "ass" simply) is sometimes unsatisfactorily rendered "she-ass," unless we suppose it to refer to a breed of greater beauty and importance than the common, namely, the silver-gray of Africa, which, being large and indocile, the females were anciently selected in preference for riding, and on that account formed a valuable kind of property. From early ages a white breed of this race was reared at Zobeir, the ancient Dassora and capital of the Orcheni, from which place civil dignitaries still obtain their white asses and white mules. It is now the fashion, as it was during the Parthian empire, and probably in the time of the judges, to dapple this breed with spots of orange or crimson, or of both colors together; and this is probably the meaning of the word צָחֹר(checkered?), rendered " white" in Jdg 5:10; an interpretation which is confirmed by the Babylonian Sanhedrim, who, in answer to King Sapor's offer of a horse to convey the Jewish Messiah, say, " Thou hast not a hundred-spotted horse, such as his (the Messiah's) ass." Horses and asses thus painted occur frequently in Oriental illuminated MSS., and although the taste may be puerile, we conceive that it is the record of remote conquest achieved by a nation of Central Asia, mounted on spotted or clouded horses, and revived by the Parthians, who were similarly equipped (see Introd. to the Hist. of the Horse, in the Naturalist's Library, vol. xii).. No other primeval invasion from the East by horsemen on such animals than that of the so-called Centaurs is recorded; their era coincides nearly with that of the judges (see Kitto, Pict. Bible, at Jdg 5:10).

Asses have always been in extensive use in the East (Thomson, Land and Book, ii, 407); and they were employed by Joseph's brethren to carry grain from Egypt -a journey to which they are competent, notwithstanding the intervening deserts (Hackett's Illustra. of Script. p. 29). They were abundant in Ancient Egypt (as donkeys still are, Lane's Mod. Eg. i, 209), where they were employed in treading out grain, and for other purposes (Wilkinson's Anc. Eg. i, 231). They are not represented on the Assyrian monuments (Layard's Nineveh, ii, 323), although the onager or wild ass is still celebrated in that region for its swiftness (ib. i, 265).

2. פֶרֶא, pe're, rendered likewise "wild ass," is a derivative of the same root which in Hebrew has produced paras, horse, and parasim, horsemen, Persians and Parthians. Though evidently a generical term, the Scripture uses it in a specific sense, and seems to intend by it the horse-ass or wild mule, which the Greeks denominated hemionos, and the moderns jiggetai; though we think there still remains some commixture in the descriptions of the species-and those of the koulan, or wild ass of Northern Asia. Both are nearly of the same stature, and not unlike in the general distribution of colors and markings, but the hemionos is distinguished from the other by its neighing voice and the deficiency of two teeth in the jaws. The species is first noticed by Aristotle, who mentions nine of these animals as being brought to Phrygia by Pharnaces the satrap, of which three were livinT in the time of his son Pharnabazus. This was while the onager still roamed wild in Cappadocia and Syria, and proves that it had until then been considered the same species, or that from its rarity it had escaped discrimination, but no doubt remains that it was the gourkhur, or horse-ass, which is implied by the name hemionos. The allusion of Jeremiah, in speaking of the pere (xiv, 6), most forcibly depicts the scarcity of food when this species, inured to the desert and to want of water, are made the prominent example of suffering. SEE MULE.

They were most likely used in traces to draw chariots. The animals so noticed in Isa 21:7, and by Herodotus, are the same which Pliny, Strabo, and Arnobius make the Caramanians and Scythians employ in the same way. We claim the pere, and not the arod, to be this species, because the hemionos, or at least the gourkhur, does not bray, as before noticed; and because, notwithstanding its fierceness and velocity, it is actually used at present as a domestic animal at Luckrow, where it was observed by Duvaucel. The hemionos is little inferior to the wild horse; in shape it resembles a mule, in gracefulness a horse, and in color it is silvery, with broad spaces of flaxen or bright bay on the thigh, flank, shoulder, neck, and head; the ears are wide like the zebra's, and the neck is clothed with a vertical dark mane prolonged in a stripe to the tuft of the tail. The company of this animal is liked by horses, and, when domesticated, it is gentle. It is now found wild from the deserts of the Oxus and Jaxartes to China and Central India. In Cutch it is never known to drink, and in whole districts which it frequents water is not to be found; and though the natives talk of the fine flavor of the flesh, and the gour in Persia is the food of heroes, to a European its smell is abominable. SEE WILD ASS.

Supplementary Ass Information ("Ass" entry from Volume 11: entries consolidated):

We give the following additional particulars on this animal:

I. This is the rendering in the A. V. of several Hebrew and Greek words.

Chamor (חֲמוֹר, from the reddish color; Sept. ὄνος, ὑποζύγιον, γομάρ in 1Sa 16:20; Vulg. asinus; A.V. " ass," "he-ass") denotes the male domestic ass, though the word was no doubt used in a general sense to express any ass, whether male or female. The ass is frequently mentioned in the Bible; it was used

(a) for carrying burdens (1Sa 25:18; Gen 42:26; Gen 45:23; 2Sa 16:1; 2Sa 16:20; 1Ch 12:40; Neh 13:15); (b) for riding (Gen 22:3, etc.); (c) for ploughing (Deu 22:10; Isa 33:20);  (d) for grinding at the mill (Mat 18:6; Luk 17:2); (e) for war baggage (2Ki 7:7; 2Ki 7:10); (f) for breeding mules (Gen 36:24; 1Ki 4:28; Est 8:10, etc.).

Although the flesh of the wild ass was deemed a luxury among the Persians and Tartars, yet it does not appear that any of the nations of Canaan used the ass for food. The Mosaic law considered it unclean, as " not dividing the hoof and chewing the cud." In extreme cases, however, as in the great famine of Samaria, when "an ass's head was sold for eighty pieces of silver" (2Ki 6:25), the flesh of the ass was eaten. Many commentators on this passage, following the Sept., have understood a measure (a chomer of bread) by the Hebrew word.. Dr. Harris says, "no kind of extremity could compel the Jews to eat any part of this animal for food;" but it mast be remembered that in cases of extreme need parents ate their own offspring (ver. 29; Eze 5:10). This argument, therefore, falls to the ground; nor is there sufficient reason for abandoning the common acceptation of these passages (1Sa 16:20; 1Sa 25:18), and for understanding a measure and not the animal. For. an example to illustrate 2 Kings loc. cit., comp. Plutarch, Artax. i, 1023, " An ass's head could hardly be bought for sixty drachms." The Talmudists say the flesh of the ass causes avarice in those who eat it; but it cures the avaricious of the complaint (Lewysohn, Zool. des Talm. § 165).

The Jews were accused of worshipping the head of an ass.- Josephus (Contr. Apion. ii, 7) very indignantly blames Apion for having the impudence to pretend that the Jews placed an ass's head of gold in their holy place, which the grammarian asserted Antiochus Epiphanes discovered when he spoiled the Temple. Plutarch (Sympos. 4:5) and Tacitus (Hist. v, 3,4) seem to have believed in this slander. It would be out of place here to enter further into this question, as it has no scriptural bearing; but the reader may find much curious matter relating to this subject in Bochart (Hieroz. iii, 199 sq.). SEE ASS-WORSHIP.

2. Athon (אָתוֹן, of uncertain etymology; Sept. ἡ ὄνος, ὄνος, ὄνος θηλεία ἡμίονος, ὄνος θηλεία νομάς; Vulg. asina, asinus; A.'V. “ass," "she-ass"). There can be no doubt that this name represents the common domestic she-ass, nor do we think there are any grounds for believing that  ath6n indicates some particular valuable breed which judges and great men only possessed, as Dr. Kitto (Phys. Hist. Pal. p. 383) and Dr. Harris (Nat. Hist. of the Bible, art. "Ass") have supposed. Athon in Gen 12:16; Gen 45:23, is clearly contrasted with chamor. Balaam rode on a she-ass (athon). The asses of Kish which Saul sought were she-asses. The Shunammite (2Ki 4:22; 2Ki 4:24) rode on one when she went to seek Elisha. They were she-asses which formed the especial care of one of David's officers (1Ch 27:30). On the other hand, Abraham (Gen 22:3, etc.), Achsah (Jos 15:18), Abigail (1Sa 25:20), and the disobedient prophet (1Ki 13:23) rode on a chamor.

3. Ayir (עִיַי, from 'its heat; Sept. πῶλος, πῶλος νέος, ὄνος, βοῦς [in Isa 30:24]; Vulg. pullus asince, pullus onagri, jumentum,pullis asini; A. V. "foal," "ass colt," "young ass," "colt"), the name of a young ass, which occurs Gen 49:11; Gen 32:16; Jdg 10:4; Jdg 12:14; Job 11:12; Isa 30:6; Isa 30:24; Zec 9:9. In the passages of the books of Judges and Zechariah the 'ayir is spoken of as being old enough for riding upon; in Isa 30:6 for carrying' burdens, and in ver. 24 for tilling the ground. Perhaps the word 'dyer is intended to denote an ass rather older than the age we now understand by the term foal or colt; the derivation " to be spirited" or " impetuous" would then be peculiarly appropriate.

4. Pere (פֶּרֶא; Sept. ὄνος ἄγριος, ὄνος ἐν ἀγρῷ, ὄναγρος, ὄνος ἐρημίτης, ἄγροικος ἄνθρωπος; Vulg. ferus homo; A. V. "wild man," in Gen 16:12; elsewhere onager, " wild ass"), the name of a species of wild ass mentioned in Gen 16:12; .Job 6:5; Job 11:12; Job 24:5; Job 39:5; Psa 104:11; Isa 32:14; Jer 2:24; Hos 8:9. In Gen 16:12, Pegr Adam, a " wild-ass man," is applied to Ishmael and his descendants, a character that is well suited to the Arabs at this day. Hosea (Hos 8:9) compares Israel to a wild ass of the desert; and Job (Job 39:5) gives an animated description of this animal, and one which is amply confirmed by both ancient and modem writers.

5. 'Arod (עָרוֹד, perhaps from its flight; omitted by the Sept. and Vulg., which versions probably supposed arod and pere to be synonymous; A. V. " wild ass"). The Hebrew word occurs only in Job 39:5 : " Who hath sent out the pere free, or who hath loosed the band of the 'arod ?"- The Chaldee plural 'aradaydh (עֲרָדִיָּא) occurs in Dan 5:21; Nebuchadnezzar's " dwelling was with the wild asses." Bochart (Hiemoz. ii, 218), Rosenmuller (Schol. in V. T. loc. cit.), Lee (Comment. on Job, loc. cit.), and Gesenius (Thesaur. s.v.) suppose arid and pegr to be identical in meaning. The last-named writer says that pewr is the Hebrew and 'arod the Aramsman; but it is not improbable that the two names stand for different animals.

II. The subject which relates to the different animals known as wild asses has recently received very valuable elucidation from Mr. Blythe, in a paper contributed to the Journal of the Asiatic Society of Bengal, 1859, a reprint of which appears in the October number of The Annals and Magazine of Natural History, 1860. This writer enumerates seven species of the division Asinus. In all probability the species known to the ancient Jews are Asinus hemippus, which inhabits the deserts of Syria, Mesopotamia, and the northern parts of Arabia; and a Asinus vulgaris of North-east Africa, the true onager or aboriginal wild ass, whence the domesticated breed is sprung; probably, also, the Asinus onager, the koulan, or ghorkhur, which is found in Western Asia from 48° north latitude southward to Persia, Beluchistan, and Western India, was not unknown to the ancient Hebrews, though in all probability they confounded these species. - The Asinus hemionus, or jiggetai, which was separated. from Asinus hemippus (with which it had long been confounded) by Is. Saint-Hilaire could hardly have been known to the Jews, as this animal, which is, perhaps, only a variety of Asinus onager, inhabits Thibet, Mongolia, and Southern Siberia - countries with which the Jews were not familiar. We may therefore safely conclude that the Athon and Pgre of the sacred writings stand for the different species now discriminated under the names of Asinus hemippus, the Assyrian wild ass; Asinus vulgaris, the true onager; and, perhaps, A sinus onager, the koulan, or ghorkhur, of Persia and Western India. SEE WILD ASS.

## Ass Of Balaam[[@Headword:Ass Of Balaam]]

             Here we shall only inquire whether it were a reality or an allegory; an imagination, or a vision of Balaam. Augustine, with the greater number of commentators, supposes it was a certain fact, and takes it literally (Qucest. in Genesis 48, 50). He discovers nothing in the whole relation more surprising than the stupidity of Balaam, who heard his ass speak to him, and who replied to it, as to a reasonable person; and adds, as his opinion, that God did not give the ass a reasonable soul, but permitted it to pronounce certain words, to reprove the prophet's covetousness. Gregory of Nyssa (in Vita Mosis) seems to think that the ass did not utter words; but that, having brayed as usual, or a little more than usual, the diviner, practised in drawing presages from the voices of beasts and of birds, easily comprehended the meaning of the ass; and that Moses, designing to ridicule this superstitious art of augury, relates the matter as if the ass really spoke articulately. (But see 2Pe 2:16.) Maimonides asserts the whole dialogue to be but a kind of fiction and allegory, whereby Moses relates what passed only in Balaam's imagination as real history. Philo, in his life of Moses, suppresses it entirely. So most Jewish authors (not Joseph. Ant. 4:6, 3) consider it, not as a circumstance which actually took place, but as a vision, or some similar occurrence. Le Clerc solves the difficulty by saying Balaam believed in the transmigration of souls, passing from one body into another, from a man into a beast, reciprocally.; and, therefore, he was not surprised at the ass's complaint, but conversed with it as if it were rational.. Others have imagined different ways of solving the difficulties of this history. In considering this question, Mr. Taylor (in Calmet, Diet.) assumes as facts,

(1.) That Balaam was accustomed to augury and presages.

(2.) That on this occasion he would notice every event capable of such interpretation, as presages were supposed to indicate.

(3.) That he was deeply intent on the issue of his journey.

(4.) That the whole of his conduct toward Balak was calculated to represent himself as an extraordinary personage.

(5.) That the behavior of the ass did actually PREFIGURE the conduct of Balaam in the three particulars of it which are recorded. First, the ass turned aside, and went into the field, for which she was smitten, punished; reproved; so Balaam, on the first of his perverse attempts to curse Israel, was, as it were, smitten, reproved, punished, [1.] by God, [2.], by Balak. The second time the ass was more harshly treated for hurting Balaam's foot against the wall; so Balaam, for his second attempt, was, no doubt, still farther mortified. Thirdly, the ass, seeing inevitable danger, fell down and was smitten severely; in like manner, Balaam, the third time, was overruled by God to speak truth, to his own disgrace, and escaped, not without hazard of his life, from the anger of, Balak. Nevertheless, as Balaam had no sword in his hand, though he wished for one, with which to slay his ass, so Balak, notwithstanding his fury, and his seeming inclination, had no power to destroy Balaam. In short, as the ass was opposed by the angel, but was driven forward by Balaam, so Balaam was opposed by God, but was driven forward by Balak, against his better knowledge. Were we sure that Balaam wrote this narrative, and that Moses copied it, as the rabbins affirm, this view of the subject would remove the difficulties which have been raised against it. It might then be entitled "a specimen of Balaam's augury." SEE BALAAM.

## Ass's Head[[@Headword:Ass's Head]]

             1. By the law of Moses the ass was declared unclean, and therefore was not used as food, excepting, as it would appear, in cases of extreme famine. This inference, however, is drawn from a case where the term "ass's head" may be explained to mean not literally the head of an ass, but a certain measure or weight so called, as in 1Sa 16:20, where it is said that Jesse sent to Saul " an ass of bread;" for, in our version, "laden with" is an addition to the text. Although, therefore, the famine in Samaria may possibly have compelled the people to eat asses, and a head may have been very dear, still the expression may denote the measure or weight which bore the same name. The prohibition, however, had more probably an economical than a religious purpose; hunting was thus discouraged, and no horses being used, it was of importance to augment the number and improve the qualities of the ass. This example of the use of asses' flesh (an "ass's head") in extreme famine (sometimes the flesh was regarded as a delicacy, Apul. Metanm. 7:p. 158, Bip. ed.; comp. Galen, Facult. alim. i, 2, p. 486, ed. Kuhn; Plin. 8:68) occurs in 2Ki 6:25 (comp. Plutarch, Vit. Artax. 24; Barhebr. Chronicles p. 149, 488), although it was unclean (Philo, Opp. ii, 400; comp. Exo 13:13; Exo 34:20), and the ass could not be offered in sacrifice (Porphyr. Abstin. ii, 25; but it was otherwise among the Persians, Strabo, 15:727; even in magic its flesh was used, Ammian. Marc. 30:5, p. 228, Bip. ed.). SEE FOOD.

2. As this animal was most serviceable to man, its name was held in respect rather than contempt. The slander, therefore, current among the Romans, and directed against the Jews, that they adored the head of an ass in secret, may not have originated in direct malice or misinterpretation, but have arisen out of some Gnostic fancies, in which the Alexandrian Jews, who had nearly forsaken the Scriptures in search of the magical delusions of the Cabala, and new semi-Christians in that city so deeply indulged during the first centuries of our era. Hence the Ophite sect figured in the circles of Behemoth, the last genius or Eon (?), under the name of Onoel, shaped like an ass; and there exists an engraved abraxas, or talisman, of Gentile or Gnostic origin, bearing the whole length form of a man in flowing robes with an ass's head, and holding an open book with the inscription " Deus Christianorum menenychites." It is not likely that mere malice would engrave its spite upon amulets, although, if Jablonski be correct, the ass was held in contempt in Egypt, and, therefore, in Alexandria; but among the Arabs and Jews we have " the voice of one crying in the wilderness," a solemn allusion derived from the wild ass, almost the only voice in the desert; and in the distinguishing epithet of Mirvan II, last Ommiad caliph, who was called Hymar al-Gezerah, or wild ass of Mesopotamia-proofs that no idea of contempt was associated with the prophet's metaphor, and that, L;y such a designation, no insult was intended to the person or dignity of the prince. In more remote ages Tartak or Tarhak was an ass-god of the Avim, and Yauk was the Arabian name of another equine divinity, or a different name for the same Tartak, whose form may possibly be preserved to the present day in the image of the Borak, or mystical camel, which, according to the Koran, bore Mohammed, and is now carried in processions at the Nurus. It is shaped like a horse, having a white body with red legs, a peacock's tail, and a woman's instead of an ass's head. Yet this attributing of the worship of the ass (ass's head) to the Jews (Plut. Sympos. 4:5; Tacit. Hist. v, 4; Diod. Sic. Exc. ii, 225; comp. Josephus, Apion, ii, 7) was a highly odious misconstruction (see Bernhold, in the Erlang. Anzeig. 1744, No. 52). The historical foundation of this tradition cannot be traced to the well-known legend of a fountain of water discovered in the desert by an ass (Tacit. ut supra), for the arguments adduced by Creuzer (Comment. Herod. i, 270 sq.) lead to no clear result (see Fuller, Miscell. iii, 8, p. 332 sq.), and the etymological reference by Hase (De lapidefundamenti, in Ugolini Thesaur. viii) to the idol Ashimam (q.v.) is as little satisfactory (see Muller, in the Stud. u. Krit. 1843, 4:909 sq.; Bochart, Hieroz. i, 199 sq.; comp. Minuc. Fel. 9:4; and the Talmud, Shabb. v, 1). See generally, on this subject of onolatry, the treatises of Polemann (Brem. 1706); Morinus (in his Dissert. p. 285-336); Haseeus and Ottius (Erf. 1716); Del Monaco (Neap. 1715); Bernhard (in the Erl. Gel. Anzeig. 1744, No. 52); Linder (Exc. ad Minuc. Fel. 9:4); Grape (Lips. 1696); Hasseus (in the Bibl. Brem. iii, 1036 sq.); Heine (in his Dissert. ii, 1. c. 10); Schulze (in his Dissert. i); Schumacher (De cultu animalium, p. 60-90); Munter (D. Christen im heidn. Hause, p. 118 sq.). SEE ONOLATRY.

## Ass-Worship[[@Headword:Ass-Worship]]

             was attributed to the Jews by the Gentiles, according to Josephus and Tacitus, and afterwards to the Christians, owing to the mention of the animal in the history of Balaam, the victory of Samson, the stable' of Bethlehem, the flight into Egypt, and the entry on Palm - Sunday into Jerusalem. At Beauvais, on Jan. 14, the Feast of the Ass was observed yearly. An ass bearing the image of the Madonna was led in procession to St. Stephen's Church, where an absurd prose was sung, with the refrain "Hez, Sire Asne," during the mass. At Chalons-sur-Marne the bishop of fools rode mounted on an ass. At Autun the principal canons held the four corners of the golden housings of the ass; and at Cambray a picture of the ass was placed behind the high-altar from Palm-Sunday to Maundy- Thursday. Naogorgus says that on Palm Sunday a wooden ass with a rider was drawn upon wheels through the streets to the church door, where the priest blessed the palms as talismans against storm and lightning, and then lay down before it and was beaten with a rod by another priest. Two "lubborers" then alluded to the entry of our Lord into Jerusalem} and the ass, smothered with branches, was drawn into the church. In some places the ass was hired out and led through a town, while boys collected bread, eggs, and money, half of which was given to the hirer. SEE ASINARII; SEE ONOLATRY.

## Assabias[[@Headword:Assabias]]

             (Α᾿σαβίας v. r. Σαβίας), one of the " captains over thousands" who presented victims for the Passover under Josiah (1Es 1:9); evidently the HASHABIAH SEE HASHABIAH (q.v.) of 2Ch 35:9.

## Assaf[[@Headword:Assaf]]

             an idol of the Koreishite Arabians. Every tribe and every family, as well as that of Koreish, had a particular idol, which they worshipped.

## Assalimoth[[@Headword:Assalimoth]]

             (Α᾿σσαλιμώθ v. r. Σαλιμώθ), son of Josaphias of the " sons" of Bania, who returned with 160 retainers from their exile (1Es 8:36); evidently the SHELOMITH SEE SHELOMITH (q.v.) of the genuine text (Ezr 8:10).

## Assam[[@Headword:Assam]]

             a British province of Farther India, having an area estimated at 18,200 square miles, and a population of 602,500 souls. It was an independent state until 1822, when it was incorporated with Burmah. In 1826 it was ceded to the English. The prevailing religion is Brahminism, which in this province has superseded Buddhism. Among the tribes which inhabit the country, the Assamese, the Khamtis, the Singphos, and the Nagas are the most important. The first mission in Assam was established by the American Baptist Union in 1837, on the invitation of Captain Jenkins, commissioner general of India for Assam. It was at first intended to embrace all the four principal tribes in the missionary operations, but insurrectionary movements in 1839 and 1842 induced them to restrict their labors to the Assamese. In 1844 the missionaries established an orphan institution at Nowgong, which numbered for several years from 50 to 75 members. In 1849 the translation of the New Testament in Assamese was completed, and printed at Sibsagar, in Assam, in 1849. There were in Assam, in 1859, 7 American and 3 native missionaries, 3 churches, 50 church-members, 1 boarding-school with 45 pupils.-Newcomb, Cyclopeadia of Missions; (Boston) Missionary Magazine, 1859, p. 276. SEE INDIA.

## Assamese Version[[@Headword:Assamese Version]]

             Assam is a British province, now forming part of the eastern frontier of India. The original language of the Assamese ination was the Ahom, a branch of the Siamese family of languages. When the people adopted the religion of Bengal in the middle of the 17th century, they also gradually habitated themselves to the use of its language, till at length the ancient Ahom tongue became extinct. During the lapse of years the language now spoken in Assam has contracted several peculiarities of its own, distinguishing it from the Bengalee, so that in printing the Scriptures it was found impracticable to use the Bengalee characters, and a new font of type had to be cast for that purpose. In 1815 the first two gospels were printed at Serampore, while the whole New Test. was finished at press in 1819, with the title The New Testament Translated from the Original into the Assans Language by the Serampore Alissionaries. In 1822 the Pentateuch left the press, and the printing of the entire Old Test. was subsequently completed. The annual report of the British and Foreign Bible Society for 1863 stated that "preparations are being made for revision;" but how far the work has progressed we are unable to state. For the study of the language, see Brown, Grammatical Notices on the Assamese Language (Sibsagor, 1848). (B.P.)

## Assanias[[@Headword:Assanias]]

             (Α᾿σσαμίας v. r. Σαμίας, Vuig. Assannas), one of the twelve priests selected by Ezra to transport the sacred vessels to Jerusalem (1Es 8:54); a corruption for HASHABIAH SEE HASHABIAH (q.v.) of the original text (Ezr 8:24).

## Assarius[[@Headword:Assarius]]

             SEE FARTHING.

## Assarotti, Ottavio Giovanni Battista[[@Headword:Assarotti, Ottavio Giovanni Battista]]

             an Italian philanthropist, founder of the Institution of the Deaf-mutes at Genoa, was born at Genoa, Oct. 25,1753. At the age of eighteen he entered the Order of the Piarists in Italy, and devoted himself to the teaching of poor children. He himself wrote all the works necessary for the instruction of his pupils. He died Jan. 29, 1829. See Hoefer, Nouv. Biog. Generale, s.v.

## Assassins[[@Headword:Assassins]]

             a secret military and religious order in Syria and Persia, a branch of the "Ismaelites" (q.v.) or "Shiites." They were suppressed in the 11th and 12th centuries, but their principles to some extent survive in the Ansarians (q.v.). The secret doctrines of the Ismaelites, who had their head-quarters in Cairo, declared the descendants of Ismael, the last of the seven so-called imaums, to be alone entitled to the caliphate; and gave anl allegorical interpretation to the precepts of Islam, which led, as their adversaries asserted, to considering all positive religions equally right, and all actions morally indifferent. The atrocious career of the Assassins was but a natural sequence of such teaching. The founder of these last, Hassen ben-Sabbath el-Homairi, of Persian descent, about the middle of the 11th century, studied at Nishpur, under the celebrated Mowasek, and had subsequently obtained from Ismaelite dais, or religious leaders, a partial insight into their secret doctrines, and a partial consecration to the rank of dai. But, on betaking himself to the central lodge at Cairo, he quarreled with the sect, and was doomed to banishment. He succeeded, however, in making his escape from the ship, and reaching the Syrian coast, after which he returned to Persia, everywhere collecting adherents, with the view of founding, upon the Ismaelite model, a secret order of his own, a species of organized society which should be a terror to his most powerful neighbors. The internal constitution of the order, which had some resemblance to the orders of Christian knighthood, was as follows: First, as supreme and absolute ruler, came the Sheikh-al-jebal, the Prince or Old Man of the Mountain. His vicegerents in Jebal, Kuhistan, and Syria were the three Dai-al kebir, or grand priors of the order. Next came the dias and refiks, which last were not, however, initiated, like the former, into every stage of the secret doctrines, and had no authority as teachers. To the uninitiated belonged, first of all, the fedavis or fedais-i.e. the devoted; a band of resolute youths, the ever-ready and blindly obedient executioners of the Old Man of the Mountain. Before he assigned to them their bloody tasks, he used to have them thrown into a state of ecstasy by the intoxicating influence of the hashish (the hemp-plant), which circumstance led to the order being called Hashishim, or hemp-eaters. The word was changed by Europeans into Assassins, and transplanted into the languages of the West with the signification of murderers. The Lasiks, or novices, formed the sixth division of the order, and the laborers and mechanics the seventh. Upon these the most rigid observance of the Koran was enjoined; while the initiated, on the contrary, looked upon all positive religion as null. The catechism of the order, placed by Hassan in the hands of his dais, consisted of seven parts, of which the second treated, among other things, of the art of worming themselves into the confidence of men. It is easy to conceive the terror' which so unscrupulous a sect must have inspired. Several princes secretly paid tribute to the Old Man of the Mountain. Hassan, who died at the age of 70 (1125 A.D.), appointed as his successor Kia- Busurgomid, one of his grand priors. Kia-Busurg-Omid was succeeded in 1138 by his son Mohammed, who knew how to maintain his power against Nureddin and Jussuf-Salaheddin. In 1163, Hassan II was rash enough to extend the secret privilege of the initiated-exemption, namely, from the positive precepts of religion to the people generally, and to- abolish Islam in the Assassin state, which led to his falling a victim to his brother-in-law's dagger. Under the rule of his son, Mohammed II, who acted in his father's spirit, the Syrian Dai-al-kebir, Sinan, became independent, and entered into negotiations with the Christian king of Jerusalem for coming over, on certain conditions, to the Christian faith; but the Templars killed his envoys and rejected his overtures, that they might not lose the yearly tribute which they drew from him. Mohammed was poisoned by his son, Hassan III, who reinstated Islamism, and thence obtained the surname of the New Moslem. Hassan was succeeded by Mohammed III, a boy of nine years old, who, by his effeminate rule, led to the overthrow of the order, and was eventually murdered by command of his son, tokn-eddin, the seventh and last Old Man of the Mountain. In 1256, the Mongolian prince, Hulagu, burst with his hordes upon the hill-forts of Persia held by the Assassins, which amounted to about a hundred, capturing and destroying them. The Syrian branch was also put down about the end of the 13th century, but remnants of the sect still lingered for some time longer in Kuhistan. In 1352 the Assassins reappeared in Syria, and, indeed, they are still reported to exist as a heretical sect both there and in Persia. The Persian Ismaelites have an imaum, or superintendent, in the district of Kum, and still inhabit the neighborhood of Alamut under the name of Hosseinis. The Syrian Ismaelites live in the district of Massiat or Massyad. Their castle was taken in 1809 by the Nossaries, but restored.-Chambers, Ecyclcopcedia, . v. Withof, Das Rich der Assassinen (Cleve, 1765); Hammer, Geschichte der Assassinen (Stuttg. and Tub. 1818).

## Assdmani[[@Headword:Assdmani]]

             the family name of three of the most eminent Orientalists of the eighteenth century. They were Maronites (q.v.), born in Mt. Lebanon, Syria.

I. JOSEPH SIMON, came to Rome toward the beginning of the eighteenth century, was made archbishop in partibus of Tyre, and librarian of the Vatican, by Clement XI. He was sent by that pontiff on a literary mission to Egypt and Syria in the years 17151716, and he brought back to Rome 150 valuable MSS. On a second visit to the East (1735-1738) he obtained many more MSS., with 2000 ancient coins, medals, etc. Assemani was a man of immense erudition and industry. His most important publications were:

1. Bibliotheca Orientalis Clementino Vaticana (Rome, 17191728, 4 vols. fol.), a biographical account of the Syrian writers, divided into three classes, i.e. Orthodox, Jacobites, and Nestorians, with copious extracts in the Syriac text, and a Latin version, lists of their works, and comments on the same. He intended to proceed with the Arabian, Copt, and other Eastern writers, but nothing appeared in print beyond the Syriac. The fourth volume of the Bibliotheca is engrossed by a learned dissertation on the Syrian Nestorians.

2. St. Ephraem Syri Opera omnia quce extant (Rome, 17321746, 6 vols. fol.). This edition of the works of St. Ephraim, one of the old Syrian fathers, containing the Syriac text and a Latin translation, was begun by Ambarach, another learned Maronite, living at Rome, and better known as Father Benedetti, being a member of the society of the Jesuits, and after his death was completed by Assemani. This work is much esteemed, and the Latin is better than that of the other works of Assemani, who was more skilled in the Oriental than in the Latin language.

3. Kalendaria Ecclesice universe, in quibus Sanctorum nomina, imagines, festi dies, Ecclesiarum Orientis ac Occidentis, prcem'ssis unius cujusque Ecclesice orlginibus, recensentur, describuntur, et notis illustrantur (Rome, 1755-1757, 6 vols. 4to)

4. Bibliotheca Juris Orientalis Canonici et Civilis (Rome, 1762-1764, 4 vols. 4to). Besides these, he published Rudimenta Linguce Arabicce (Rome, 1732, 4to) and other works. Many of his writings were burned in a fire at the Vatican in 1768. He died at Rome Jan. 13, 1768, at the age of eighty. He left MSS., several historical dissertations, and other fragments, on the Christian population of the ancient patriarchate of Antioch, on the nation of the Copts, on the Nestorians, and other Eastern sects, etc., which have been published by Mal It is said that there are still at Rome MSS. in his hand. writing enough to fill 100 volumes.

II. JOSEPH ALOYSTUS, nephew of the preceding, professor of Oriental languages at Rome, where he died, Feb. 9, 1782. His most. important work is the Codex Liturgicus Ecclesice Universce (Rome, 1749-1766,13 vols. 4 to). This vast work was intended to include all Oriental and Western liturgies, but was never completed. Still it is of great value. He also wrote s Commentarius hist.-theologicus de Catholicis sen Patriarch s Chaldceorum et Nestorianorum (Romse, 1775, 4to):-Dissertatio de Sacris Ritibus (Rome, 1757, 4to):-Comment. de ecclesiis, earunm ciever(ntia et asylo (1766, fol.).

III. STEPHEN EVODIS, another nephew of Joseph Assemani, was Lorn at Tripoli in Syria about 1707. He studied at Rome, and returned to Syria as a missionary of the Propaganda. He was present at the Synod of Lebanon, 1736, at which his uncle acted as legate. Subsequently-he spent some months in England, where he was elected a member of the Royal Society. Having established himself at Rome, he was employed as assistant to his uncle, at the Vatican, and on his uncle's death succeeded him as upper keeper of the library. He also became titular Bishop of Apamea. He died Nov. 24, 1782. His literary reputation is not very high. The only works of any consequence which he published are the following: Bibliothecce Mediceo-Laurentiance et Palatince Codicum.MSS. Orientalium Catalegus (Flor. 1742, fol.), with notes by Gori :-Acts Sanctorum Martsyrum Orientalium et Occidentalium (Rome, 1748, 2 vols. fol.). To this work, which he compiles from manuscripts in the Vatican, he added the Acts of St. Simon, called " Stylite" in Chaldaic and Latin. He also began a general catalogue of the Vatican manuscripts, divided into three classes, Oriental, Greek and Latin, Italian and other modern languages, of which, however, he published only the first volume, in 1756, the fire in the Vatican having destroyed his papers. Mai has continued parts of this catalogue in his Scriptorum Veterum nova collectio.-Herzog, i, 560.

## Asse, Rabbi[[@Headword:Asse, Rabbi]]

             the colleague of rabbi Ame (q.v.), was a teacher of the 4th century. The coming of the Messiah he placed at the end of the world. "The Son of  David will not come until all souls have left their bodies" (Yebamoth, p. 62). His method of instruction was especially praised, because he always adhered to his subject and laid down the general principle: "When I lecture on one treatise, do not ask me concerning another" (Jerus. Sabbath, 19:1). One of his maxims was, "He that exalts himself shall be lowered" (Sota, fol. 5). See Hamburger, Real-Encyklop. ii, 76 sq. (B. P.)

## Asseburg, Rosamunde Juliane Von[[@Headword:Asseburg, Rosamunde Juliane Von]]

             a German visionary, was born in November, 1672, at Eigenstedt, near Magdeburg. According to her own statement, she had visions at different times. When seven years of age she saw the Savior, who told her of his sufferings and the future of his kingdom. The news concerning the visionary soon reached Magdeburg, and Pfeiffer, a young theologians of Lauenburg, sought the opportunity of becoming acquainted with Friaulein Asseburg. Pfeiffer wrote to Petersen concerning the visionary, and the latter, after some correspondence, in company with his wife paid a visit to her. As the result of his visit he published Species facti von dem adeligen Fraulein Rosamunda Juliana con Asseburg, with an appendix (1691). This was intended as an address to the most prominent theologians, in order to ascertain whether they accepted the revelations of Rosamunde as divine inspirations or not. Some assented, others violently opposed. Spener, whose opinion was asked, was too cautious to commit himself in any way. Meanwhile Fraiulein Asseburg's name became known in France, England, and Denmark. The consistory, however, at the instance of the preachers of  Luneburg, who accused Petersen because he allowed the visionary to stay at his house, took the matter into consideration, and in accordance with a decision of the theological faculty at Helmstidt, deposed Petersen, in 1692, from his office, and banished him from the country. With this verdict, an opinion was publicly pronounced upon Fmraulein Asseburg, who accompanied her friend first to Wolfenbiittel, then to Magdeburg. From Magdeburg she went to Berlin, where she lived in the house of a countess. In 1708 she saw once more her friend Petersen at Berlin, but after this she rapidly lost her prestige, and sank into oblivion. Not even the date of her death is known. The famous Leibnitz defended her moral and religious character, and as to her visions he compared her to Brigitta, Hildegard, and Melchthildis, who were regarded as saints among the more faithful of the Middle Ages. See Petersen, Autobiography (2d ed. 1719); Bertram, Reformattions- und Kirchenhistorie Luneburgs (Braunschweig, eod.); Planck, Geschichte der protest. Theologie von der Konkordienformel an bis in die Mitte des 18. Jahrhutnderts (Gottingen, 1831), page 248 sq.; Barthold, Die Erweckten im protestantischen Deutschland, in Raumer's Histor. Taschenbuch (1852); Dibelius, in Herzog-Plitt's Real-Encyklop. s.v. (B.P.)

## Asseline, Jean. Rene[[@Headword:Asseline, Jean. Rene]]

             a learned French prelate, was born in Paris in 1742. He was the son of a domestic of the house of the duke of Orleans, who bore the expense of his education. He studied at Paris at the College of Navarre, and became professor .of Hebrew at the Sorbonne. Appointed bishop of Bologna in 1790, he showed himself opposed to the principles of the Revolution. . By his eloquence he converted the celebrated count of Stolberg to Catholicism. In 1798 he edited the Instruction Pastorale sur l'Autorite Spirituelle de l'Eglise, which was approved by four bishops of France. At the death of abbot Edgeworth, Asseline succeeded him as confessor of Louis XVIII, whom he accompanied in his retreat to Hartwell in 1808. 'He died April 10, 1813.. He wrote, Considerations sur le Mystere de la Croix (Lyons, 1806) :-Exposition Abregee du Symbole des Apotres (Paris, 1806) :--Euvres Choisies (ibid. 1823). See Hoefer, Nouv. Biog. Generale, s.v.

## Assemani[[@Headword:Assemani]]

             is the Italian form of the name of a learned Maronite family; namely, GIUSEPPE SIMONE, the head of it, STEFANO EVODIO, and GIUSEPPE LUIGI (in Lat. Aloysius, born about 1710), two of his nephews, and his grandnephew SIMIONE, who was born March 14, 1749, at Tripoli. He was educated in the Maronite College at Rome, and after completing his studies spent twelve years as a missionary in his native country, and then went to Padua as a teacher of Oriental laiguages, where he died, April 7, 1821. He wrote a famous work On the Civilization, Literature, and Manners of the Arabs (Padua, 1787). See Wetzer u. Welte's Kisrchenlexikon, s.v. (B.P.).

## Assembly[[@Headword:Assembly]]

             (in Heb. מוֹעֵד, moed', etc.; in Gr. ἐκκλησία), a term used in the New Testament to denote a convocation or congregation of persons legally called out or summoned. SEE CONGREGATION.

(1.) In the usual or secular sense (Act 19:39). Asia Minor, in the time of the apostles, was divided into several districts, each of which had its own legal assembly. SEE ASIARCH. Some of these are referred to by Cicero, and others by Pliny, particularly the one at Ephesus. The regular periods of such assemblies, it appears, were three or four times a month; although they were convoked extraordinarily for the dispatch of any urgent business. SEE ASIA (MINOR).

(2.) In the Jewish sense, the word implies a religious meeting, as in a synagogue (Mat 18:17); and in the Christian sense, a congregation of believers (1Co 11:18); hence a church, the Christian Church, and is used of any particular church, as that at Jerusalem (Act 8:1) and Antioch (Act 11:26). SEE SYNAGOGUE; SEE CHURCH.

MASTERS OF ASSEMBLIES (בִּעֲלֵי אֲסֻפוֹת, baaley' asuphoth', lords of the gdtherings; Sept. οἱ παρὰ τῶν συναγμάτων, Vulg. per magistrorum consilum), is a phrase occurring in Ecc 12:11, and supposed to refer to the master-spirits or associates of the meetings of the wise and curious (חֲכָמִים, of the parallel clause), held in Eastern countries, and where sages and philosophers uttered their weighty sayings. SEE MASTER. The preacher endeavored to clothe the infinitely wise and perfect doctrines which he taught in proper language. They were the words of truth, and were designed to prove quickening to the sluggish soul as goads are to the dull ox (Act 2:37). They were received from the one great shepherd or teacher, and came with great power as the sayings of the most wise and eloquent of their learned assemblies; and they would take hold of the hearts and consciences of men, holding them to the obedience of the truth, as nails driven through a- sound board firmly bind and fasten it where we will (see Stuart, Comment. in loc.). Hengstenberg, however (Comment. in loc.), fancifully understands the participators in the sacred collection (or apothegms of Scripture) to be meant. SEE ECCLESIASTES.

## Assembly Of Divines[[@Headword:Assembly Of Divines]]

             SEE WESTMINSTER.

## Assembly, General, In Scotland, Ireland, And The United States[[@Headword:Assembly, General, In Scotland, Ireland, And The United States]]

             denotes the highest court of the Presbyterian Church. It differs from the Anglican Convocation at once in its constitution and in its powers, representing as it does both the lay and the clerical elements in the Church, and possessing supreme legislative and judicial authority in all matters purely ecclesiastical. The General Assembly of the Established Church of Scotland consists of representatives, clerical and lay, from all the presbyteries of the Church. The royal burghs of Scotland also return elders to the General Assembly of the Established Church, and each of the Scottish universities sends a representative. The Assembly meets once a year in the middle of May, at Edinburgh, and sits for ten days. Its deliberations are presided over by a moderator, whose election is the first step in the proceedings, after a sermon by his predecessor. In former times this office was sometimes filled by laymen: among others, in 1567, by George Buchanan. In modern times the moderator is always a clergyman. 84 presbyteries, composing 16 synods, return members to the General Assembly of the Established Church of Scotland. Its relation to the state is represented by a royal commissioner, who exercises no function in the Assembly beyond that of adding by his presence the sanction of the civil authority to its proceedings. The other functionaries are a principal and a deputy clerk, both clergymen, a procurator, and an agent. All business not dispatched during the session of the Assembly is referred to a commission, with the moderator as convener, which meets immediately after the dissolution of the Assembly, and again quarterly. The General Assembly of the Free Church of Scotland, which has 16 synods, comprising 71 presbyteries, and of the Irish Presbyterian Church, are similarly constituted, the principal point of difference being the absence of the royal commissioner. SEE PRESBYTERY; SEE SYNOD; SEE FREE CHURCH. For the General Assembly of the Presbyterian Church in the United States, SEE PRESBYTERIAN CHURCH.

## Assen, John Walther Van[[@Headword:Assen, John Walther Van]]

             a Dutch wood-engraver, was born in Holland about the year 1490. Little is known of him. The following are some of his principal prints: Our Saviour Praying in the Garden, three of the disciples sleeping below, and in the distance Jews, conducted by Judas, entering the garden:-'Jesus, Betrayed- by Judas, Seized: -Peter Cutting Off the Ear of Malchus:-The Scourging of Christ :-Christ Bearing his Cross.--The Entombing of Christ.

## Asser[[@Headword:Asser]]

             or more correctly Ashe, the principal author of the Babylonian Talmud. He was born at Babylon A.D. 353 (A.M. 4113). His Jewish biographers relate that he was appointed head of the college of Sori, in Babylon, at the age of fourteen! He held this post till his death in 426. Rabbi' Abraham benDior asserts, in his Kabbalah, p. 68, that since the days of Rabbi Jehuda- Hannasi, or Rabbenu-Hakkadosh, in no one but Ashe had been combined at once knowledge of the law, piety, humility, and magnificence. His fame attracted to his lectures many thousands of students. The expositions of the Mishna which he delivered in his lectures were collected, and form the basis of the Babylonian Talmud. The continuation was the work of his disciples and followers: it was completed seventy-three years after the death of Ashe by R. Jose, president of the college of Pumbedita in Balylon. (Compare the Tsema h David, first part, in the years 4127 and 4187; Sepher Juchtson, fol. 117; Hal'choth Olam, p. 18; Wolfii Bibliotheca Ilebrea, i, 224.) SEE TALMUD.

Asser

a learned monk of St. David's, whence (the name of that place in Latin being written Menapia or Menevia) he obtained the appellation of ASSERIUS MENEVENSISN. Asser was invited to the court of Alfred the Great, as is generally believed, in or about the year 880, but probably earlier, merely from the reputation of his learning. His name is preserved by his Annales Rerum Gestarum -Efredi Magni.-Cave, Hist. Lit. anno 890; Eng. Cyclop. SEE ALFRED.

## Asses, Feast Of[[@Headword:Asses, Feast Of]]

             SEE FEAST OF ASSES.

## Assessment[[@Headword:Assessment]]

             (מִשָּׂא or מִשְּׂאֵת; also מֶכֶס and מִסִּים) among the Israelites was of two kinds:

(a) ECCLESIASTICAL.-According to Exo 30:13, each Israelite (over twenty years old) was obliged to contribute yearly a silver half-shekel (a didrachm, about 35 cents) to the Temple (2Ch 24:6). This tax existed still in full force after the Babylonian exile (Mat 17:24; comp. Philo, Opp. iii, 224; Josephus, War, 7:6, 6), and all Jews residing in Palestine were under the obligation of paying it (Josephus, Ant. xviii. 9, 1). See generally the Mishna (Shekalim, ii, 4), according to which this payment became due between the 15th and 25th of Adar (in March or April). SEE TEMPLE.

After the destruction of the Temple at Jerusalem, the Jews were obliged by a decree of the Emperor Vespasiap to pay this sum yearly for the maintenance of the Capitoline at Rome (Joseph. War, 7:6, 6; Dio Cass. lxvi, 7, p. 1082). An increase of the temple-tax, which the pressure of circumstances appears to have compelled, is mentioned in Neh 10:32 (see Rambach, in loc.). Besides this, there were for the support of the Temple certain definite assessments (2Ki 12:4), such as the tithes, first-fruits, and first-born offerings (see each of these in alphabetical order). Yet, on account of the great fertility of the soil and the original proprietorship of each Israelite over it, these sacred laws were certainly not onerous, however much they may resemble direct imposts upon the citizens of modern states.

(b) CIVIL.-Of these no trace appears prior to the introduction of royalty. But the kings not only required liege duties (1Sa 8:12; 1Sa 8:16), but also tribute in kind (1Sa 8:15), from which exemption was allowed only in certain cases (1Sa 17:25), and likewise personal service (Amo 7:1), as well as a capitation-tax in extraordinary emergencies (2Ki 15:20; 2Ki 23:35). They also received voluntary presents from their subjects and chief vassals (1Sa 10:27; 1Sa 16:20; 1Ki 10:25; 2Ch 9:24; 2Ch 17:5), as is still customary in the East. SEE KING; SEE GIFT. Crown-lands (or royal private property?) seem also to be alluded to (1Ki 4:27 sq.; 1Ch 27:26 sq.; 1Ch 26:10 sq.), as well as tolls on goods in transit (1Ki 10:15), and even regal privileges and monopolies of a commercial character (1Ki 10:28; comp. 1Ki 9:26 sq.; 1Ki 22:49). During the exile and later, the Jews of Palestine paid taxes of various kinds to their foreign masters, and so the remnant of the Jews under the Chaldaean regents (see Josephus, Ant. 10:9, 1 and 3). As Persian taxes levied upon the new Jewish colonies are mentioned (Ezr 4:13; Ezr 4:20; Ezr 7:24), מִדָּה, tribute, בְּלוֹ, excise, and הֲלָךְ, toll (Sept. and Joseph. Ant. 11:2, 1, in general φόροι, duties; as the Auth. Vers. "tribute" for the first two, "custom" for the last). The distinction between these terms, it is true, is not at all clear; the foregoing renderings follow the etymology; the last term (הֲלָךְ, halak') signifying way-money (from הָלִךְ, to go), the second (בְּלוֹ, belo'), consumption-tax (from בָּלָה, to consume); the first (מִדָּה, middah'), the direct (ground or income) tax (apportionment, from מָדָה, to measure out), which individuals had to pay (comp. Lat. demensum), as Grotius and Cocceius have supposed (see Gesenius, Heb. Lex. s. vv. severally). Aben-Ezra's interpretation of this last by cattle-tax has no good foundation. The governors increased the severe taxation of the people (Neh 9:37) by many additional assumptions of extortion (Neh 5:15). We find mention (Ezr 6:8; Ezr 7:20 sq.) of royal exchequers., The priests and Levites were (under Artaxerxes ?) exempt from taxes (Ezr 7:24). In the Ptolemaic period of the Egyptian rule over Palestine instances occur of the farming or leasing out of the collection of the public revenues (tolls ?) to the highest bidder (Joseph. Ant. 12:4, 1, 4 and 5). The yearly rent of all such dues in Syria, Phoenicia, and Palestine amounted under/ Ptolemy Evergetes to 16 talents of silver; and we may easily imagine what vexation it occasioned when the taxes reached so enormous a sum (Joseph. Ant. 12:4, 5). Imp osts by the Syrian rulers of Palestine are also named (1Ma 10:29; 1Ma 11:35; 1Ma 13:39). They consisted in the levy of duties (φόροι) upon salt (τιμὴ ἁλός); the royal tribute,(στέφανοι, crown dues, comp. the Lat. "aurum coronarium," see Adams's Rom. Ant. i, 295; in a rescript of Antiochus the Great [Joseph. Ant. 12:3, 3] this assessment is called technically στεφανίτης φόρος. At first the Jews were obliged to bring a gold "crown-piece" as the [expected] "gift," but afterward it might be rendered in any coin; such a regal due is indicated in 2Ma 4:9); the third of the seed (τρίτον τῆς σπορᾶς), and the half of the produce of the trees (ἣμισυ τοῦ καρποῦ τοῦ ξυλίνου), these latter being payments in kind common to most nations of antiquity (comp. Pausan. 4:14,3; see the Hall. Encyclop. 21:90). There existed also tolls and polltaxes (Joseph. Ant. 12:3, 3; 13:8, 3), as these are not classed under the usual name (φόροι) of imposts (on 1Ma 10:33, see Michaelis in loc.). The priests and Levites mostly enjoyed an exemption from these assessments (Joseph. Ant. 12:3, 3). Letting out of the (royal) ground-rents (of single districts) was also, at this time, not uncommon (1Ma 11:28; 1Ma 13:15). A species of forced contribution also appears to be referred to (1Ma 15:31). Judaea was first brought under tribute (ὑποτελὴς φόρου, Joseph. Ant. 14:4, 4; perhaps, however, this refers to Jerusalem only) to the Romans by Pompey, although the country as yet does not seem to have been subject to a yearly payment, but rather to occasional exactions at the caprice of the governor in power at the time. The regular taxes were raised by the native princes (whether yearly is uncertain, comp. Appian, Civ. v, 75; but the Romans were accustomed to impose tribute upon their dependencies, 1Ma 8:7; 2Ma 8:10), and Julius Caesar ordained this by a special decree (Joseph. Ant. 14:10, 5 sq.; comp. 22). These revenues were not inconsiderable (Joseph. Ant. 19:8, 2), and were derived partly from royal lands (Joseph. Ant. 14:10, 6), partly from the ground and income taxes (Joseph. Ant. 15:9, 1; 10, 4; 17:2, 1; 8, 4. Josephus, Ant. 19:6, 3, likewise mentions a house-tax, either a duty upon the simple dwelling, or the premises in general), and partly from tolls (Joseph. Ant. 14:10, 6, 22); and under the Herods were also added very oppressive city taxes (Joseph. Ant. 17:8, 4; comp. 18:4, 3). In addition to all these, the Jews, in consequence of their partisan' warfare against the Romans, were compelled to .pay many special war taxes (Joseph. Ant. 14:11, 2). As at first single parts of Judaea, and finally the whole country, came under the immediate Roman government, the Jews were obliged (Plin. Hist. Nat. 12:54), like other Roman provinces (see Savigny, in the Abhandl. der Berl. Akademie, 1822 and 1823, Histor. philol. Class. p. 27 sq.), to pay the ground and head tax (Mat 22:17), with a view to which a census and assessment had already been made out by Augustus (Luke ii, 1, 2; comp. Acts v, 37; see Joseph. Ant. 18:1, 1); moreover, the city consumption excise (in Jerusalem) continued still for a long time (Joseph. Ant. 18:4, 3), and the tolls (on φόρος and τέλος, the Lat., tributum and vectigal, Rom 13:7, see Kype, Observ. ii, 183 sq.), which were considerable along the commercial routes (especially between Damascus and Ptolemais) and at the sea-ports, and also from the export of balsam and cotton, were exacted as elsewhere. SEE CUSTOM. These united imposts, but especially the capitation-tax (Appian, Syr. 50), severely oppressed the people (Tacit. Annals, ii, 42), particularly, no doubt, because they were not apportioned according to an exact ratio of taxation; and, in addition, the procurators, who superintended the collection, and were responsible for the return of the duties into the imperial treasury, as well as the principal collectors themselves (one such, φόρων ἐκλογεύς, under the Emperor Caius, by the name of Capito, is depicted in Philo, ii, 575, comp. 325 sq.), in various ways made use of extortion. SEE PUBLICAN. The power of remitting taxes, where circumstances rendered it reasonable, belonged, under the direct Roman rule, only to the President of Syria (Joseph. Ant. 18:4, 3). See, generally, P. Zorn, Historiafisci Jud. sub imperio vet. Roman. (Alton. 1734; also in Ugolini Thesaur. xxvi); Jost. Gesch. d. Isruelit. 1. Anhang, p. 49 sq. SEE CENSUS; SEE TAX.

## Assessors[[@Headword:Assessors]]

             is the name given by Egyptologists to forty-two judges, who, each in the Hall of Judgment, interrogate the soul of the deceased respecting different crimes which he may have committed, from which crimes he is able to absolve himself by repeating the so-called negative confession of ch. 125 of the Ritual of the Dead. The deceased is then, in turn, declared by the assessors to be justified; and after undergoing various transformations he passes into the highest heaven of the spiritual world.

## Assheton, William[[@Headword:Assheton, William]]

             an English clergyman, was born at Middleton, Lancashire, in 1641, and educated at Brasenose College, Oxford. He took orders, and published at Oxford, in 1670, A Treatise against Toleration, which reached a second edition in the following year. Four years after appeared his work Of Scandal and of Persecution, which obtained for him the living of Beckenham, in Kent, in 1676. At this period he was a warm advocate of the divine right of kings, and published the Royal Apology, in favor of king James II, in which he upheld the scriptural doctrine of obedience to the kingly authority (Lond. 1685). But in the course of three years his opinions changed, and he put himself forward as the champion of the prince of Orange and his wife, in a work called An Apology for the Reigning Sovereigns (ibid. 1688). He also wrote many works against the Dissenters, especially the Anabaptists and Socinians. In 1701 he published the first part of his Explication of the Church Catechism; and in the year following, Directions for Prayer, as well as A Project for Establishing in each Diocese a Fund for the Relief of Poor Clergymen. In 1703 he published his Defence of the Immortality of the Soul; and in 1706 his chief devotional work viz. A Praxis of Devotion for the Sick and Dying. He also gave to the public, in that year, A Treatise on the Possibility of Apparitions; and subsequently, A Collection of Prayers for all Occasions, taken from Taylor, Cosin, Ken, and others; and a Defence of the Clergy, in reply to a work entitled The Rights of the Christian Church. The above are but a few of the many writings which he left. - He died at Beckenham, Sept. 17,1711. See Wood, Athen. Oxonien.

## Asshur[[@Headword:Asshur]]

             (Heb. Ashshur', אִשּׁוּר, prob. i. q. אֲשׁוּר, a step; Sept. Α᾿σσούρ and Α᾿σσούριοι; Auth. Vers. "Asshur," in Gen 10:11; Num 24:22; Num 24:24; 1Ch 1:17; Eze 27:23; Eze 32:22; Hos 14:3; "Assur" in Ezr 4:2; Psa 83:8; "Assyrian" or "Assyrians" in Psalm 14:25; Psa 19:23; Psa 30:31; Psa 31:8; Psa 52:4; Lam 5:6; Eze 16:28; Eze 23:9; Eze 23:12; Eze 23:23; Hos 5:13; Hos 11:5; Hos 12:1; Mic 5:5-6; elsewhere and usually "Assyria" in very many occurrences) appears in the O.T. to be the name

(1.) properly (Gen 10:11; see Michaelis, Spic. i, 235 sq.; Vater, Comm. i, 125, in loc.) of a state in Western Asia, different from Babylonia (Shinar), of which it was accounted a colony. The metropolis was Nineveh (q.v.), i.e. the Ninus of the Greeks; besides which the cities Resen, Rehoboth, and Calnah (q.v. severally) are named, apparently as included in the same district, although the signification and application of these names are uncertain.

(2.) In the books of the Kings (and the prophets) it designates a victorious and tyrannical kingdom, which (according to 2Ki 18:11) included also Mesopotamia, Media (comp. Isa 7:20; Isa 10:8-9; Isa 22:26), as well as (according to 2Ki 17:20; 2Ch 33:11) Babylonia, and whose inhabitants are described (Eze 23:6; Eze 23:17; Eze 23:23) as wealthy (Nineveh being a mart, Nah 3:16, the entrepot between the eastern, and western trade), but also arrogant (Isa 10:9 sq.; Zec 10:11), and occupying a fertile tract (Isa 18:2; Isa 18:7; Nah 3:19). It is the region also well known to the Greeks as Assyria (once, Mic 5:5, called "the land of Nimrod"), which, together with its capital Ninus, was destroyed by the Medes and Chaldaeans. As in the Bible, we find likewise

(a.) in Greek and Roman writers Assyria (Α᾿σσυρία, Ptol. 6:1; oftener Α᾿τουρία, Strabo, 16:507, or Α᾿τυρία, Dio Cass. lxviii, 28) named as the country shut in on the north by the high mountain range (Mt. Niphates) of Armenia, on the south almost entirely level, watered by several rivers, and hence very: fruitful; which was bounded on the east by Media, on the south by Susiana and Babylonia, on the west (by means of the Tigris) by Mesopotamia, and now forms the greater part of the province of Kurdistan (comp. Plin. v, 13; Strabo, 16:736; see Bernhard, ad Dionys. Perieg. p. 739). (b.) Far oftener Assyria was the name given by the ancients to the provincial satrapy of the Persian empire, consisting of the joint districts Assyria and Babylonia (Herod. i, 178; comp. 106; Strabo, 16:507; Ammian. Marc". 23:20), including Mesopotamia (Arrian, Alex. 7:21, 2; Ammian. Marc. 24:2), and even extended at times its name to a part of Asia Minor (Dionys. Perieg. 975; comp. Mannert, V, ii, 424 sq.). Assyria Proper (Herod. i, 102, "the Assyrians who live in Ninus") is, on the other hand; called Adiabene (Plin. v, 13, 6; Strabo, 16:512; Ammian. Marc. 23:6; in the Syriac, Chedib, Assemani, Biblioth. Or. III, ii, 708; by the Talmudists, Chadib, חִדִיב; comp. Dib, the Arabic name of two .streams of this province, Rosenmfller, Alterth. I, ii, 113), which was only a province of Assyria, lying between Arrapachitis and the Garamaeans (Plin. 6:16; Mannert, V, ii, 450 sq.). SEE BABYLONIA; SEE MESOPOTAMIA.

Little is known of the early history of the Assyrian empire, for the ancient accounts are not only scanty, but confused, and in some cases contradictory, so that the most deserving efforts of modern (especially recent) scholars have scarcely availed to clear it up (see Schroer, Imperium Babylon. et Nini ex monument. antiq. Frckf. 1726; Uhland, Chronologia sacra in prcecip. chron. et hist. Babylon. Assyr. monumentis vindicata, Tubing. 1763). The Biblical notices, which embrace but a small part of its history, do not form a connected whole with those of profane (Greek) authors. According to the former (Gen 10:10) the kingdom of Assyria was founded by Nimrod (q.v.) of Babylon, but its princes are not named earlier than the Israelitish king Menahem (2Ki 15:19 sq.), and they appear subsequently in the hostile collisions with the two Hebrew kingdoms (comp. Hos 5:3; Hos 7:11). Those thus mentioned are the following:

(1.) Pul (2 Kings, as above), who exacted tribute (B.C. 769) of Israel (under Menahem).

(2.) Tiglath-Pileser (2Ki 16:7-10; 1Ch 28:16 sq.), in the time of Ahaz of Judah and Pekah of Israel, the latter of whom, with his ally Rezin (of Damascene Syria), was beaten by him (as a mercenary ally of Ahaz), and many of their subjects carried into captivity (B.C. 739).

(3.) Shalmaneser, who (B.C. 720) overthrew the kingdom of Israel and carried away the rest of the inhabitants into exile (2Ki 17:5 sq.. 2Ki 18:9). Judah was also tributary to him (2Ki 18:7). Media and Persia formed part of this Assyrian king's dominions (2Ki 18:11), and he made successful incursions against Phoenicia (Joseph. Ant. 9:14, 2).

(4.) Sennacherib, who (B.C. 713) appeared before Jerusalem under Hezekiah after an attack upon Egypt (2Ki 18:13 sq.; 2Ki 19:39; Isaiah 17, 18).

(5.) Esarhaddon (B.C. post 712), the son of the preceding (2Ki 19:37; Isa 37:38; Ezr 4:2). There is, moreover, mention made of Sargon (only Isa 20:1), who probably reigned but for a short time between Shalmaneser and Sennacherib (B.C. 715). None of these names except Sennacherib (Sanacharib, Σαναχάριβος, Herod. ii, 141), the contemporary of the Egyptian king Setho (comp. Berosus, in Joseph. Ant. 10:1, 4), occur in Grecian authors (allusion is made to Shalmaneser in the passage cited by Joseph. Ant. 9:14, 2, from Menander the Ephesian, although the name does not occur in the extract). Moreover, Ctesias (in Diod. Sic. ii; comp. Agathias, De rebus Justiniani, 2), Julius Africanus, Eusebius (Chronicles Armen. i, 98 sq., 599; ii, 15 sq.), and Syncellus begin their series of proper Assyrian kings, whose empire extended during its prime to the Euphrates (although the notices in the Hebrew writers from the time of David are silent respecting its growth), with Ninus (Belus), and close it (260 years before Cyrus) with Sardanapalus (after a duration of 6520 years, according to Herod. i, 95, 130; of 1306 [1360] years according to Ctesias, in Diod. Sic. ii, 21, 28; of 1460 years according to Syncellus, p. 165; of 1240 years according to Eusebius, Chronicles Armen. ii, 16, 167) or (in Syncellus) Thonoscon-Colerus (Euseb. Chronicles ii, 167, places this Sardanapalus in the time of, Jeroboam II, and makes him a contemporary of Lycurgus). From this point they begin, with Arbaces, the conqueror of Sardanapalus, a new Median dynasty (comp. Athen. 12:528 sq.), which is continued down to Astyages (Marsham, Can. Chronicles p. 517 sq., 525 sq.; Vignoles, Chronologie, ii, 161 sq.). Herodotus, who, however, gives merely general references to Assyrian history, names (i, 98 sq,) as the first independent king of Media, Dejoces (comp. Joseph. Ant. 10:2, 2), and reckons to Astyages only, four (comp. Dion. Hal. i, 2) Median princes, including Astyages (according to him, these four Median kings reigned 150 years; according to Diod. Sic. the Median kingdom lasted from Arbaces over 282 years; according to Syncellus, 275 years, according to Eusebius, 259 years; the statements of Ctesias can hardly be reconciled with those of Herodotus; see Larcher, Chronolog. zu Herod. p. 144 sq.; Volney, Chronol. d'Herod. p. 199 sq.).

Now, in order to reconcile the Biblical notices with those of the Greek historians and chronographers, nearly all modern investigators of history have been compelled to assume a new Assyrian empire (subsequent to this Sardanapalus), which Herodotus appears to sustain, in as much as after the revolt of the Medes under Dejoces he still constantly speaks of a not inconsiderable (comp. i, 102) Assyrian kingdom, with Ninus as its capital, which (but with the exception of the Babylo. nian portion, πλὴν τῆς Βαβυλωνίης μοίρης) Cyaxares first (i, 106) subdued (comp. Gatterer, Handb. p. 288 sq.; Beck, Weltgesch. i, 605 sq.; Jahn, Archaol. II, i, 184; Einl. II, ii, 605; Bredow, Handbuch, p. 192, sq.; Kannegiesser, in the Hall. Encyclop. 6:131 sq.; Raumer, Vorles. i, 98; in vain opposed by Hartmann, in the Allg. Lit.-Zeit. 1813, No. 39; and Linguist. Einleit. p. 145 sq.). The late independence of Assyria, which, in consequence of this Median revolution, had become for a long time merely a satrapy (comp. Syncellus, Chronicles p. 205), must have been established before B.C. 759, which is the latest date assignable to Pul; Tiglath-Pileser succeeded in conquering Western Asia; Shalmnaneser (B.C. cir. 728)'was already master of Babylon and Media (2Ki 17:24; 2Ki 18:1), and extended the Assyrian rule (Menander Ephes. in Joseph. ut sup.) in the west (as far as Phoenicia); and Sennacherib even attacked Egypt (Herod. ii, 141), but was compelled to retire. The attempt of the Babylonians to free themselves from the dominion of the Assyrians was not yet successful (Euseb. Chronicles Armen. i, 42 sq.); but under Esarhaddon the empire appears to have declined. Babylonia renewed her efforts to free herself from the Assyrian yoke, as Media (under Dejoces, according to Herod.) had earlier donc'(perhaps during Sennacherib's campaigns in the West), and finally (B.C. 625) the Median. king Cyaxares (probably with Babylonian aid; see Abyden. in Eusel). Chronicles p. 54) took and destroyed Ninus (Herod. i, 103, 106; Offerhaus, De regno Assyr. Hans. 1700). SEE NINEVEH.

The lately discovered abstract of Assyrian history in the Armenian Chronicle of Eusebius enables us to connect it more closely with the Biblical notices, although they by no means agree entirely with each other. In the extracts by Alexander Polyhistor from Berosus (in Euseb. Chronicles Armen. i, 44 sq.), Assyrian kings (of the later period) are named in the following series: Phul (more than 520 years after Semiramis); Sanherib, 18 years; Asordam, 8 years; Sammughes, 21 years; his brother, 21 years; Nabupalassar, 20 years; Nabucodrossor (Nebuchadnezzar), 43 years. Yet Sardanapal is mentioned (p. 44) as having engaged his son Nabucodrossor in a matrimonial alliance with the daughter of the Median king Asdahages (Astyages)., Abydenus gives (Euseb. Chronicles Armen. i, 53 sq.) the Assyrian princes in the following order: Sanherib, Nergilus (Adrameles), Axerdis, Sardanapallus, Saracus. This last introduced a barbarian army from beyond the sea, and sent his general, Busalossor (Nabopolassar), to Babylon; but the latter set himself up as King of Babylonia, and married his son Nabucadrossor to the daughter of the Median Prince Astyages, and thus Nineveh was overthrown. With the position, which both these references assign to Sardanapalus (after Sennacherib) essentially agrees Moses Chorensis (who, however, probably makes Sardanapalus a contemporary of the Median Arbaces). This so disagrees with the accounts of Herodotus, Ctesias, and Syncellus (see Baumgarten, Allgem. Welthist. iii, 549), as to lead to the supposition of a second Sardanapalus (see Suidas, s.v.; the name is perhaps rather a royal title than a personal appellation; comp. Rosenmuller, Alterth. I, ii, 129). Otherwise the revolution of Dejoces will fall during the reign of Sennacherib, about the same time when the Babylonians also revolted under Merodach-Baladan (q.v.). SEE CHALDEAN; SEE SENNACHERIB. In Persian cuneiform (q.v.) the name is written or Athura; comp. the Α᾿τυρία of Dio Cass., Α᾿τουρία of Strabo. (See Hertz, Cat. of Assyr. and Bab. Ant. Lond. 1852.) -Winer, i, 102. SEE ASSYRIA.

## Asshurim[[@Headword:Asshurim]]

             (Gen 25:3). SEE ASHURITE.

## Assidaean[[@Headword:Assidaean]]

             only in the plur. Α᾿σιδαῖοι, Vulg. Assidai, prob. for חֲסִידִים, chasidim', saints) occurs only in the Apocrypha (1Ma 2:42; 1Ma 7:13; 2Ma 14:18), where it is applied to the body of zealous and devoted men who rose at the signal for armed resistance given by Mattathias, the father of the Maccabees, and who, under him and his successors, upheld with the sword the great doctrine of the unity of God, and stemmed the advancing tide of Grecian manners and idolatries. The epithet evidently designates a section of the orthodox Jews (1Ma 2:42, v. Ι᾿ουδαίων probably by correction), as distinguished from "the impious" (οἱ ἀσεβεῖς, 1Ma 3:8; 1Ma 6:21; 1Ma 7:5, etc.), "the lawless" (οἱ ἄνομοι, 1Ma 3:6; 1Ma 9:23, etc.), "the transgressors" (οἱ παράνομοι, 1 Mace. i, 11, etc.); that is, the Hellenizing faction. When Bacchides came against Jerusalem, they used their influence (1Ma 7:13, πρῶτοι οιΑ῾᾿σιδ. ῏ησαν ἐν υἱοῖς Ι᾿σραήλ) to conclude a peace, because "a priest of the seed of Aaron" (Alcinus) was with him, and sixty of them fell by his treachery. SEE ALCINUS. The Jews at a later period gave the name of Chasidim to those pious persons who devoted themselves to a life of austerities and religious exercises in the hope of hastening the coming of the Messiah, and of making an atonement for their own sins and for the sins of others (see Solomon Maimon. Memoirs, Berlin, 1792). The name of Chasidim has also been assumed by a Jewish sect which originated in Poland about a hundred years since, who took as the basis of their mystical system the doctrines of the cabalistic book Zohar (Beer, in Ersch und Gruber, s.v. Chassidier), and which still subsists (see the Penny Cyclopcedia, s.v. Assidians). The ideas connected with this later appropriation of the term have, by an obvious association, been carried back to and connected with the Chasidim or Assidaeans who joined" Mattathias, and who have generally been regarded as a sect subsisting at that time. No such sect, however, is mentioned by Josephus in treating of the affairs of that period; and the texts in the books of the Maccabees which refer to them afford no sufficient evidence that the Assidseans formed a sect distinct from other pious and faithful Jews. Yet they may have existed as an undefined party before the Maccabaean rising, and were probably thereupon bound by some peculiar vow to the external observance of the Law (1Ma 2:42, ἑκουσιάζεσθαι τῷ νόμῳ). They seem afterward to have been merged in the general body of the faithful (2Ma 14:6, οἱ λεγόμενοι τῶν Ι᾿ουδαίων Α᾿σιδαῖοι, ῏ων ἀφηγεῖται Ι᾿ούδας ὁ Μακκαβαῖος . . .). The analogous Hebrew term Chasidim (=οἱ εὐσεβεῖς, οἱ ὅσιοι) occurs in various' passages of Scripture appellatively for good and pious men (Psa 145:10; Psa 149:1; Isa 57:1; Mic 7:2), but is never applied to any sect or body of men. Upon the whole, in the entire absence of collateral information, it seems the safest course to conclude that the Assidaeans were a body of eminently zealous men, devoted to the Law, who joined Mattathias very early, and remained the constant adherents of him and his son Judas-not, like the mass of their supporters, rising occasionally and then relapsing into the ordinary pursuits of life. It is possible that, as Jennings conjectures (Antiq. p. 298), the name άσιδαῖοι, or "saints," came to be applied to them by their enemies as a term of reproach, like "Puritans" formerly, and "saints" very often in the present day. SEE SAINT; SEE CHASIDIM.

## Assignies, Jean D[[@Headword:Assignies, Jean D]]

             a French monk of Citeaux, and a Brabantine theologian, was born in 1562. He became subprior of the Monastery of Cambron; then, in 1618, priest of the Monastery of Nizelle, in Brabant. He died in 1642. He wrote, Vies des Personnes Illustres en Sainteti de l'Ordre de Citeaux (Douay and Mons, 1598,1606): -Allumettes Vives pour embrazer l'Ame a la Haine du Pehe' et a l'Amour de la Vertu, par la Consideration de la Passion de Jesus- Christ (Douay, 1629). He also wrote several other works, See Hoefer, Nouv. Biog. Generale, s.v.

## Assir[[@Headword:Assir]]

             (Heb. Assir', אִסִּיר, prisoner), the name of two or three men.

1. (Sept. Α᾿σείρ v. r. Α᾿σήρ.) A son of Korah (of the Kohathite Levites), father (brother) of Elkanah, and grandfather (brother) of Abiasaph (q.v.) or Ebia.' saph (Exo 6:24; 1Ch 6:22). B.C. cir. 1740.

2. (Sept. Α᾿σείρ v. r. Ι᾿σσαάρ or Ι᾿σαάρ and Ασήρ.) A great-grandson of the preceding, and father of Tahath (1Ch 6:23; 1Ch 6:37). B.C. cir. 1620. See SAMUEL. There is some suspicion, however, that the name here has crept in by repetition from the preceding (see Jour. of Sac. Lit. Apr. 1852, p. 200; comp. Bertheau, Comment. in .loc.).

3. "Assir" (אִסִּר, Sept. Α᾿σείρ v. r. Α᾿σίρ) occurs (1Ch 3:17) as the name of a son of Jeconiah the king, but it is more likely an appellative, referring to the captivity of that prince at Babylon (see Strong's Harmony and Exposition of the Gospels, note 1, at the close of § 9). SEE JEHOIACHIN.

## Assiri[[@Headword:Assiri]]

             (אסירי), a city of Manasseh, mentioned in the Talmud (Tosephtah Mikvaoth, iv), and, according to rabbi Schwarz (Palest. p. 160), identical with Azirah, a village five miles (one hour) north of Nablfs (Van de Velde, Memoir, p. 291), meaning, probably, the Asiret el-Hatab laid down on the Ordnance Map two miles north of Nablis.

## Assisi, Francis Of[[@Headword:Assisi, Francis Of]]

             SEE FRANCIS DASSISI.

## Associate Presbyterian Church[[@Headword:Associate Presbyterian Church]]

              SEE ANTIBURGHERS; SEE PRESBYTERIAN CHURCHES.

Associated Baptists, a name often given:to the main body of Baptists in the United States, who are associated by their pastors in District Associations. SEE BAPTISTS.

## Assomption, Charles Deuteronomy 1[[@Headword:Assomption, Charles Deuteronomy 1]]

             a Flemish theologian of the Order of Carmelites, was born in 1625. He was son of the count of Brias, governor of Marienburg, and became professor of theology, then prior, then provincial of a monastery of his order at Douay. He died in 1686. He wrote, Thomistarum Triumphus, id est Sanctorum Augustini et Thonmc Gemini Ecclesice Solis, Summa Concordia circa Scientiam Mediam per Germaucum Philalethem Eupistinum (Douay, 1670-73) :-Lettres dun Theologien de Flandre a Monseigneur l'Eveque de Tournay:-La Verit Opprimee Parlant a l'Illustrissime Seigneur Eveque de Tournay par la Plume du P. Charles de Assomption: Vindiciarum Postulatio a Jesu Christo, Peccatorum Omnium Penitentium et Inponitentium Redemptore adversus Rigoristas Homines a Sacro Confessionis Tribunali Retrahentes (Liege); in French under this title: Defense de la Pratique Commune de l'Eglise presentee au Roi, contre la Nouveau des Rigoristes sur le Sacrement de Penitence (Cambray, 1684). See Hoefer, Nouv. Biog. Generale, s.v.

## Assomption, Juste Deuteronomy 1[[@Headword:Assomption, Juste Deuteronomy 1]]

             (called also Alexander Roger), a French theologian, was born at Touraine in 1612, and died Oct. 8, 1679. Among other works, he wrote, Manus Communicantium, Piissimas Meditationes continens, per Modum Colloquii Mellifui Christum inter et Animaam, Nomine Discipuli ad Sacras Epulas se Prceparantis (Douay, 1660):-Tractatus de Frequenti Confessione et Communione, adversus Neotericos:-Spiritualia decem Dierum Exercitia, transl. into French by father Pierre de la Mere de Dieu. See Hoefer, Nouv. Biog. Generale, s.v.

## Assonna[[@Headword:Assonna]]

             SEE SUNNA.

## Assoros[[@Headword:Assoros]]

             in Graeco-Babylonian mythology, is the brother and husband of Kissare, and father of the first divine triad-Anos, Illinos, and Aos. His analogue was the Assur of the Assyrians, with his wife Serua.

## Assos[[@Headword:Assos]]

             The present condition of this town, although in ruins, fully illustrates the language of Luke in speaking of Paul's journey, being about half-way between Troas (q.v.) and Mitylene (q.v.), and therefore a convenient resting-place in the track of the coasting-trade (see Lewin, Life and Letters of St. Paul, ii, 83). (See also illustration on following page.)

## Assos Or Assus[[@Headword:Assos Or Assus]]

             (Ασσος, also Ασσον, and Apollonia, Plin. v, 32), a town and sea-north of the Roman province of ASIA, in the district anciently called Mysia. It was situated on the northern shore of the Gulf of Adramyttium (Ptol. v, 2; Plin. ii, 98; Strabo, 13:581, 614; Athen. 9:375; Pausan. 6:45). It was only about seven miles from the opposite coast of Lesbos (or Mitylene), near Methymna (Strab. 13:p. 616). ,A good Roman road, connecting the towns of the central parts of the province with Alexandria Troas (q.v.), passed through Assos, the distance between the two latter places being about 20 miles (Itin. Anton.). These geographical points illustrate the Apostle Paul's rapid passage through the town, as he came hither on foot from Troas to meet with his friends, in order to take shipping for Mitylene (Act 20:13-14). The ship in which he was to accomplish his voyage from Troas to Caesarea went round Cape Lectum, while he took the much shorter journey by land. Thus he was able to join the ship without difficulty, and in sufficient time for her to anchor off Mitylene at the close of the day on which Troas had been left (see Conybeare and Howson, ii; 209). It was noted for its wheat (Strabo, p. 735) and for a peculiar stone (lapis Assius) that was used for sarcophagi, on account of its flesh-consuming properties (Plin. ii, 96). It was founded (according to different authors) by a colony from Lesbos, by Gargara, the LEolian, and by the Methymnsei, and was the birthplace of Cleanthes the stoic. Strabo (p. 610) describes it as well fortified both by nature and art. The chief characteristic of Assos was that it was singularly Greek. Fellows found there "no trace of the Romans."' It is now a miserable village (the neighborhood of which still bears the name A sso), built high upon the rocks on the side toward the land (Richter, p. 465 sq.). The remains are numerous and remarkably well preserved, partly because many of the buildings were of granite. The citadel, above the theatre, commands a glorious view, and must itself have been a noble object from the sea. The Street of Tombs, leading to the Great Gate, is one of the most remarkable features of Assos.

Leake (Travels in Asia Minor, p. 128) says: " The ruins of Assos at Behrem or Beridm Kalesi are extremely curious. There is a theatre in very perfect preservation, and the remains of several temples lying in confused heaps upon the ground. An inscription upon an architrave belonging to one of these buildings shows that it was dedicated to Augustus; but some figures in low relief on another architrave appear to be in a much more ancient style of art, and they are sculptured upon the hard granite of Mount Ida, which forms the materials of several of the buildings. On the western side of the city the remains of the walls and towers, with a gate, are in complete preservation; and without the walls is seen the cemetery, with numerous sarcophagi still standing in their places, and an ancient causeway leading through them to the gate. Some of these sarcophagi are of gigantic dimensions. The whole gives, perhaps, the most perfect idea of a Greek city that anywhere exists." See also Fellows's Asia Minor, p. 46; Wetstein, ii, 592; comp. Quandt, De Asso (Regiom. 1710); Amnell, De ῎Ασσῳ (Upsal. 1758).

## Assuerus[[@Headword:Assuerus]]

             (Α᾿σύηρος v. r. Α᾿σούηρος), the GrSecized form (Tob 14:15) of the Persian royal title usually Anglicized AHASUERUS SEE AHASUERUS (q.v.).

## Assumpeao, Jozi De[[@Headword:Assumpeao, Jozi De]]

             a Portuguese theologian whose father was called Anthony of Sylva. He himself became prior of the Convent of Torres-Vedras. Versec in the ancient classics, he wrote Latin verse with greal facility. He died in 1751. He wrote, Epigrammatn Sacra Vitan B. Andrece de Comitibus... Explanantic (Lisbon, 1731) :-Hymnologia Sacra, em sex Partes dividida (ibid. 1737, 1744):-Funiculus Triplex; scilicet Regula Miagni Parentis Augustini Eremitarum Ordinis Patriarche, a tribus Augustiniance Familice Coeremitis, Patria Ulyssoponensibus Carmine Heroico Concinnata. Accedunt tres Epigraznmatum Libri et Centones ad Mysteria Christi (ibid. 1739) :-Martyrologium Augustinianum in tres Partes distributun, in quo Sancti, Beati, et Venerabiles gui in Augustiniana Religione claruerunt per singulos Totius Anni Dies referuntur, additis ad illorum Elogia Commentariis (ibid. 1743, pt. i). See Hoefer, Nouv. Biog. Generale, s.v.

## Assumptio Mosis[[@Headword:Assumptio Mosis]]

             The earliest notice of a work known as The Assumption of Moses (Α᾿νάληψις Μωϋσέως) we receive through Origen (De Princip. iii, 2), who remarks that what is said in Jude (Jud 1:9) concerning a strife between the archangel Michael and Satan over the body of Moses is taken from it (he names it the "Ascension of Moses"). It is also referred to by other  Church fathers and later writers (comp. Fabricius, Codex Pseudepigr. i, 839 sq.; Hilgenfeld, Nov. Test. i, 108-110; Fritzsche, Proleg. p. xxxiv sq., etc.). In modern times a large portion of this work was brought to light by Ceriani in a Latin translation belonging to the Ambrosian Library at Milan, and which he published in the first part of his Monumenta (1861). The MS. itself is without a title; but it is evident that it is a version of the original Greek, as maybe seen from a passage found at the beginning (i, 14), which corresponds with an earlier citation. Since the appearance of Ceriani's publication, the composition has been republished by Hilgenfeld (Nov. Testam. extra Canonem, etc., 1866), Volkmar (Mose Prophetie und Hinmelfahrt, '1867 [Lat.. and Germ.]), Schmidt and Merx (Merx's Archiv, 1868, i, 111-152), and Fritzsche (Libri Apocr. Vet., Test. Grece, 1871). A retranslation into Greek was attempted by Hilgenfeld, in his Zeitschrift, 1868, and Messias Judceorum, 1869.

I. Contents of the Work. — The work seems to be a sort of historical and prophetic address. of Moses to Joshua on the occasion of his succeeding him as leader of Israel. After a brief sketch of Jewish history, in which allusion is made to Herod the Great and his character, a graphic description of the end is given. The MS. ends abruptly in the twelfth chapter. But, from the whole tenor of the context, and as the fragments show, there is no doubt that the lost portion contained the account of the alleged strife over the body of Moses, which lent to the work the title Α᾿νάληψις Μωϋσέως.

II. Age of the Composition. — According to Wieseler, it was written soon after the death of Herod, about the year B.C. 2. Ewald places it in A.D. 6; while Hilgenfeld makes the date A.D. 44-45, and Schmidt and Merx A.D. 50-64. Schiirer rather prefers the date as given by Ewald or Wieseler.

III. Author of the Work.-From the attitude taken by the author towards the leading Jewish sects in ch. 7 and 10, some regarded him as a Pharisee, others as a Sadducee; but since he does not appear to coincide fully with either of these parties, Schtirer agrees with Wieseler that the author belonged to the so-called Zealots.

IV. Place of Composition. — It is hardly doubtful that the book was written in Palestine; and, with this supposition, it was originally written in Hebrew or Aramaean. With certainty it cannot be asserted, although there is no doubt that the present Latin translation was made from the Greek.  For the literature, see Schurer, Handbuch der neutestamentlichen Zeitgeschichte, p. 536 sq. (B. P.)

## Assumption Of Moses[[@Headword:Assumption Of Moses]]

             an apocryphal book so called, said to contain an account of the death of Moses and of the translation of his soul to Paradise. Some have supposed that the particulars of the combat between St. Michael and the devil, alluded to in the Epistle of Jude (Tob 14:9), were contained in this book (Moreri, who cites Calmet).-J. A. Fabric. Cod. Pseudep. V. T. i, 839-847. SEE MOSES.

## Assumption Of The Virgin[[@Headword:Assumption Of The Virgin]]

             a festival instituted in the Roman Church in commemoration of the death and pretended resurrection of the Virgin Mary, and her triumphant entry into heaven. The apocryphal tradition upon which this festival is founded is as follows: "That the Blessed Virgin died at the age of seventy-two (one hundred and fifty-nine, according to Nicephorus), and that at her death all the apostles of our Lord, except St. Thomas, were miraculously present, having been conveyed in clouds from the various countries where they were preaching; that they buried her at Gethsemane; and that St. Thomas, upon his return from Ethiopia at the end of three days, expressed such a longing desire to see her face once again, that they opened her tomb, but found there nothing but the grave-clothes, although the grave had been fastened and watched, day and night, by some of the apostles and, many other Christians." The ASSUMPTION OF MARY was not always a point of faith in the Roman Church, but is now universally received. The day of celebration is Aug. 15. It is also celebrated in the Greek Church. See Butler, Lives of the Saints, 7:367; Landon, Eccl. Dict., s.v.

## Assunto, Onorio Dell[[@Headword:Assunto, Onorio Dell]]

             an Italian monk of the Order of Carmelites, and theologian, was born in 1639. When he entered this order, he gave up the name Giulio Carlo Guidetti, and taught philosophy and theology in several Italian-cities. He was admitted to all the degrees of the hierarchy, and became provost- general of the order. He died at Rome Jan 15, 1716. He wrote, among other works, L'Anima Divota in Spirito e Virti versso il Bambino Iddio (Milan, 1677, 1680): La Vita Ragionevole dell' Uomo fatto per Dio (ibid. 1678):-Breve Istruzione per Ispendere bene il Tempo della Presente Vita (Venice, 1683):--La Prudenza dello Spirito che conduce alla Vita Eteirna (Rome, 1707). See Hoefer, Nouv. Biog. Generale s.v.

## Assur[[@Headword:Assur]]

             a less correct form of two names. 1. (Heb. Ashshur', אִשּׁוּר, Sept. and Apoc. Α᾿σσούρ.) An inaccurate method of Anrlicizing (Ezr 4:2; Psa 83:8) or Graecizing (2Es 2:8; Jdg 2:14; Jdg 5:1; Jdg 6:1; Jdg 6:17; Jdg 7:20; Jdg 7:24; Jdg 13:15; Jdg 14:3; Jdg 15:6; Jdg 16:4) the original SEE ASSHUR word for ASSYRIA SEE ASSYRIA (q.v.).

2. (Α᾿σούρ v. r. Α᾿σούβ, while other copies omit; Vulg. Azi.) One of the heads of the "temple servants," whose descendants are said to have returned from Babylon (1Es 5:31), doubtless a corruption for the HARHUR SEE HARHUR (q.v.) of the true text (Ezr 2:51).

## Assurance[[@Headword:Assurance]]

             in theology, is affirm persuasion of our being in a state of salvation.

(1.) "The doctrine itself has been matter of dispute among divines, and when considered as implying not only that we are now accepted of God through Christ, but that we shall be finally saved, or when it is so taken as to deny a state of salvation to those who are not so assured as to be free from all doubt, it is in many views questionable. Assurance of final salvation must stand or fall with the doctrine of personal unconditional election, and is chiefly held by divines of the Calvinistic school. The 18th article of the Westminster Confession (Of the Assurance of Grace and Salvation) says, 'Although hypocrites, and other unregenerated men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and estate of salvation; which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him: in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed. This, certainly, is not a bare conjectural and probable persuasion, grounded upon a fallible hope, but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God; which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption. This infallible assurance doth not so belong to the essence of faith but that a true believer may wait long, and conflict with many difficulties before he can be a partaker of it; yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto. And, therefore, it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance: so far is it from inclining men to looseness. True believers may have the assurance of their salvation divers ways shaken, diminished and intermitted; as by negligence in preserving it; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light. Yet are they never utterly destitute of that need of God, and life of faith, that love: of Christ and the brethren, that sincerity of heart and conscience of duty out of which, by the operation of the Spirit, this assurance may in due time be revived, and by the which, in the mean time, they are supported from utter despair.'

On the other hand, that nothing is an evidence of a state of present salvation but so entire a persuasion as amounts to assurance in the strongest sense, might be denied upon the ground that degrees of grace, of real saving grace, are undoubtedly mentioned in Scripture. Assurance, however, is spoken of in the New Testament, and stands prominent as one of the leading doctrines of religious experience. We have 'full assurance of understanding;' that is, a perfect knowledge and entire persuasion of the truth of the doctrine of Christ. The 'assurance of faith,' in Heb 9:22, is an entire trust in the sacrifice and priestly office of Christ. The

'assurance of hope,' mentioned in Heb 6:11, relates to the heavenly inheritance, and must necessarily imply a full persuasion that we are the children of God, and therefore 'heirs of his glory;' and from this passage it must certainly be concluded that such an assurance is what every Christian ought to aim at, and that it is attainable. This, however, does not exclude occasional doubt and weakness of faith from the earlier stages of his experience.

(2.) "A comforting and abiding persuasion of present acceptance by God, through Christ, we may therefore affirm, must in various degrees follow true faith. In support of this view the following remarks may be offered: If the Bible teaches that man is by nature prone to evil, and that in-practice he violates God's law, and is thereby exposed to punishment; that an act of grace and pardon is promised on condition of repentance toward God, and faith in our Lord Jesus Christ; that repentance implies consideration of our ways, a sense of the displeasure of Almighty God, contrition of heart, and consequently trouble and grief of mind, mixed, however, with a hope inspired by the promise of forgiveness, and which leads to earnest supplication for the actual pardon of sin so promised; it will follow from these premises either,

1. that forgiveness is not to be expected till after the termination of our course of probation, that is, in another life; and that, therefore, this trouble and apprehension of mind can only be assuaged by the hope we may have of a favorable final decision on our case; or,

2. that sin is, in the present life, forgiven as often as it is thus repented of, and as often as we exercise the required and specific acts of trust in-the merits of our Saviour; but that this forgiveness of our sins is not in any way made known unto us; so that we are left, as to our feelings, in precisely the same -state as if sin were not forgiven till after death, namely, in grief and trouble of mind, relieved only by hope; or,

3. that (and this is the scriptural view) when sin is forgiven by the mercy of God through Christ, we are by some means assured of it, and peace and satisfaction of mind take the place of anxiety and fear. The first of these conclusions is sufficiently disproved by the authority of Scripture, which exhibits justification as a blessing attainable in this life, and represents it as actually experienced by true believers. 'Therefore being justified by faith.'

'There is now no condemnation to them who are in Christ Jesus.'

'Whosoever believeth is justified from all things,' etc. The quotations might be multiplied, but these are decisive. The notion that, though an act of forgiveness may take place, we are unable to ascertain a fact so important to us, is also irreconcilable with many passages, in which the writers of the New Testament speak of an experience not confined personally to themselves, or to those Christians who were endowed with spiritual gifts, but common to all Christians. 'Being justified by faith, we have peace with God.' 'We joy in God, by whom we have received the reconciliation.'

'Being reconciled unto God by the death of his Son.' 'We have not received the spirit of bondage again unto fear, but the spirit of adoption, by which we cry, Abba, Father.' To these may be added innumerable passages which express the comfort, the confidence, and the joy of Christians; their 'friendship' with God; their ' access' to him; their entire union and delightful intercourse with him; and their absolute confidence in the success of their prayers. All such passages are perfectly consistent with deep humility and self-diffidence, but they are irreconcilable with a state of hostility between the parties, and with an unascertained and only hoped-for restoration of friendship and favor. An assurance, therefore, that the sins which are felt to 'be a burden intolerable' are forgiven, and that the ground of that apprehension of future punishment which causes the penitent to ' bewail his manifold sins,' is taken away by restoration to the favor of the offended God, must be allowed, or nothing would be more incongruous and impossible than the comfort, the peace, the rejoicing of spirit, which in the Scriptures are attributed to believers.

"Few Christians of evangelical views have, therefore, denied the possibility of our becoming assured of the favor of God in a sufficient degree to give substantial comfort to the mind. Their differences have rather respected the means by which the contrite become assured of that change in: their relation to Almighty God, whom they have offended, which in Scripture is expressed by the term justification. The question has been (where the notion of an assurance of eternal salvation has not been under discussion), by what means the assurance of the divine favor is conveyed to the mind. Some have concluded that we obtain it by inference, others by the direct testimony of the Holy Spirit to the mind" (Watson, s.v.).

(3.) With regard to the history of the doctrine, Wesley remarks: "I apprehend that the whole Christian Church in the first centuries enjoyed it. For, though we have few points of doctrine explicitly taught in the small remains of the ante-Nicene fathers, yet I think none that carefully read Clemens Romanus, Ignatius, Polycarp, Origen, or any other of them, can doubt whether either the writer himself possessed it, or all whom he mentions as real Christians. And I really conceive, both from the Hurmonia Confessionum and whatever else I have occasionally read, that all reformed churches in Europe did once believe, 'Every true Christian has the divine evidence of his being in favor with God."' "I know likewise that Luther, Melancthon, and many other (if not all) of the reformers frequently and strongly assert that every believer is conscious of his own acceptance with God, and that by a supernatural evidence" (see below).

Thomas Aquinas supposed (Summn. pt. ii, 1, quest. 112, art. 5) a threefold way in which man could ascertain whether he was a subject of divine grace or not: 1. By direct revelation on the part of God; 2. By himself (certitudinaliter); 3. By certain indications (conjecturaliter per aliqua signa). But the last two were, in his opinion, uncertain; as for the first, God very seldom makes use of it, and only in particular cases (revelat Deus hoc aliquando aliquibus ex speciali privilegio), so that no one can have perfect certainty on the subject; only there are signs, if proper attention be paid, such as that a man has his joy in God, that he despises the world, and is conscious of no gross sins. A presage may thus be formed of his forgiveness (nullus certitudinaliter potest scire se habere caritatem, sed potest e aliquibus signis probabili. bus conjicere. -In lib. i. Sentt. dist. 17, quest. 1, art. 4). Alexander of Hales contended that on this point there was a peculiar knowledge-since neither the cause nor the effect fell within the province of human knowledge, yet a certain feeling of knowledge might be possessed upon it; only it is not infallible, but verifies itself by experience in ithe feelings when these three signs concur, light, peace, and joy. God does not will either to give to us complete certainty, or to leave us wholly in uncertainty.. If man experienced nothing of the sweetness of the divine life, he would not be attracted to the love of God; if he had perfect assurance it would easily seduce him into pride. Luther denounced the notion of the uncertainty of man being in a state of grace (in his Comment. upon Gal 4:6) as a dangerous and sophistical doctrine. The doctrine that personal assurance is involved in saving faith is taught in the Augsburg Confession (art. iv), and also in the Apologia Confessionis. The doctrine of the certitudo salutis (certainty of salvation) is taught by Calvin (Institutes, iii, c. 24, § 4).

Sir W. Hamilton, in a foot-note to his article on the English Universities (Discussions on Philosophy, etc.), while speaking on religious tests as a term of admission, has the following passage: " Assurance, personal assurance (the feeling of certainty that God is propitious to me, that my sins are forgiven, Judcia, plerophoriafideza), was long universally held in the Protestant communities to be the criterion and condition of a true or saving faith. Luther declares that he who hath not assurance spews faith out; and Melancthon makes assurance the discriminating line of Christianity from heathenism. It was maintained by Calvin, nay, even by Arminius, and is part and parcel of all the confessions of all the churches of the Reformation down to the Westminster Assembly. In that synod assurance was, in Protestantism, for the first time declared not to be of the essence of faith; and, accordingly, the Scottish General Assembly has subsequently, once and again, condemned the holders of this, the doctrine of Luther, of Calvin, and of the older Scottish Church itself. In the English, and more particularly in the Irish Establishment, it still stands a necessary tenet of belief. The doctrine is now, however, disavowed, when apprehended, by Anglican churchmen." These strong statements are controverted in the Brit. and For. Evangelical Review (Oct. 1856), by Cunningham (see the article, enlarged, in Cunningham, Theology of the Reformation, "Essay iii), who shows that Sir William Hamilton has greatly mistaken the reformed doctrine in representing assurance as, in the opinion of all the reformed churches, an essential part of saving faith. Dr. Cunningham proves, on the contrary, from several of the confessions of the churches of the Reformation, and from the writings of some leading reformers, that, in their opinion, "this assurance was not the proper act of justifying and saving faith, and did not belong to its essence;... that it was a result or consequence of faith, posterior to it in the order of nature, and frequently also of time." Regarded as an exposure of Sir William Hamilton's historical inaccuracies,. this essay is complete, but as an exhibition of the scriptural doctrine of assurance it is seriously defective. It not only encumbers the doctrine by adding the assurance of final salvation to that of present forgiveness-a mistake full both of embarrassment to timid consciences, and of peril to the interests of practical religion-but it almost puts out of sight that direct and blessed witness of the Spirit to the believer's acceptance which is so prominent a feature of the experimental theology of the Bible, and without which -the Christian life must be one of distressing uncertainty and doubt. But Sir William was quite right in saying that the Westminster Assembly was the first Protestant synod that formally declared assurance not to be of the essence of faith. Yet it declares that assurance is practicable and obligatory in very strong language, and calls it "an infallible assurance" [see above, (1)].

Wesley, and the Methodist theologians generally, advocate the doctrine of assurance of present (not of eternal) salvation in the sense stated above (2), connecting it with the "witness of the Spirit," as in the following practical passage: "Every man, applying the scriptural marks to himself, may know whether he is a child of God. Thus, if he know, first, As many as are led by the Spirit of God into all holy tempers and actions, they are the sons of God (for which he has the infallible assurance of Holy Writ); secondly, I am thus 'led by the Spirit of God,' he will easily conclude, therefore I am a son of God. Agreeably to this are those plain declarations of John in his first epistle: 'Hereby we know that we do know him, if we keep his commandments' (1Jn 2:3). 'Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him;' that we are indeed the children of God (1Jn 2:5). 'If ye know that he is righteous, ye know that every one that doeth righteousness is born of him' (1Jn 2:29). 'We know that we have passed from death unto life, because we love the brethren' (ch. iii, 14). 'Hereby we know that we are of the truth, and shall assure our hearts before him' (1Jn 2:19), namely, because we ' love one another, not in word, neither in tongue, but in deed and in truth.' See also ch. iii, 24, and 4:13. It is highly probable there never were any children of God, from the beginning of the world unto this day, who were further advanced in the grace of God, and the knowledge of our Lord Jesus Christ, than the apostle John at' the time when he wrote these words, and the fathers in Christ to whom he wrote.

Notwithstanding which, it is evident both the apostle himself, and all those pillars in God's temple, were very far from despising these marks of their being the children of God; and that they applied them to their own souls for the confirmation of their faith. Yet all this is no other than rational evidence, the witness of our spirit, our reason, our understanding. It all resolves into this: Those who have these marks are children of God: but we have these marks, therefore we are children of God. But how does it appear that we have these marks? This is a question which still remains. How does it appear that we do love God and our neighbor, and that we keep his commandments ? Observe that the meaning of the question is, How does it appear to ourselves? not to others. I would ask him, then, that proposes this question, How does it appear to you that you are alive? and that you are now in ease, and not in pain ? Are you not immediately conscious of it? By the same immediate consciousness you will know if your soul is alive to God; if you are saved from the pain of proud wrath, and have the ease of a meek and quiet spirit. By the same means you cannot but perceive if you love, rejoice, and delight in God. By the same you must be directly assured if you love your neighbor as yourself; if you are kindly affectioned to all mankind, and full of gentleness and long-suffering. And with regard to the outward mark of the children of God, which is, according to John, the keeping his commandments, you undoubtedly know in your own breasts if, by the grace of God, it belongs to you. Now this is properly the testimony of our own spirit, even the testimony of our own conscience, that God hath given us to be holy of heart, and 'holy in outward conversation. It is a consciousness that we are inwardly conformed, by the Spirit of God, to the image of his Son, and that we walk before him in justice, mercy, and truth, doing the things which are pleasing in his sight' (Wesley, Sermons, i, 86, 87). SEE SPIRIT, WITNESS OF.

The Council of Trent (sess. 6:ch. 9:De. Justificatione) decided that it is on no account to e maintained that those who are really justified ought to feel fully assured of the fact, without any doubt whatever; or that none are absolved and justified but those who believe themselves to be so; or that by this faith only absolution and justification are procured; as if he who does not believe this doubts the promises of God, and the efficacy of the death and resurrection of Christ. For, while no godly person ought to doubt the mercy of God, the merit of Christ, or the virtue and efficacy of the sacraments, so, on the other hand, whoever considers his own infirmity and corruption may doubt and fear whether he is in a state of grace, since no one can certainly and infallibly know that he has obtained the grace of God."

For the Roman Catholic doctrine as contrasted with that of Calvin, see Mohler, Symbolism, § 20. See also the Methodist Quarterly, Oct. 1857, art. iv; Watson, Theol. Inst. ii, 280; Smith's Hagenlach, Hist. of Doctrines, ii, 65, 277; Neander, Hist. of Dogmas, ii, 586; Wesley, Works, v, 19 sq.; Cole, Godly Assurance (1633, 4to); Petto, Treatise on Assurance (1693); Hamilton, On Assurance of Faith (1830, 12mo).

## Assurance, The[[@Headword:Assurance, The]]

             is a name for a test fixed by the Parliament in 1680, when it repealed the Act of Supremacy in Scotland and established Presbytery, by which all that should be elected to fill any vacancy that should happen in Parliament were 'obliged to declare before God that they believed William and Mary to be king and queen dejure as well as defacto, and engaged to defend their title as such. The same, together with the Oath of Allegiance, was required to be signed by all in any public trust or office, civil, military, or ecclesiastical.

## Assurians (or Assuritans)[[@Headword:Assurians (or Assuritans)]]

             were a Christian sect which sprang up in the middle of the 4th century, being an offshoot of the African Donatists. They held that the Son is inferior to the Father, and the Holy Ghost to the Son. SEE DONATISTS.

## Assyria[[@Headword:Assyria]]

             (Α᾿σσυρία). We must here distinguish between the country of Assyria and the Assyrian empire. They are both designated in Hebrew by אִשּׁוּר, ASSHUR, the people being also described by the same term, only that in the latter sense it is masculine, in the former feminine. In the Septuagint it is commonly rendered by Α᾿σσούρ or Α᾿σσύριοι, and in the Vulgate by Assur and Assyrii, and seldom or never by Α᾿σσυρία, or Assyria. The Asshurim (Α᾿σσουριείμ) of Gen 25:3, were an Arab tribe; and at Eze 27:6, the word ashurim (in our version “Ashurites") is only an abbreviated form of tedshur, box-wood. Assyria derived its name from the progenitor of the aboriginal inhabitants-Asshur, the second son of Shem (Gen 10:22; 1Ch 1:17), a different person from Ashchur, son of Hezron, and Caleb's grandson (1Ch 2:24; 1Ch 4:5). In later times it is thought that Asshur was worshipped as their chief god- by the Assyrians (Layard, Nin. and Bab. p. 537). SEE CUNEIFORM INSCRIPTIONS.

The extent of Assyria differed greatly at different periods. Probably in the earliest times it was confined to a small tract of low country between the Jebel Maklub, or Taurus range on the N., and the Lesser Zab (Zab Asfal) toward the S., lying chiefly on the immediate bank of the Tigris. Gradually its limits were extended, until it came to be regarded as comprising the whole region between the Armenian mountains (lat. 37° 30') upon the north, and upon the south the country about Bagdad (lat. 33° 30'). Eastward its boundary was the high range of Zagros, or mountains of Kurdistan; westward it naturally retained the Tigris as its boundary, although, according to the views of some, it was eventually bounded by the Mesopotamian desert, while, according to others, it reached the Euphrates. Taking the greatest of these dimensions, Assyria may be said to have extended in a direction from N.E. to S.W. a distance of nearly 500 miles, with a width varying from 350 to 100 miles. Its area would thus a little exceed 100,000 square miles, or about equal that of Italy.

I. ASSYRIA PROPER.

1. Ancient Notices of its Position.-This was a great and powerful country, lying on the east of the Tigris (Gen 2:14), the capital of which was Nineveh (Gen 10:11, etc.). Its exact limits in early times are unknown; but when its monarchs enlarged their dominions by conquest, the name of this metropolitan province was extended to the whole empire. Hence, while Homer calls the inhabitants of the country north of Palestine Arimoi (evidently the Aramim or Aramesans of the Hebrews), the Greeks of a later period, finding them subject to the Assyrians, called the country Assyria, or (by contraction) Syria, a name which it has ever since borne. It is on this account that, in classical writers, the names Assyria and Syria are so often found interchanged (Henderson, On Isaiah p. 173; Hitzig, Begriff d. Krit. d. A lt. Test. p. 98); but it may be questioned whether in Hebrew "Asshur" and "Aram" are ever confounded. The same, however, cannot be affirmed of those parts of the Assyrian empire which lay east of the Euphrates, but west of the Tigris. The Hebrews, as well as the Greeks and Romans, appear to have spoken of them in a loose sense as being in Assyria, because in the Assyrian empire. Thus Isaiah (Isa 8:20) describes the Assyrians as those " beyond the river," i.e. east of the Euphrates, which river, and not the Tigris, is introduced at 8:7, as an image of their power.

In Gen 25:18, the locality of the Ishmaelites is described as being east of Egypt, " as thou goest to Assyria," which, however, could ;only be reached through Mesopotamia or Babylonia, and this idea best reconciles the apparent incongruity of the statement in the same book (ii, 14), that the Hiddekel, or Tigris, runs "on the east of Assyria," i.. e. of the Assyrian provinces of Mesopotamia and Babylonia; for there can be no doubt that, not only during the existence of the Assyrian monarchy, but long after its overthrow, the name of Assyria was given to those provinces, as having once formed so important a part of it. For example, in 2Ki 23:29, Nebuchadnezzar is termed the king of Assyria, though resident at Babylon (comp. Jer 2:18; Lam 5:6; Judith 17; Jdt 2:1); even Darius, king of Persia, is called, in Ezr 6:22, king of Assyria (comp. Plin. Hist. Nat. 19:19); and, on a similar principle, in 2Ma 1:19, the Jews are said to have been carried captive to Persia, i.e. Babylonia, because, as it had formerly been subject to the Assyrians, so it was afterward under the dominion of Persia. (Comp. Herodotus, i, 106, 178; iii, 5; 7:63; Strabo, ii, 84; 16:1; Arrian, vii; Exped. Alex. 7:21, 2; Ammianus Marcellinus, 23:20; 24:2; Justin, i, 2, 13.) One writer, Dionysius Periegetes (v, 975), applies the designation of Assyria even to Asia Minor, as far as the Black Sea. Yet, ultimately, this name again became restricted to the original province east of the Tigris, which was called by the Greeks Α᾿σσυρία (Ptolemy, 6:1), and more commonly Α᾿τουρία (Strabo, 16:507), or Α᾿τυρία (Dion Cassius, lxviii, 28), the latter being only a dialectic variety of pronunciation, derived from the Aramaean custom of changing s into t. A trace of the name is supposed to be preserved in that of a very ancient place, Athur, on the Tigris, from four to six hours N.E. of Mosul. Rich, in his Residence in Kurdistan (ii, 129), describes the ruins as those of the "city of Nimrod," and states that some of the better informed of the Turks at Mosul " said that it was Al Athur, or Ashur, from which the whole country was denominated.

2. Boundaries. — According to Ptolemy, Assyria was in his day bounded on the north by Armenia, the Gordieean or Carduchian mountains, especially by Mount Niphates; on the west by the River Tigris and Mesopotamia; on the south by Susiana, or Chuzistan, in Persia, and by Babylonia; and on the east by a part of Media, and Mounts Choathras and Zagros (Ptolemy, 6:1; Pliny, Hist. Nat. v, 13; Strabo, 16:736). It corresponded to the modern Kurdistan, or country of the Kurds (at least to its larger and western portion), with part of the pashalic of Mosul.

Toward the north Assyria bordered on the strong and mountainous region of Armenia, which may have been at times under Assyrian dominion, but was never reckoned an actual part of the country. (See 2Ki 19:37.) Toward the east her neighbors were originally a multitude of independent tribes, scattered along the Zagros chain, who have their fitting representatives in the modern Kurds and Lurs-the real sovereigns of that mountain range. Beyond these tribes lay Media, which ultimately subjected the mountaiieers, and was thereby brought into direct contactwith Assyria in this quarter. On the south, Elam or Susiana was the border state east of the Tigris, while Babylonia occupied the same position between the rivers. West of the Euphrates was Arabia, and higher up Syria, and the country of the Ilittites, which last reached from the neighborhood of Damascus to Antitaurus and Amanus.-Smith.

3. General geographical character. — The country within these limits is of a varied aspect. "Assyria," says Mr. Ainsworth (Researches in Assyria, Babylonia, and Chaldcea, Lond. 1838, p. 17), "including Taurus, is distinguished into three districts: by its structure, into a district of plutonic and metamorphic rocks, a district of sedimentary formations, and a district of alluvial deposits; by configuration, into a district of mountains, a district of stony or sandy plains, and a district of low watery plains; by natural productions, into a country of forests and fruit-trees, of olives, wine, corn, and pasturage, or of barren rocks; a country of mulberry, cotton, maize, tobacco, or of barren clay, sand, pebbly or rocky plains; and into a country of date-trees, rice, and pasturage, or a land of saline plants." The northern part is little else than a mass of mountains, which, near Julamerk, rise to a very great height, Mount Jewar being supposed to have an elevation of 15,000 feet; in the south it is more level, but the plains are often burnt up with scorching heat, while the traveller, looking northward, sees a snowy alpine ridge hanging like a cloud in mid air. On the west this country is skirted by the great river Tigris, the Hiddekel of the Hebrews (Gen 2:14; Dan 10:4), the Dijlah of the Arabs, noted for the impetuosity of its current. Its banks, once the residence of mighty kings, are now desolate, covered, like those of its twin :river the Euphrates, with relics of ancient greatness, in the ruins of fortresses, mounds, and dams, which had been erected for the defence or irrigation of the country. Niebuhr describes a large stone dam at the :castle of Nimrod, eight leagues below Mosul, as a work of great skill and labor, and now venerable for its antiquity; and some suppose that it was from the circumstance of so many canals from the Tigris watering the country, and rendering it fruitful, that that river received the Arabic name of Nahres-Salam, the River of Peace, i.e. prosperity. It leaves the high land at some distance above Tekrit, rushing with great velocity through a pass in the Hamrine mountains. In its progress along Assyria, the Tigris receives from that country, besides other rivers, two rapid mountain streams-the Great and Little Zab (Arab. Dhab, i.e. Wolf), called by the Greeks the Lykos, or Wolf, and the Capros, or Wild Boar. The Greater Zab (called by the Kurds Zerb), used to be laid down as a different river from the Hakkary, but Dr. Grant found them to be identical; and he likewise detected an error of Kinneir, in representing the Bitlissu as the same as the Khabur, whereas they are different streams. (See Grant's Nestorians, p. 46.)

On the north and east the high mountain chains of Armenia and Kurdistan are succeeded by low ranges of limestone hills of a somewhat arid aspect, which detach themselves from the principal ridges, running parallel to them, and occasionally inclosing, between their northern or north-eastern flank and the main mountain-line, rich plains and fertile valleys. To these ridges there succeeds at first an undulating zone of country, well watered and fairly productive, which finally sinks down with some suddenness upon the great Mesopotamian plain, the modern district of ElJezireh. This vast flat, which extends in length for 250 miles from the latitude of Mardin (370 20') to that of Tekrit (34° 33'), and which is in places of nearly equal width, is interrupted only by a single limestone range, a narrow ridge rising abruptly out of the plain, which, splitting off from Zagros in lat. 33° 30', may be traced under the names of Sarazur, Hamrin, and Sinjar, from Iwan in Luristan nearly to Rakkah on the Euphrates. " From all parts of the plain the Sinjar is a beautiful object. Its limestone rooks, wooded here and there with dwarf oak, are of a rich golden color; and the numberless ravines which furrow its sides form ribs of deep purple shadow" (Layard, Nineveh and Babylon, p. 265). Above and below this barrier, stretching southward and westward farther than the eye can reach, and extending northward and eastward 70 or 80 miles to the hill-country before mentioned, is an immense level tract, now for the most part a wilderness, scantily watered on the right bank of the Tigris, but abundantly supplied on the left, which bears marks of having been in early times throughout well cultivated and thickly peopled.

This plain is not alluvial, and most parts of it are even considerably raised above the level of the rivers. It is covered in spring time with the richest vegetation, presenting to the eye a carpet of flowers, varying in hue from day to day; but as the summer advances it is parched up, and gradually changes to an arid and yellow waste, except along the courses of the rivers. All over this vast flat, on both sides of the Tigris, rise "grass-covered heaps, marking the site of ancient habitations" (Layard, p. 245). Mr. Layard counted from one spot nearly a hundred (Nineveh and its Remains, i7 315); from another above 200 of these lofty mounds (Nin. and Bab. p. 245). Those which have been examined have been uniformly found to present appearances distinctly connecting them with the remains of Nineveh. SEE NINEVEH. It may therefore be regarded as certain that they belong to the time of Assyrian greatness, and thus they will serve to mark the extent of the real Assyrian dominion. They are numerous on the left bank of the Tigris from Bavian to the Diyaleh, and on the right they thickly stud the entire country both north and south of the Sinjar range, extending eastward beyond the Khabour (Layard, chs. xii-xiv), northward to Mardin, and southward to the vicinity of Bagdad.-Smith.

4. Natural Productions.-The most remarkable feature, says Ainsworth, in the vegetation of Taurus, is the abundance of trees, shrubs, and plants in the northern, and their comparative absence in the southern district. Besides the productions above enumerated, Kurdistan yields gall-nuts, gum Arabic, mastich, manna (used as sugar), madder, castor-oil, and various kinds of grain, pulse, and fruit. An old traveller, Rauwolf, who passed by Mosul in 1574, dwells with admiration on the finely-cultivated fields on the Tigris, so fruitful in corn, wine, and honey as to remind him of the Assyrian Rabshakeh's description of his native country in 2Ki 18:32. Rich informs us that a great quantity of honey, of the finest quality, is produced; the bees (comp. Isa 7:18, "the bee in the land of Assyria") are kept in hives of mud. The naphtha springs on the east of the Tigris are less productive than those in Mesopotamia, but they are much more numerous. The zoology of the mountain district includes bears (black and brown), panthers, lynxes, wolves, foxes, marmots, dormice, fallow and red deer, roebucks, antelopes, etc., and likewise goats, but not (as was once supposed) of the Angora breed. In the plains are found lions, tigers, hyenas, beavers, jerboas, wild boars, camels, etc.-Kitto.

5. Subdivisions and Principal Towns. — Assyria in Scripture is commonly spoken of in its entirety, and unless the Huzzab (הֻצִּב) of Nahum (Nah 2:7) is an equivalent for the Adiabene of the geographers, no name of a district can be said to be mentioned. The classical geographers, on the contrary, divided Assyria into a number of regions-Strabo (16:1 and 4) into Aturia, Arbelitis, Artacene, Apolloniatis, Chalonitis, Dolomene, Calachene, Adiabene, Mesopotamia, etc.; Ptolemy (vi, 1) into Arrapachitis, Adiabene, the Garamcean country, Apolloniatis, Arbelitis, the country of the Sambatce, Calacine, and Sittacene. These provinces appear to be chiefly named from cities, as Arbelitis from Arbela; Calcine (or Calachene) from Calah or Halah (Gen 10:11); Apolloniatis from Apollonia; Sittacene from Sittace, etc. Adiabene, however, the richest region of all, derived its appellation from the Zab (Diab) rivers on which it lay, as Ammianus Iarcellinus informs us xxiii, 20). Ptolemy (Gen 10:18) made Mesopotamia (which he understood literally as the whole country between the Euphrates and the Tigris) distinct from Assyria, just as the sacred writers distinguish " Aram-Naharain" from "Asshur." Strabo (xvi, 1) extended Assyria to the Euphrates, and even across it into Arabia and Syria! Farthest north lay the province Arrapachitis, so called, as Rosenmuller conjectures, from Arphaxad, Asshur's brother (Gen 10:22-24; but see Vater on Genesis, i, 151). South of it was Calacine, by Strabo written Calachene; perhaps the Chalach of 2Ki 17:6; 2Ki 18:11. Next came Adiabene, so important a district of Assyria as sometimes to give name to the whole country. SEE ADIABENE.

In Aramsean it is called Chadyab or Hadyab. North-east of it lay Arbelitis, in which was Arbela (now Arbil, of which see an account in Rich's Kurdistan, ii, 14; and Appendix, No. i and ii), famous for the battle in which Alexander triumphed over Darius. South of this lay the two provinces of Apolloniatis and Sittacene. The country of Kir, to which the Assyrians transported the Damascene Syrians (2Ki 16:9; Amo 1:5), was probably the region about the river Kur (the Cyrus of the Greeks), i.e. Iberia and Georgia.

The chief cities of Assyria in the time of its greatness appear to be the following: Nineveh, which is marked by the mounds opposite Mosul (Nebbi-Yunus and Kouyunjik); Calah or Halah, now Nimrud; Asshur, now Kaleh Sherghat; Sargina, or Dur-Sargina, now Khorsabad; Arbela, still Arbil; Opis, at the junction of the Diyaleh with the Tigris; and Sittace, a little farther down the latter river, if this place should not rather be reckoned to Babylonia. (See the Journal of the Geograph. Soc. vol. 9:part i, p. 35, Lond. 1830.) The capital of the whole country was Nineveh, the Ninos of the Greeks (Herodot. i, 102), the Hebrew name being supposed to denote "the abode of Ninus," the founder of the empire. Its site is believed to have been on the east bank of the Tigris, opposite the modern town of Mosul, where there is now a small town called Nebbi Yunus (i.e. the prophet Jonah), the ruins around which were explored by Rich, and are described in his work on Kurdistan. SEE NINEVEH.

In Gen 10:11-12, three other cities are mentioned along with Nineveh, viz. Rechoboth Ir, i.e. the city of Rehoboth, the locality of which is unknown. Calach (in our version Calah), either a place in the province of Calachene above mentioned, or the modern Hulwan, called by the Syrians Chalach; and Resen, " a great city between Nineveh and Calach," which Bochart identifies with the Larissa of Xenophon (Anabasis, iii, 47), and Michaelis with a place called Ressin (Rish-Ain, caput fontis?), destroyed by the Arabs A.D. 772. Rich notices an old place and convent of that name near Mosul (ii, 81). At the town of Al-Kosh, north of Mosul, tradition places the birth and burial of the prophet Nahum, and the Jews resort thither in pilgrimage to his tomb. But, though he is styled an Elkoshite (Nah 1:1), his denunciation against Assyria and Nineveh were evidently uttered in Palestine; and St. Jerome fixes his birthplace at Helkesei, a village in Galilee.-Kitto; Smith. SEE JONAH.

6. Present Condition. — The greater part of the country which formed Assyria Proper is under the nominal sway of the Turks, who compose a considerable proportion of the population of the towns and larger villages, filling nearly all public offices, and differing in nothing from other Osmanlis. The Pasha of Mosul is nominated by the Porte, but is subject to the Pasha of Bagdad; there is also a pasha at Solymaneah and Akra; a bey at Arbil, a mussellim at Kirkuk, etc. But the aboriginal inhabitants of the country, and of the whole mountain tract that here divides Turkey from Persia, are the Kurds, the Carduchii of the Greeks; from them a chain of these mountains were anciently called the Carduchian or Gordymean, and from them now the country is designated Kurdistan. Klaproth. in his Asia Polyglotta (Paris, 1823, 4to, p. 75), derives the name from the Persian root kurd, i.e. strong, brave. They are still, as of old, a barbarous and warlike race, occasionally yielding a formal allegiance, on the west, to the Turks, and on the east to the Persians, but newer wholly subdued; indeed, some of the more powerful tribes, such as the Hakkary, have maintained an entire independence. Some of them are stationary in villages, while others roam far and wide, beyond the limits of their own country, as nomadic shepherds; but they are all more or less addicted to predatory habits, and are regarded with great dread by their more peaceful neighbors. They profess the faith of Islam, and are of the Sunite sect. All travellers have remarked many points of resemblance between them and the ancient Highlanders of Scotland. (See Mr. Ainsworth's second work, Travels and Researches in Asia Minor, Mesopotamia, etc., Lond. 1842, 2 vols.)

The Christian population is scattered over the whole region, but is found chiefly in the north. It includes Chaldaeans, who form that branch of the Nestorians that adheres to the Church of Rome, a few Jacobites, or monophysite Syrians, Armenians, etc. But the most interesting portion is the ancient Church of the primitive Nestorians, a lively interest in which has lately been excited in the religious world by the publications of the American missionaries (see, especially, The Nestorians, by Asahel Grant, M.D., Lond. 1841; and compare Dr. E. Robinson, in the Am. Bibl. Repos. Oct. 1841; Jan. 1842; Rev. J. Perkins, ib. Jan. 1843; and Residence in Persia, N. Y. 1843). SEE NESTORIANS.

Another peculiar race that is met with in this and the neighboring countries is that of the Yezidecs (q.v.), whom Grant and Ainsworth would likewise connect with the ten tribes; but it seems much more probable that they are an offshoot from the ancient Manichees, their alleged worship of the Evil Principle amounting to no more than a reverence which keeps them from speaking of him with disrespect (see Homes, in the Am. Bibl. Repos. for April, 1842). Besides the dwellers in towns and the agricultural population, there are a vast number of wandering tribes, not only of Kurds, but of Arabs, Turkomans, and other classes of robbers, who, by keeping the settled inhabitants in constant dread of property and life, check every effort at improvement; and, in consequence of this and the influence of bad government, many of the finest portions of the country are little better than unproductive wastes. A copy of a famous history of Kurdistan, entitled Tarikh al-Akrad (Akrad being the collective name of the people), was procured by Mr. Rich when in the country, and is now, along with the other valuable Oriental MSS. of that lamented traveller, preserved in the British Museum. SEE KURDISTAN.

II. THE ASSYRIAN EMPIRE. — No portion of ancient history is involved in greater obscurity than that of the empire of Assyria. Nor is this obscurity in any very great degree removed by the recent remarkable discoveries of the monumental records of the nation by Layard, Botta, and Loftus.

1. Scriptural Notices of Assyrian History. — In attempting to arrange even the facts deducible from Scripture, a difficulty presents itself at the outset, arising from the ambiguity of the account given of the origin of the earliest Assyrian state in Gen 10:11. After describing Nimrod, son of Cush, " as a mighty one in the earth," the historian adds (Gen 10:10), " And the beginning of his kingdom (or, rather, the first theatre of his dominion) was Babel, and Erech, and Accad; and Calneh, in the land of Shinar," i.e. Babylonia. Then follow the words (as it is in the margin), " Out of that land he (i.e. Nimrod) went out into Assyria and builded Nineveh," (comp. Noldius, Concord. Hebr. Particles, ed. Tymp., p. 223.) Moses is enumerating the descendants of Ham, and it is not likely that he would interrupt the' details to give an account of Asshur, a son of Shem, whose posterity are not introduced till Gen 10:21. Besides, in the circumstance of Asshur leaving one country to settle in another, there was nothing remarkable, for that was the case with almost all Noah's grandchildren. But if we understand it of Nimrod, both the connection and the sense will be manifest. The design obviously is to represent him as a potent monarch and ambitious conqueror. His brethren, the other sons of Cush, settled in the south, but he, advancing northward, first seized on Babylonia, and, proceeding thence into Assyria (already partially colonized by the Asshurites, from whom it took its name), he built Nineveh and the other strongholds mentioned, in order to secure his conquests.

This view is confirmed by a passage in Mic 5:6, where, predicting the overthrow of Assyria by the Medes and Babylonians, the prophet says, "They shall devour the land of Asshur with the sword: even the land of Nimrod in the entrances thereof" (comp. Mic 5:5). It likewise agrees with the native tradition (if we can depend on the report of Ctesias), that the founder of the Assyrian monarchy and the builder of Nineveh was one and the same person, viz., Ninus, from whom it derived its name (q. d. Nin's Abode), and in that case the designation of Nimrod (the Rebel) was not his proper name, but an opprobrious appellation imposed on him by his enemies. Modern tradition likewise connects Nimrod with Assyria; for while, as we have seen, the memory of Asshur is preserved in the locality of Athur, that place is also termed the "city of Nimrufd," and (as the above-mentioned dam on the Tigris is styled Nimrod's Castle) Rich informs us that "the inhabitants of the neighboring village of Deraweish consider him as their founder." He adds, that the village story-tellers have a book they call the Kisseh-Nimrud, or "Tales of-Nimrod."

It is true that the Authorized Version of Gen 10:11 is countenanced by most of the ancient translators and by Josephus; but, on the other hand, the one we have preferred is that of the Targums of Onkelos and Jonathan, and of Jerome; and (among the moderns) of Bochart, Hyde, Marsham, Wells, Faber, Hales, and many others. Yet, though Nimrod's " kingdom" embraced the lands both of Shinar and Asshur, we are left in the dark as to whether Babylon or Nineveh became the permanent seat of government, and consequently whether his empire should be designated that of Babylonia or that of Assyria. No certain traces of it, indeed, are to be found in Scripture for ages after its erection. In the days of Abraham, we hear of a king of Elam (i.e. Elymais, in the south of Persia) named Chedorlaomer, who had held in subjection for twelve years five petty princes of Palestine (Gen 14:4), and who, in consequence of their rebellion, invaded that country along with three other kings, one of whom was "Amraphel, king of Shinar." Josephus says "the Assyrians had then dominion over Asia;" and he styles these four kings merely commanders in the Assyrian army. It is possible that Chedorlaomer was an Assyrian viceroy, and the others his deputies; for at a later period the Assyrian boasted, "Are not my princes altogether kings ?" (Isa 10:8.) Yet some have rather concluded from the narrative that by this time the monarchy of Nimrod had been broken up, or that at least the seat of government had been transferred to Elam. Be this as it may, the name of Assyria as an independent state does not again appear in Scripture till the closing period of the age of Moses. Balaam, a seer from the northern part of Mesopotamia, in the neighborhood of Assyria, addressing the Kenites, a mountain tribe on the east side of the Jordan, "took up his parable," i.e. raised his oracular, prophetic .chant, and said, " Durable is thy dwelling- place! yea, in a rock puttest thou thy nest: nevertheless, wasted shall be the Kenite, until Asshur shall lead them captive." In this verse, besides the play upon the word ken (the Hebrew for a nest), the-reader may remark the striking contrast .drawn between the permanent nature of the abode, and the transient possession of it by the occupants. The prediction found its fulfilment in the Kenites being gradually reduced in strength (comp. 1Sa 15:6), till they finally shared the fate of the Transjordanite tribes, and were swept away into captivity by the Assyrians (1Ch 5:26; 2Ki 16:9; 2Ki 19:12-13; 1Ch 2:55.)

But, as a counterpart to this, Balaam next sees a vision of retaliatory vengeance on their oppressors, and the awful prospect of the threatened devastations, though beheld in far distant times, extorts from him the exclamation, "Ah! who shall live when God doeth this ? For ships shall come from the coast of Chittim, and shall afflict ASSHUR, and shall afflict Eber, but he also [the invader] shall perish forever." This is not without obscurity; but it has commonly been supposed to point to the conquest of the regions that once formed the Assyrian empire, first by the Macedonians from Greece, and then by the Romans, both of whose empires were in their turn overthrown. In the time of the Judges, the people of Israel became subject to a king of Mesopotamia, Chushan-rishathaim (Jdg 3:8), who is by Josephus styled King of the Assyrians; but we are left in the same ignorance as in the case of Chedorlaomer as to whether he was an independent sovereign or only a vicegerent for another. The eighty-third Psalm (Jdg 3:9) mentions Ashur as one of the nations leagued against Israel; but as the date of that composition is unknown, nothing certain can be founded on it. The first king of Assyria alluded to in the Bible is he who reigned at Nineveh when the prophet Jonah was sent thither (Jon 3:6). Hales supposes him to have been the father of Pul, the first Assyrian monarch named in Scripture, and dates the commencement of his reign B.C. 821. By that time the metropolis of the empire had become "an exceeding great" and populous city, but one pre-eminent in wickedness (Jon 1:2; Jon 3:3; Jon 4:11). SEE JONAH.

The first expressly recorded appearance of the Assyrian power in the countries west of the Euphrates is in the reign of Menahem, king of Israel, against whom "the God of Israel stirred up the spirit of Pul or (Phul), king of Assyria" (1Ch 5:26), who invaded the country, and exacted a tribute of a thousand talents of silver "that his hand," i.e. his favor,

"might be with him to confirm the kingdom in his hand" (2Ki 15:19-20). Newton places this event in the year B.C. 770, in the twentieth year of Pul's reign, the commencement of which he fixes in the year B.C. 790. As to his name, we find the syllable Pal, Pel, or Pul entering into the names of several Assyrian kings (e.g. Pileser, Sardanapal-us); and hence some connect it with the Persian " balm," i.e. high, exalted, and think it may have been part of the title which the Assyrian monarchs bore. Hales conjectures that Pul may have been the second Belus of the Greeks, his fame having reached them by his excursions into Western Asia. About this period we find the prophet Hosea making frequent allusions to the practice both of Israel and Judsea, of throwing themselves for support on the kings of Assyria. In ch. 5:13; 10:6, our version speaks of their specially seeking the protection of a "King Jareb," but the original there is very obscure; and the next Assyrian monarch mentioned by name is Tiglath-pileser. The supposition of Newton is adopted by Hales, that at Pul's death his dominions were divided between his two sons, Tiglath-pileser and Nabonassar, the latter being made ruler at Babylon, from the date of whose government or reign the celebrated era of Nabonassar took its rise, corresponding to B.C. 747. The name of the other is variously written Tiglath and Tilgath, Pileser and Pilreser: the etymology of the first is unknown (some think it has a reference to the river Dijlath, i.e. the Tigris). Pileser signifies in Persian "exalted prince." When Ahaz, king of Judah, was hard pressed by the combined forces of Pekah, king of Israel, and Rezin, king of DamasceneSyria, he purchased Tiglath-pileser's assistance with a large sum, taken out of his own and the Temple treasury. The Assyrian king accordingly invaded territories of both the confederate kings, and annexed a portion of them to his own dominions, carrying captive a number of their subjects (2Ki 15:29; 2Ki 16:5-10; 1Ch 5:26; 2Ch 28:16; Isa 7:1-11; comp. Amo 1:9).

His successor was Shalman (Hos 10:4), Shalmaneser or Salmanassar, the Enemessar of the apocryphal book of Tobit (ch. 1:2). He made Hoshea, king of Israel, his tributary vassal (2Ki 17:3); but finding him secretly negotiating with So or Sabaco (the Sabakoph of the monuments), king of Egypt, he laid siege to the Israelitish capital, Samaria, took it after an investment of three years (B.C. 720), and then reduced the country of the ten tribes to a province of his empire, carrying into captivity the king and his people, and settling Cutheeans from Babylonia in their room (2Ki 17:3-6; 2Ki 18:9; 2Ki 18:11). Hezekiah, king of Judah, seems to have been for some time his vassal (2Ki 18:7); and we learn from the Tyrian annals, preserved by Menatlder of Ephesus (as cited by Josephus, Ant. 10:14, 2), that he subdued the whole of Phoenicia, with the exception of insular Tyre, which successfully resisted a siege of five years. The empire of Assyria seems now to have reached its greatest extent, having had the Mediterranean for its boundary on the west, and including within its limits Media and Kir on the north, as well as Elam on the south (2Ki 16:9; 2Ki 17:6; Isa 20:6). In the twentieth chapter of Isaiah (Isa 20:1) there is mention of a king of Assyria, Sargon, in whose reign Tartan besieged and took Ashdod in Philistia (B.C. 715) SEE SARGON; and as Tartan is elsewhere spoken of (2Ki 18:17) as a general of Sennacherib, some have supposed that Sargon is but another name of that monarch, while others would identify him either with Shalmaneser, or with Esarhaddon, Sennacherib's successor. But the correctness of all these conjectures may fairly be questioned; and we adhere to the opinion of Gesenius (Comment. zu Jesa. in loc.), that Sargon was a king of Assyria, who succeeded Shalmaneser, and had a short reign of two or three years. He thinks the name may be equivalent to Ser-jaumeh, "Prince of the Sun." Von Bohlen prefers the derivation of sergun, "gold-colored." His attack on Egypt may have arisen from the jealousy which the Assyrians entertained of that nation's influence over Palestine ever since the negotiation between its king So, and Hoshea, king of Israel. From many incidental expressions in the book of Isaiah we can infer that there was at this time a strong Egyptian party among the Jews, for that people are often warned against relying for help on Egypt, instead of simply confiding in Jehovah (Isa 30:2; Isa 31:1; comp. 20:5, 6). The result of Tartan's expedition against Egypt and Ethiopia was predicted by Isaiah while that general was yet on the Egyptian frontier at Ashdod (Isa 20:1-4); and it is not improbable that it is to this Assyrian invasion that the prophet Nahum refers when he speaks (Nah 3:8-10) of the subjugation of No, i.e. No-Ammun, or Thebes, the capital of Upper Egypt, and the captivity of its inhabitants. The occupation of the country by the Assyrians, however, must have been very transient, for in the reign of Sapgon's successor, Sennacherib, or Sancherib, we find Hezekiah, king of Judah, throwing off the Assyrian yoke, and allying himself with Egypt (2Ki 18:7; 2Ki 18:21). This brought against him Sennacherib with a mighty host, which, without difficulty, subdued the fenced cities of Judah, and compelled him to purchase peace by the payment of a large tribute. But "the treacherous dealer dealt very treacherously" (Isa 33:1), and, notwithstanding the agreement, proceeded to invest Jerusalem. In answer, however, to She prayers of the " good king" of Judah, the Assyrian was diverted from his purpose, partly by the "rumor" (Isa 37:6) of the approach of Tirhakah, king of Ethiopia, and partly by the sudden and miraculous destruction of a great p rt of his army (2Ki 18:13-37; 2 Kings 19; Isaiah 36, 37). He himself fled (B.C. 712) to Nineveh, where, in course of time, when worshipping in the temple of his god Nisroch, he was slain by his sons Adrammelech and Sharezer, the parricides escaping into the land of Armenia-a fact which is preserved in that country's traditionary history. SEE ARARAT.

Regarding the period of Sennacherib's death chronologists differ. Hales, following the apocryphal book of Tobit (i, 21), places it fifty-five days after his return from his Jewish expedition; but Gesenius (Comment. zu Jesa. p. 999) has rendered it extremely probable that it did not take place till long after. He founds this opinion chiefly on a curious fragment of Berosus, preserved in the Armenian translation of the Chronicle of Eusebius. It states that, after Sennacherib's brother had governed Babylon as the Assyrian viceroy, the sovereignty was successively usurped by Acises, Merodach, or BerodachBaladan (Isa 39:1; 2Ki 20:12), and Elibus or Belibus. But, after three years, Sennacherib regained dominion in Babylonia, and appointed as viceroy his own son Assordan, the Esarhaddon of Scripture.' This statement serves to explain how there was in Hezekiah's time a king at Babylon, though, both before and after, it was subject to Assyria. SEE SENNACHERIB.

Sennacherib was succeeded by- his son Esarhaddon, or Assarhaddon, who had been his father's viceroy at Babylon (2Ki 19:37; Isa 37:38). He is the Sacherdon or Sarchedon of Tobit (i, 21), and the Asaradinus of Ptolemy's Canon (B.C. 680). Hales regards him as the first Sardanapalus. The chief notice taken of him in Scripture is that he settled some colonists in Samaria (Ezr 4:2), and as (at Ezr 4:10) that colonization is ascribed to the "great and noble Asnapper," it is supposed that that was another name for Esarhaddon, but it may have been one of the great officers of his empire. It seems to have been in his reign that the captains of the Assyrian host invaded and ravaged Judah, carrying Manasseh, the king, captive to Babylon. The subsequent history of the empire is involved in almost as much obscurity as that of its origin and rise. The Medes had already shaken off the yoke, and the Chaldaeans soon appear on the scene as the dominant nation of Western Asia; yet Assyria, though much reduced in extent, existed as an independent state for a considerable period after Esarhaddon. Hales, following Syncellus, makes him succeeded by a prince called Ninus (B.C. 667), who had for his successor Nebuchodonosor (B.C. 658), for the transactions of whose reign, including the expedition of his general Holofernes into Judesa, Hales relies on the apocryphal book of Judith, the authority of which, however, is very questionable. The last monarch was Sarac, or Sardanapalus II (B.C. 636), in whose reign Cyaxares, king of Media, and Nabopolassar, viceroy of Babylon, combined against Assyria, took Nineveh, and, dividing what remained of the empire between them, reduced Assyria Proper to a province of Media (B.C. 606).

2. Comparison with ancient Historians and the Intimations on the Monuments. —The original sources of profane history on this subject are Herodotus and Ctesias; but every attempt to reconcile their statements with those of Scripture, or even with each other, has hitherto failed. The former fixes the duration of the Assyrian dominion in Upper Asia at 520 years (Herod. i, 95), while the latter again assigns to the Assyrian empire, from Ninus to Sardanapalus, no less a period than 1305 years (Diodor. Sicul. ii, 21). The authority of Ctesias, however, is very generally discredited (it was so even by Aristotle), though he has recently found a defender in Dr. Russell, in his Connection of Sacred and Profane History. The truth is (as is remarked by the judicious Heeren), that the accounts of both these historians are little better than mere traditions of ancient heroes and heroines (witness the fables about Semiramis!), without any chronological data, and entirely in the style of the East. To detail all the fanciful hypotheses which have been propounded, with the view of forming out of them a consistent and coherent narrative, forms no part of our present design. Considerable light, however, has been thrown, by recent researches, upon certain points of this history.-Kitto.

(1.) The original Settlement of the Country. —Scripture informs us that Assyria was peopled from Babylon (Gen 10:11), and both classical tradition and the monuments of the country agree in this representation. In Herodotus (i, 7), Ninus, the mythic founder of Nineveh, is the son (descendant) of Belus, the mythic founder of Babylon-a tradition in which the derivation of Assyria from Babylon, and the greater antiquity and superior position of the latter in early times, are shadowed forth sufficiently. That Ctesias (ap. Diod. Sic. ii, 7). inverts the relation, making Semiramis (according to him, the wife and successor of Ninus) found Babylon, is only one out of a thousand proofs of the untrustworthy character of his history. The researches recently carried on in the two countries clearly show, not merely by the statements which are said to have been deciphered on the historical monuments, but by the whole character of the remains discovered, that Babylonian greatness and civilization was earlier than Assyrian, and that, while the former was of native growth, the latter was derived from the neighboring country. The cuneiform writing, for instance, which is rapidly punched with a very simple instrument upon moist clay, but is only with much labor and trouble inscribed by the chisel upon rock, must have been invented in a country where men "had brick for stone' (Gen 11:3), and have thence passed to one where the material was unsuited for it. It may be observed, also, that while writing occurs in a very rude form in the earlier Babylonian ruins (Loftus's Chaldaa, p. 169), and gradually improves in the later ones, it is in Assyria uniformly of an advanced type, having apparently been introduced there after it had attained to perfection.

(2.) Date of the Foundation of the Kingdom.-With respect to the exact time at which Assyria became a separate and independent country, there is an important difference between classical authorities, Herodotus placing the commencement of the empire almost a thousand years later than Ctesias! Scripture does but little to determine the controversy; that little, however, is in favor of the former author. Geographically, as a country, Assyria was evidently known to Moses (Gen 2:14; Gen 25:18; Num 24:22; Num 24:24); but it does not appear in Jewish history as a kingdom till the reign of Menahem (B.C. cir. 770). In Abraham's time (B.C. 2000 ?) it is almost certain that there can have been no Assyrian kingdom, or its monarch would have been found among those who invaded Palestine with Chedorlaomer' (Gen 14:1). In the time of the early judges (B.C. 1575), Assyria, if it existed, can have been of no great strength; for Chushan-Rishathaim, the first of the foreigners who oppressed Israel (Jdg 3:8), is master of the whole country between the rivers (Aram Naharim=" Syria between the two rivers"). These tacts militate strongly against the views of Ctesias, whose numbers produce for the founding of the empire the date of B.C. 2182 (Clinton, Fast. Hell. i, 263). The more modest account of Herodotus is at once more probable in itself, more agreeable to Scripture, and more in accordance with the native writer Berosus. Herodotus relates that the Assyrians were "lords of Asia" for 520 years, when their empire was partially broken up by a revolt of the subject- nations (i, 95). After a period of anarchy, the length of which he does not estimate, the Median kingdom was formed, 179 years before the death of Cyrus, or B.C. 708. He would thus, it appears, have assigned to the foundation of the Assyrian empire a date not very greatly anterior to B.C. 1228. Berosus, who made the empire last 526 years to the reign of Pul (ap. Euseb. Chronicles Arm. i, 4), must have agreed nearly with this view-at least he would certainly have placed the rise of the kingdom within the 13th century. This is, perhaps, the utmost that can be determined with any approach to certainty. If, for convenience' sake, a more exact date be desired, the conjecture of Dr. Brandis has some claim to be adopted, which fixes the year B.C. 1273 as that from which the 526 years of Berosus are to be reckoned (Rerum Assyriarum Tempora Emendata, p. 17).

(3.) Early Kings, from the foundation of the Kingdom to Pul. — The long list of Assyrian kings which has come down to us in two or three forms, only slightly varied (Clinton, F. H. i, 267), and which is almost certainly derived from Ctesias, must of necessity be discarded, together with his date for the kingdom. It covers a space of above 1200 years, and bears marks besides of audacious fraud, being composed of names snatched from all quarters, Arian, Semitic, and Greek-names of gods, names of towns, names of rivers-and in its estimate of time presenting the impossible average of 34 or 35 years to a reign, and the very improbable phenomenon of reigns in half the instances amounting exactly to a decimal number. Unfortunately, we have no authentic list to substitute for the forgery of Ctesias. Berosus spoke of 45 kings as reigning during his period of 526 years, and mentioned all their names (Euseb. ut sup.); but they have unluckily not been preserved to us. The work of Herodotus on Assyrian history (Herod. i, 106 and 184) has likewise entirely perished, and neither Greek nor Oriental sources are available to supply the loss, which has hitherto proved irreparable. Recently the researches in Mesopotamia have done something toward filling up this sad gap in our knowledge; but the reading of names is still so doubtful that it seems best, in the present condition of cuneiform inquiry, to treat the early period of Assyrian history in a very general way, only mentioning kings by name when, through the satisfactory identification of a cuneiform royal designation with some name known to us from sacred or profane sources, firm ground has been reached, and serious error rendered almost impossible.

The Mesopotamian researches have rendered it apparent that the original seat of government was not at Nineveh. The oldest Assyrian remains have been found at Kaleh-Sherghat, on the right bank of the Tigris, 60 miles south of the later capital; and this place the monuments show to have been the residence of the earliest kings, as well as of the Babylonian governors who previously exercised authority over the country. The ancient name of the town appears to have been identical with that of the country, viz. Asshur. It was built of brick, and has yielded but a very small number of sculptures. The kings proved to have reigned there are fourteen in number, divisible into three groups; and their reigns are thought to have covered a space of nearly 350 years, from B.C. 1273 to B.C. 930. The most remarkable monarch of the series was called Tiglath-Pileser. He appears to have been king toward the close of the twelfth century, and thus to have been contemporary with Samson, and an earlier king than the Tiglath- Pileser of Scripture. He overran the whole country between Assyria Proper and the Euphrates; swept the valley of the Euphrates from south to north, from the borders of Babylon to Mount Taurus; crossed the Euphrates, and contended in northern Syria with the Hittites; invaded Armenia and Cappadocia; and claims to have subduedforty-two countries " from the channel of the Lower Zab (Zab Asfal) to the Upper Sea of the Setting Sun." All this he accomplished in the first five years of his reign. At a later date he appears to have suffered defeat at the hands of the king of Babylon, who had invaded his territory and succeeded in carrying off to Babylon various idols from the Assyrian temples (Offerhaus, De ant. Assyr. imperio, Linga, 1727).

The other monarchs of the Kaleh-Sherghat series, both before and after Tiglath-Pileser, are comparatively insignificant. The later kings of the series are only known to us as the ancestors of the two great monarchs Sardanapalus the first and his son, Shalmaneser or Shalmanubar, who were among the most warlike of the Assyrian princes. Sardanapalus the first, who appears to have been the warlike Sardanapalus of the Greeks (Suidas, s.v.; comp. Hellan. Frag. p. 158), transferred the seat of government from Kaleh-Sherghat to Nimrud (probably the Scriptural Calah), where he built the first of those magnificent palaces which have recently been exhumed by English explorers. A great portion of the Assyrian sculptures now in the British Museum are derived from this edifice. A description of the building has been given by Mr. Layard (Nin. and its Remains, vol. ii, ch. 11). By an inscription repeated more than a hundred times upon its sculptures we learn that Sardanapalus carried his arms far and wide through Western Asia, warring on the one hand in Lower Babylonia and Chaldea, on the other in Syria and upon the coast of the Mediterranean. His son, Shalmaneser or Shalmanubar, the monarch who set up the Black Obelisk, now in the British Museum, to commemorate his victories, was a still greater conqueror. He appears to have overrun Cappadocia, Armenia, Azerbejan, great portions of Media Magna, the Kurdish mountains, Babylonia, Mesopotamia, Syria, and Phoenicia; everywhere making the kings of the countries tributary to him. If we may trust the reading of certain names, on which cuneiform scholars appear to be entirely agreed, he came in contact with various Scriptural personages, being opposed in his Syrian wars by Benhadad and Hazael, kings of Damascus, and taking tribute from Jehu, king of Israel. His son and grandson followed in his steps, but scarcely equalled his glory. The latter is thought to be identical with the Biblical Pul, Phul, or Phaloch, who is the first of the Assyrian kings of whom we have mention in Scripture. SEE PUL.

(4.) The Kings from Pul to Esarhaddon. — The succession of the Assyrian kings from Pul almost to the close of the empire is rendered tolerably certain, not merely by the inscriptions, but also by the Jewish records. In the 2d book of Kings we find the names of Pul, Tiglath-Pileser, Shalmaneser, Sennacherib, and Esarhaddon, following one another in rapid succession (2Ki 15:19; 2Ki 15:29; 2Ki 17:3; 2Ki 18:13; 2Ki 19:37); and in Isaiah we have the name of " Sargon, king of Assyria" (xx, 1), who is a contemporary of the prophet, and who must evidently, therefore, belong to the same series. The inscriptions, by showing us that Sargon was the father of Sennacherib, fix his place in the list, and give us for the monarchs of the last half of the 8th and the first half of the 7th century B.C. the (probably) complete list of TiglathPileser II, Shalmaneser II, Sargon, Sennacherib, and Esarhaddon. For a detailed account of the actions of these kings, see each name in its place. (See Oppert, Chronologie des Assyriens et des Babylonens, Paris, 1857.)

(a.) Establishment of the Lower Dynasty. — It seems to be certain that at or near the accession of Pul a great change of some kind or other occurred in Assyria. Berosus is said to have brought his grand dynasty of forty-five kings in 526 years to a close at the reign of Pul (Polyhist. ap. Euseb. 1. c.), and to have made him the first king of a new series. By the synchronism of Menahem (2Ki 15:19), the date of Pul may be determined to about B.C. 770. It was only twenty-three years later, as we find by the Canon of Ptolemy, that the Babylonians considered their independence to have commenced (B.C. 747). Herodotus probably intended to assign nearly to this same era the great commotion which (according to him) broke up the Assyrian empire into a number of fragments, out of which were formed the Median and other kingdoms. These traditions may none of them be altogether trustworthy; but their coincidence is at least remarkable, and seems to show that about the middle of the eighth century B.C. there must have been a break in the line of Assyrian kings-a revolution, foreign or domestic and a consequent weakening or dissolution of the bonds which united the conquered nations with their conquerors.

It was related by Bion and Polyhistor (Agathias, ii, 25), that the original dynasty of Assyrian kings ended with a certain Belochus or Beleus, who was succeeded by a usurper (called by them Beletaras or Balatorus), in whose family the crown continued until the destruction of Nineveh. The general character of the circumstances narrated, combined with a certain degree of resemblance in the names-for Belochus is close upon Phaloch, and Beletaras may represent the second element in TigIath-Pileser (who in the inscriptions is called “Tiglath-Palatsira")-induce a suspicion that probably the Pul or Phaloch of Scripture was really the last king of the old monarchy, and that TiglathPileser II, his successor, was the founder of what has been called the "Lower Empire." It maybe suspected that Berosus really gave this account, and that Polyhistor, who repeated it, has been misreported by Eusebius. The synchronism between the revolution in Assyria and the era of Babylonian independence is thus brought almost to exactness, for Tiglath-Pileser is known to have been upon the throne about B.C. 740 (Clinton, Fast. Tell. i, 278), and may well have ascended it in B.C. 747.

(b.) Supposed Loss of the Empire at this Period. Many writers of repute- among them Clinton and Niebuhr-have been inclined to accept the statement of Herodotus with respect to the breaking up of the whole empire at this period. It is evident, however, both from Scripture and from the monuments, that the shock sustained through the domestic revolution has been greatly exaggerated. Niebuhr himself observes (Vortrige uber alte Geschichte, i, 38) that, after the revolution, Assyria soon "recovered herself, and displayed the most extraordinary energy." It is plain, from Scripture, that in the reigns of Tiglath-Pileser, Shalmaneser, Sargon, Sennacherib, and Esarhaddon, Assyria was as great as at any former era. These kings all warred successfully in Palestine and its neighborhood; some attacked Egypt (Isa 20:4); one appears as master of Medil (2Ki 17:6); while another has authority over Babylon, Susiana, and Elymais (2Ki 17:24; Ezr 4:9). So far from our observing symptoms of weakness and curtailed dominion, it is clear that at no time were the Assyrian arms pushed farther, or their efforts more sustained and vigorous. The Assyrian annals for the period are in the most complete accordance with these representations. They exhibit to us the above- mentioned monarchs as extending their dominions farther than any of their predecessors. The empire is continually rising under .them, and reaches its culminating point in the reign of Esarhaddon. The statements of the inscriptions on these subjects are fully borne out by the indications of greatness to be traced in the architectural monuments. No palace of the old monarchy equalled, either in size or splendor, that of Sennacherib at Nineveh. No series of kings belonging to it left buildings at all to be compared with those which were erected by Sargon, his son, and his grandson. The magnificent remains at Kouyunjik and Khorsabad belong entirely to these later kings, while those at Nimrud are about equally divided between them and their predecessors. It is farther noticeable that the writers who may be presumed to have drawn from Berosus, as Polyhistor and Abydenus, particularly expatiated upon the glories of these later kings. Polyhistor said (ap. Euseb. i, 5) that Sennacherib conquered Babylon, defeated a Greek army in Cilicia, and built there Tarsus, the capital. Abydenus related the same facts, except that he substituted for the Greek army of Polyhistor a Greek fleet; and added that Esarhaddon (his Axerdis) conquered Lower Syria and Egypt (ibid. i, 9). Similarly Menander, the Tyrian historian, assigned to Shalmaneser an expedition to Cyprus (ap. Joseph. Ant. 9:14), and Herodotus himself admitted that Sennacherib invaded Egypt (ii, 141). On every ground it seems necessary to conclude that the second Assyrian kingdom was really greater and more glorious than the first; that under it the limits of the empire reached their fullest extent, and the internal prosperity was at the highest.

The statement of Herodotus is not, however, without a basis of truth. It is certain that Babylon, about the time of Tiglath-Pileser's accession, ventured upon a revolt, which she seems afterward to have reckoned the commencement of her independence. SEE BABYLON. The knowledge of this fact may have led Herodotus into his error; for he would naturally suppose that, when Babylon became free, there was a general dissolution of the empire. It has been shown that this is far from the truth; and it may farther be observed that, even as regards Babylon, the Assyrian loss was not permanent. Sargon, Sennacherib, and Esarhaddon all exercised full authority over that country, which appears to have been still an Assyrian fief at the close of the kingdom.

(5.) Successors of Esarhaddon. — By the end of the reign of Esarhaddon the triumph of the Assyrian arms had been so complete that scarcely an enemy was left who could cause her serious anxiety. The kingdoms of Hamath, of Damascus, and of Samaria had been successively absorbed; Phoenicia had been conquered; Judsea had been made a feudatory; Philistia and Idumaea had been subjected, Egypt chastised, Babylon recovered, cities planted in Media. Unless in Armenia and Susiana there was no foe left to reduce, and the consequence appears to have been that a time of profound peace succeeded to the long and bloody wars of Sargon and his immediate successors. In Scripture it is remarkable-that we hear nothing of Assyria after the reign of Esarhaddon, and profane history is equally silent until the attacks begin which brought about her downfall. The monuments show that the son of Esarhaddon, who was called Sardanapalus by Abydenus (ap. Euseb. i, 9), made scarcely any military expeditions, but occupied almost his whole time in the enjoyment of the pleasures of the chase. 'Instead of adorning his residence-as his predecessors had been accustomed to do--with a record and representation of his conquests, Sardanapalus II covered the walls of his palace at Nineveh with sculptures exhibiting his skill and prowess as a hunter. No doubt the military spirit rapidly decayed under such a ruler; and the advent of fresh enemies, synchronizing with this decline, produced the ruin of a power which had for six centuries been dominant in Western Asia.

(6.) Fall of Assyria. — The fate of Assyria, long previously prophesied by Isaiah (Isa 10:5-19), was effected (humanly speaking) by the growing strength and boldness of the Medes. If we may trust Herodotus, the first Median attack on Nineveh took place about the year B.C. 633. By what circumstances this people, who had so long been engaged in contests with the Assyrians, and had hitherto shown themselves so utterly unable to resist them, became suddenly strong enough to assume an aggressive attitude, and to force the Ninevites to submit to a siege, can only be conjectured. Whether mere natural increase, or whether fresh immigrations from the east had raised the Median nation at this time so far above its former condition, it is impossible to determine. We can only say that soon after the middle of the seventh century they began to press upon the Assyrians, and that, gradually increasing in strength, they proceeded, about the year B.C. 633, to attempt the conquest of the country. For some time their efforts were unsuccessful; but after a while, having won over the Babylonians to their side, they became superior to the Assyrians in the field, and about B.C. 625, or a little earlier, laid final siege to the capital. SEE MEDIA. Saracus, the last king-probably the grandson of Esarhaddon- made a stout and prolonged defence, but at length, finding resistance vain, he collected his wives and his treasures in his palace, and with his own hand setting fire to the building, perished in the flames. This account is given in brief by Abydenus, who probably follows Berosus; and its outline so far agrees with Ctesias (ap. Diod. ii, 27) as to give an important value to that writer's details of the siege. SEE NINEVEH. In the general fact that Assyria was overcome, and Nineveh captured and destroyed by a combined attack of Medes and Babylonians, Josephus (Ant. 10:5) and the book of Tobit (xiv, 15) are agreed. Polyhistor also implies it (ap. Euseb. i, 5); and these authorities must be regarded. as outweighing the silence of Herodotus, who mentions only the Medes in connection with the capture

(i, 106), and says nothing of the Babylonians.

(7.) Fulfilment of Prophecy.-The prophecies of Nahum and Zephaniah (Zep 2:13-15) against Assyria were probably delivered shortly before the catastrophe. The date of Nahum is very doubtful, but it is not unlikely that he wrote about B.C. 718, or at the close of the reign of Hosea. Zephaniah is even later, since he prophesied under Josiah, who reigned from B.C. 639 to 609. If B.C. 625 be the date of the destruction of Nineveh, we may place Zephaniah's prophecy about B.C. 635. Ezekiel, writing in B.C. 588, bears witness historically to the complete destruction which had come upon the Assyrians, using the example as a warning to Pharaoh-Hophra and the Egyptians (ch. 31).

It was declared by Nahum (q.v.) emphatically, at the close of his prophecy, that there should be "no healing of Assyria's bruise" (Nah 3:19). In accordance with this announcement we find that Assyria never rose again to any importance, nor even succeeded in maintaining a distinct nationality. Once only was revolt attempted, and then in conjunction with Armenia and Media, the latter heading the rebellion. This attempt took place about a century after the Median conquest, during the troubles which followed upon the accession of Darius Hystaspis. It failed signally, and appears never to have been repeated, the Assyrians remaining thenceforth submissive subjects of the Persian empire. They were reckoned in the same satrapy with Babylon (Herod. iii, 92; comp. i, 192), and paid an annual tribute of a thousand talents of silver. In the Persian armies, which were drawn in great part from the subject-nations, they appear never to have been held of much account, though they fought, in common with the other levies, at Thermopyle, at Cunaxa, at Issus, and at Arbela.

(8.) General Character of the Empire. — In the first place, like all the early monarchies which attained to any great extent, the Assyrian empire was composed of a number of separate kingdoms. In the East, conquest has scarcely ever been followed by amalgamation, and in the primitive empires there was not even any attempt at that governmental centralization which we find at a later period in the satrapial system of Persia. As Solomon " reigned over all the kingdoms from the river (Euphrates) unto the land of the Philistines and the border of Egypt," so the Assyrian monarchs bore sway over a number of petty kings--the native rulers of the several countries-through the entire extent of their dominions. These native princes-the sole governors of their own kingdoms--were feudatories of the Great Monarch, of whom they held their crown by the double tenure of homage and tribute. Menahem (2Ki 15:19), Hoshea (2Ki 17:4), Ahaz (2Ki 16:8), Hezekiah (2Ki 18:14), and Manasseh (2Ch 33:11-13), were certainly in this position, as were many native kings of Babylon, both prior and subsequent to Nabonassar; and this system (if we may trust the inscriptions) was universal throughout the empire. It naturally involved the frequent recurrence of troubles. Princes circumstanced as were the Assyrian feudatories would always be looking for an occasion when they might revolt and re-establish their independence. The offer of a foreign alliance would be a bait which they could scarcely resist, and hence the continual warnings given to the Jews to beware of trusting in Egypt. Apart from this, on the occurrence of any imperial misfortune or difficulty, such, for instance, as a disastrous expedition, a formidable attack, or a sudden death, natural or violent, of the reigning monarch, there would be a strong temptation to throw off the yoke, which would lead, almost of necessity, to a rebellion. The history of the kings of Israel and Judah sufficiently illustrates the tendency in question, which required to be met by checks and remedies of the severest character. The deposition of the rebel prince, the wasting of his country, the plunder of his capital, a considerable increase in the amount of the tribute thenceforth required, were the usual consequences of an unsuccessful revolt; to which were added, upon occasion, still more stringent measures, as the wholesale execution of those chiefly concerned in the attempt, or the transplantation of the rebel nation to a distant locality. The captivity of Israel is only an instance of a practice long previously known to the Assyrians, and by them handed on to the Babylonian and Persian governments.

It is not quite certain how far Assyria required a religious conformity from the subject people. Her religion was a gross and complex polytheism, comprising the worship of thirteen principal and numerous minor divinities, at the head of the whole of whom stood the chief god, Asshur, who seems to be the deified patriarch of the nation (Gen 10:22). The inscriptions appear to state that in all countries over which the Assyrians established their supremacy, they set up "the laws of Asshur," and "altars to the Great Gods." It was probably in connection with this Assyrian requirement that Ahaz, on his return from Damascus, where he had made his submission to Tiglath-Pileser, incurred the guilt of idolatry (2Ki 16:10-18). The history of Hezekiah would seem, however, to show that the rule, if resisted, was not rigidly enforced; for it cannot be supposed that he would have consented to re-establish the idolatry which he had removed, yet he certainly came to terns with Sennacherib, and resumed his position of tributary (2Ki 18:14). In any case it must be understood that the worship which the conquerors introduced was not intended to supersede the religion of the conquered race, but was only required to be superadded as a mark and badge of subjection.

The political constitution of the Assyrian empire was no doubt similar to that of other ancient states of the East, such as Chaldsea and Persia. The monarch, called " the great king" (2Ki 18:19; Isa 36:4), ruled as a despot, surrounded with his guards, and only accessible to those who were near his person (Diod. Sicul. ii, 21, 23; comp. Cephalion, in Syncell. p. 167). Under him there were provisional satraps, called in Isa 10:8, 'princes," of the rank and power of ordinary kings (Diod. Sic. ii, 24). The great officers of the household were commonly eunuchs (comp. Gesenius on Isa 36:2). The religion of the Assyrians was, in its leading features, the same as that of the Chaldaeans, viz. the symbolical worship of the heavenly bodies, especially the planets. In Scripture there is mention'of Nisroch (Isa 37:38), Adrammelech, Anammelech, Nibhaz, Tartak (2Ki 17:31), as the names of idols worshipped by the natives either of Assyria Proper or of the adjacent countries which they had subdued, besides planets (see Gesenius, Zu .Jesaias, ii, 347). The language did not belong to the Semitic, but to the MedoPersian family. As Aramaic, however, was spoken by a large part of the Western population, it was probably understood by the great officers of state, which accounts for Rabshakeh addressing Hezekiah's messengers in Hebrew (2Ki 18:26), although the rabbins explain the circumstance by supposing that he was an apostate Jew (but see Strabo 16:745).

(9.) Its Extent. With regard to the extent of the Assyrian empire very exaggerated views have been entertained by many writers. Ctesias took Semiramis to India, and made the empire of Assyria at least coextensive with that of Persia in his own day. This false notion has long been exploded, but even Niebuhr appears to have believed in the extension of Assyrian influence over Asia Minor, in the expedition of Memnon whom he considered an Assyrian-to Troy, and in the derivation of the Lydian Heraclids from the first dynasty of Ninevite monarchs (Alte Geschicht. i, 28-9). The information derived from the native monuments tends to contract the empire within more reasonable bounds, and to give it only the expansion which is indicated for it in Scripture. On the west, the Mediterranean and the river Halys appear to have been the extreme boundaries, but the dominion beyond the confines of Syria and Asia Minor was not of a strict character; on the north, a fluctuating line, never reaching the Euxine, nor extending beyond the northern frontier of Armenia; on the east, the Caspian Sea and the Great Salt Desert; on the south, the Persian Gulf and the Desert of Arabia. The countries included within these utmost limits are the following: Susiana, Chaldaea, Babylonia, Media, Matiene, Armenia, Assyria Proper, Mesopotamia, parts of Cappadocia and Cilicia, Syria, Phoenicia, Palestine, and Idumaea. Cyprus was also for a while a dependency of the Assyrian kings, and they may perhaps have held at one time certain portions of Lower Egypt. Lydia, however, Phrygia, Lycia, Pamphylia, Pontus, Iberia, on the west and north, Bactria, Sacia, Parthia, India-even Carmania and Persia Proper-upon the east, were altogether beyond the limit of the Assyrian sway, and appear at no time even to have been overrun by the Assyrian armies.

(10.) Civilization of the Assyrians.— This, as has been already observed, was derived originally from the Babylonians. They were a Semitic race, originally resident in Babylonia (which at that time was Cushite), and thus acquainted with the Babylonian inventions and discoveries, who ascended the valley of the Tigris and established in the tract immediately below the Armenian mountains a separate and distinct nationality. Their modes of writing and building, the form and size of their bricks, their architectural ornamentation, their religion and worship, in a great measure, were drawn from Babylon, which they always regarded as a sacred land — the original seat of their nation, and the true home of all their gods, with the one exception of Asshur. Still, as their civilization developed, it became in many respects peculiar. Their art is of home growth. The alabaster quarries in their neighborhood supplied them with a material unknown to their southern neighbors, on which they could represent, far better than upon enamelled bricks, the scenes which interested them. Their artists, faithful and laborious, acquired a considerable power of rendering the human and animal forms, and made vivid and striking representations of the principal occupations of human life. If they do not greatly affect the ideal, and do not, in this branch, attain to any very exalted rank, yet even here their emblematic figures of the gods have a dignity and grandeur which is worthy of remark, and which implies the possession of some elevated feelings. But their chief glory is in the representation of the actual. Their pictures of war, and of the chase, and even sometimes of the more peaceful incidents of human life, have a fidelity, a spirit, a boldness, and an appearance of life, which place them high among realistic schools. Their art, it should be also notcd, is progressive. Unlike that of the Egyptians, which continues comparatively stationary from the earliest to the latest times, it plainly advances, becoming continually more natural and less uncouth, more life-like and less stiff, more varied and less conventional. The latest sculptures, which are those in the hunting-palace of the son of Esarhaddon, are decidedly the best. Here the animal forms approach perfection, and in the striking attitudes, the new groupings, and the more careful and exact drawing of the whole, we see the beginnings of a taste and a power which might have expanded under favorable circumstances into the finished excellence of the Greeks. The advanced condition of the Assyrians in various other respects is abundantly evidenced alike by the representations on the sculptures and by the remains discovered among their buildings. They are found to have understood and applied the arch; to have made tunnels, aqueducts, and drains; to have used the lever and the roller; to have engraved gems; to have understood the arts of inlaying, enamelling, and overlaying with metals; to have manufactured glass, and been acquainted with the lens; to have possessed vases, jars, bronze and ivory ornaments, dishes, bells, ear-rings, mostly of good workmanship and elegant forms in a word, to have attained to a very high pitch of material comfort and prosperity. They were still, however, in the most important points barbarians. Their government was rude and inartificial; their religion coarse and sensual; their conduct of war' cruel; even their art materialistic and so debasing; they had served their purpose when they had prepared the East for centralized government, and been God's scourge to punish the people of Israel (Isa 10:5-6); they were, therefore, swept away to allow the rise of that Arian race which, with less appreciation of art, was to introduce into Western Asia a more spiritual form of religion, a better treatment of captives, and a superior government.

A fuller account of the customs and antiquities of Assyria than has heretofore been possible may be found in the recent works of Rich, Botta, and Layard; see also Manners, Customs, Arts, and Arms of Assyria, restored from the Monuments, by P. H. Gosse (Lond. 1852); Fresnel, Thomas, and Oppert, Expedition en Mesopotamie (Par. 1858); Outline of the Hist. of Assyria, by Col. Rawlinson (Lond. 1852); Jour. Sac. Lit. 2d ser. 4:373 sq.; Critica Biblica, vol. i; Fergusson, Palaces of Nineveh and Persepolis (Lond. 1851). SEE NINEVEH; SEE BABYLON. On the recent efforts to decipher the cuneiform inscriptions on the Assyrian monuments, see Rawlinson, in the Jour. As. Soc. 12, No. 2; 14, No. 1; Hincks, ib. 12, No. 1; Botta, Mim. sur l'Ecriture Ass. (Par. 1848); Lowenstein, Essai de dechiffr. de l'Ecrit. ssyr. (Par. 1850). SEE CUNEIFORM INSCRIPTIONS. For the geography, see Captain Jones's paper, in vol. 14 of the Asiatic Society's Journal (pt. 2); Col. Chesney's Euphrates Expedition (Lond. 1850). SEE EDEN. For the historical views, see Rawlinson's Herodotus, vol. i; Brandis's Rerum Assyriarum Temporaq Emendata; Sir H. Rawlinson's Contributions to the Asiat. Soc.-Journ. and the Alhenceum; Bosanquet's Sacred and profane Chronology; Oppert's Rapport a son Excellence M. le Ministre de l'Instruction; Dr. Hincks's Contributions to the Dublin University Magazine; Vance Smith's Exposition of the Prophecies relating to Nineveh and Assyria; and comp. Niebuhr's Vortrage uber alte Geschichte, vol. i; Clinton's Fasti Hell. vol. i; Niebuhr's Geschichte Assurs's und Babel's; Gumpach, Abriss der Babylonish- Assyrischen Geschichte (Mannheim, 1854). SEE ASSHUR.

Assyria (ADDENDUM FROM VOLUME 11):

The recent explorations in that country, especially those of Messrs. Smith' and Rassam, have been so intimately connected with those relating to Babylonia that some of them will be more appropriately considered under that head; but in many respects both countries can conveniently be considered together. Indeed, the two powers were nearly coextensive as to territory, the one merely being the sequel of the other. The separate history of the Assyrian empire is, in fact, but that of Nineveh, its capital, in the treatment of which, in connection with that of the several kings mentioned  in Scripture, especially Pul, Tiglath-pileser, Shalmaneser, Sargon, and Sennacherib, details of special Biblical interest are given. We here gather up some additional particulars under general heads.

I. Origin. — The name Assyria itself primarily denoted the small territory immediately surrounding the primitive capital, "the city of Assur" (thought: to be the Ellasar of Genesis), which was built, like the other chief cities of the country, by Turanian tribes, in whose language the word signified " water meadow." It stood, according to the latest Assyriologists, on the right bank of the Tigris, midway between the Greater and the Lesser' Zab, being represented by the modern Kalah Sherghat. It appears to have remained the capital city long after the Assyrians had 'become the' dominant power in Western Asia, but was finally supplanted by Calah (supposed by many to be the present Nimrud), Nineveh (now Nebbi Yunus and Kuyunjik), and DurSargina (now Khorsabad), some sixty miles farther north. SEE NINEVEH. The city of Babylon itself, however, was of earlier origin, and formed the centre of a province or monarchy at times more or less prominent, until it at length rose into imperial importance on the downfall of its rival Nineveh. SEE BABYLON.

II. The Assyrian Monarchy. — Under this head we present a historical abstract in the words of an acknowledged expert (Prof. Sayce, in the last ed. of the Encyclopedia Britannica, s.v. n" Babylonia"), although we dissent from many of its synchronisms;

"We possess an almost continuous list of Assyrian kings; and, as from the beginning of the 9th century downwards there exists a native canon, in which each year is dated by the limmu, or archon eponymos, whose name it bears, as well as a portion of a larger canon which records the chief events of each eponymy, it is evident that our chronology of the later period of Assyrian history is at once full and trustworthy. Similar chronological lists once existed for the earlier period also, since an inscription of a king of the 14th century B.C. is dated by one of these eponymies; and the precise dates given in the inscriptions for which occurrences took place in the reigns of older monarchs cannot otherwise be accounted for. How far back an accurate chronological record extended it is impossible to say; but astronomical observations were made in Babylonia from a remote period, and the era of Cudur-nakhundi was known, as we have seen, more than 1600 years afterwards; while in Assyria not only can Sennacherib state at Bavian that Tiglath-pileser I was defeated  by the Babylonians 418 years before his own invasion of that country, but the same Tiglath-pileser can fix 701 years as the exact interval between his restoration of the temple Ann and Rimmon at Kalah Sherghat and its foundation by the dependent viceroys of the city of Assur.

"This Tiglath-pileser, in spite of his subsequent defeat by the Babylonians, was one of the most eminent of the sovereigns of the first Assyriau empire. He carried his. arms far and wide, subjugating the Moschians, Comagcnians, Urumians, and other tribes of the north, the Syrians and Hittites in the west, and the Babylonians (including their capital) in the south. His empire, accordingly, stretched from the Mediterranean, on the one side, to the Caspian and the Persian Gulf, on the other; but, founded as it was on conquest, and centralized in the person of a single individual, it fell to pieces at the least touch. With the death of Tiglath-pileser, Assyria seems to have been reduced to comparative powerlessness; and ῥwhen next its claims to empire are realized it is under Asur-natsir-pal, whose reign lasted from B.C. 883 to 858. The boundaries of his empire exceeded those of his predecessor; and the splendid palaces, temples, and other buildings raised by him, with their elaborate sculptures and rich painting, bear witness to a high development of wealth and art and luxury. Calah, which had been founded by Shalmaneser I some four or five centuries previously, but had. fallen into decay, became his favorite residence, and was raised to the rank of a capital. His son Shalmaneser had a long reign of thirty-five years, during which he largely extended the empire he had received from his father. Armenia and the Parthians paid him tribute; and, under the pretext of restoring the legitimate monarch, he entered Babylon and reduced the country to a state of vassalage. It is at this time that we first hear of the Chaldai, or Chaldeans — carefully to be distinguished from -the Casdim, or Shemitic, 'conquerors' of Scripture-who formed a small but independent principality on the sea-coast. In the west Shalmaneseu succeeded in defeating, in B.C. 854, a dangerous confederacy, headed by Rimmon-Idri or Ben-Hadad of Damascus, and including Ahab of Israel and several Phoenician kings. Later on in his reign he again annihilated the forces of Hazael, Ben-Hadad's successor, and extorted tribute from the princes of Palestine, among others from Jehu of Samaria, whose servants are depicted on the black obelisk. The last few years, however, were troubled by the rebellion of his eldest son, which well-nigh proved fatal to the old king. Assur, Arbela, and other places joined the pretender, and the revolt was with difficulty put down by Shalmaneser's second son, Samas-  Rimmon, who shortly after succeeded him. Samas-Rimmon (824-811) and Rimmon-Nirari (811-782) preserved the empire of Assyria undiminished; but their principal exploits were in Babylonia, which they wasted with fire and sword and converted into an Assyrian province.

"The first Assyrian empire came to an end in 744, when the old dynasty was overthrown by a usurper, Tiglathpileser, after a struggle of three or four years. 'Once set tied on the throne, however, Tiglath-Pileser proceeded to restore 'and reorganize the empire. Babylonia was first attacked; the Assyrian monarch offered sacrifices and set up his court-in its chief cities; and the multitudinous Arab tribes who encamped along the banks of the Euphrates were reduced to subjection.

"The Chaldai in the south alone held out, and to them belonged the first four kings given in Ptolemy's canon. Indeed, it may be said that from the invasion of Tiglathpileser to the revolt of Nabopolassar Babylonia ceased to have any separate existence. It was governed by Assyrian kings, or the viceroys they appointed, and the only attempts to recover independence were made under the leadership of the Chaldaean chiefs. It becomes nothing more than an important province of Assyria.

"The second Assyrian empire differed from the first in its greater consolidation. The conquered provinces were no longer loosely attached to the central power by the payment of tribute, and ready to refuse it as soon as the Assyrian armies were out of sight; they were changed into satrapies, each with its fixed taxes and military contingent. Assyrian viceroys were nominated wherever possible, and a turbulent population was deported to some distant locality. This will explain the condition in which Babylonia found itself, as well as the special attention which was paid to the countries on the Mediterranean coast. The possession of the barbarous and half- deserted districts on the east was of little profit; the inhabitants were hardy mountaineers, difficult to subdue and without wealth , and, although, Tiglath- pileser penetrated into Sagartia, Ariaan, and Aracosia, and even to the confines of India, the expedition was little more than a display of power. The rich and civilized regions of the west, on the contrary, offered attractions which the politicians of Nineveh were keen to discover. Tiglath- pileser overthrew the ancient kingdoms of Damascus and Hamath, with its nineteen districts and, after receiving tribute from Menaham (which a false reading in the Old Test. ascribes to a non-existent Pul) in 740, placed his vassal Hoshea on the throne of Samaria in 730 in the room of Pekah.  Hamath had been aided by Uzziah of Judah; and on the overthrow of the Syrian city, Judah had to become the tributary of Assyria. Tiglath-pileser seems to have met with a usurper's fate, and to have fallen in a struggle with another claimant of the throne, Shalmaneser. The chief event of Shalmaneser's reign (727-722) was the campaign against Samaria. The capture of that city, however, was reserved for his successor, Sargon, in 720, who succeeded in foundilng a new dynasty. Sargon's reign of seventeen years forms an sera in later Assyrian history. At the very commencement of it he met and defeated the forces of Elam, and so prepared the way for the future conquest of that once predominant monarchy. He came into conflict also with the kingdoms of Ararat and Van in the north; and the policy of the countries beyond the Zagros was henceforth influenced by the swishes of the Assyrian court. But it was in the west that the power of Nineveh was chiefly felt. 'Syria and Palestine were reduced to a condition of vassalage, Hamath was depopulated, and Egypt, then governed by Ethiopian princes, came first into collision, with Assyria. The battle of Raphia in 719. in which the Egyptians and their Philistine allies were defeated, was an omen of the future, and from this time onward the destinies of civilized Asia were fought out between the two great powers of the ancient world. As the one rose the other fell; and just as the climax of Assyrian glory is marked by the complete subjugation of Egypt, so the revolt of Egypt was the first signal of the decline of Assyria. The struggle between the representative states of the East led, as was natural, to the appearance of the Greek upon the time of history. Sargon claims the conquest of Cyprus as well, as Phoenicia, and his effigy, found at Idalitum, remains to this day a witness of the fact. Babylonia, however, was the point of weakness in the empire. It was too like, and yet too unlike, Assyria to be otherwise than a dangerous dependency; and its inhabitants could never forget that they had once been the dominant nation. New blood had. been infused into them by the arrival of the Chaldai, whose leader, Merodich-baladan, the son of Yacin, called Mardokempados in Ptolemy's canon, had taken advantage of the troubles which closed the life of Tiglath-pileser to possess himself of Babylonia; and for twelve years he continued master of the country, until, in 710, Sargon drove him from the province and crowned himself king of Babylon. Merodach-baladan had foreseen the attack, and endeavored to meet it by forming alliances with Egypt and the principalities of Palestine. The confederacy, however, was broken up in a single campaign by the Assyrian monarch; Judaea was overrun and Ashdod razed to the ground. Sargon, who now styled himself  king of Assyria and Babylon, of Sumir and Accad, like Tiglath-pileser before him, spent the latter part of his reign in internal reforms and extensive building. A new town called after his name was founded to the north of Nineveh (at the modern Kuyunjik), and a magnificent palace erected there. The library of Calah was restored and enlarged, in imitation of his semi-mythical namesake of Agane, whose astrological works were re-edited, while special attention was given to legislation. In the midst of these labors Sargon was murdered, and his son Senuacherib ascended the throne on the 12th of-Ab, B.C. 705. Sennacherib is a typical representative of the great warriors and builders of the second Assyrian empire, and is familiar to the readers of the Old Test. from his invasion of Judah, which the native monuments assign to the year 701. The check he received at Eltakeh, where he was met by the forces of Egypt and Ethiopia, saved the Jewish king; not, however, before his towns had been ravaged, a heavy tribute laid upon the capital, and his allies in Ascalon and Ekron severely. punished. At the commencement of this campaign, Sennacherib had reduced Tyre and Sidon, and the overthrow of these centres of commerce caused a transfer of trade to Carchemish. Babylonia had shaken off the yoke of Assyria at the death of Sargon under Merodach-baladan, who had escaped from his captivity at Nineveh, but was soon reduced to obedience again and placed under the government of the Assyrian viceroy, Belibus. In 700, however, the year after the Judaean war, Babylon rebelled once more under the indomitable Merodach-baladan and Suzub, another Chaldaean.' Sennacherib was occupied with a naval war the first ever engaged in by the Assyrians-against a body of Chaldaeans who had taken up refuge in Susiana, and the revolt in his rear was stirred up by the Susianian king. But the insurgents were totally defeated; Assur-nadin-sum, Senuacherib's eldest son, was appointed viceroy of the southern kingdom; and the Assyrian monarch felt himself strong enough to carry the war into the heart of Elam, wasting the country with fire and sword. A last attempt made by the Susianians and the Chaldaeans of Babylonia to oppose the power of Assyria was shattered in the hardly contested battle of Khaluli. The interregnunm, however, which marks the last eight years of Sennacherib's rule in Ptolemy's canon shows that Chaldaea still continued to give trouble and resist the Assyrian yoke.

"Meanwhile, Sennacherib had been constructing canals and aqueducts, embanking the Tigris, and building himself a palace at Nineveh on a grander scale than had ever been attempted before. His works were  interrupted by his murder, in 681, by his two sons, who, however, soon found themselves confronted by the veteran army of Esar-haddon, their father's younger and favorite son. Esar-haddon had been engaged in Armenia; but in January, 680, he defeated them at Khanirabbat and was proclaimed king. Soon afterwards he established his court at Babylon, where he governed in person during the whole of his reign. After settling the affairs of Chaldaea, his first campaign was directed against Syria, where Sidon was destroyed and its inhabitants removed to Assyria, an event which exercised a profound influence upon Asiatic trade. The most remarkable expedition of his reign was into the heart of Arabia to the kingdoms of Huz and Buz, 980 miles distant from Nineveh, 280 miles of the march being through arid desert. The Assyrian army accomplished a feat never since exceeded. In the north, also, it penetrated equally far, subjugating the tribes of the Caucasus, receiving the submission of Teispes the Cimmerian, and taking possession of the coppermines on the most remote frontiers of Media. All this, part of the country was now in the hands of Aryan settlers, and each small town had its independent chief, like the states of Greece. In fact, on two sides, on both north and west, the Assyrian empire was in contact with an Aryan population, and among the twenty-two kings who sent materials for Esar-haddon's palace at Nineveh were Cyprian princes with Greek names. But the most important work of Esar-haddon's reign was the conquest of Egypt, which left the ancient world under the rule of a single power for some twenty years, and, by fusing the nations of Western Asia together, broke down their differences, spread an equalized civilization, and first struck out the idea of universal empire. In B.C. 672 the land of the Pharaohs was invaded, Tirhakah,. the Ethiopian, driven beyond its borders, and the country divided into twenty governments. Vain efforts to shake off the Assyrian supremacy were made from time to time; but, just as Babylon had to look to the foreign Chaldai for the championship of its independence, so Egypt found its leaders in Ethiopian princes. In 669 Esar-haddon fell ill, and on the 12th day of Iyyar in the following year he associated his son, Assur-bani-pa], with him in the kingdom. On his death at Babylon in 667, Assur-bani-pal was left sole king. "One of his first acts was to appoint his brother Savul-sum-yucin (Saulnnnghes) governor of Babylonia.

"Assur-bani-pal the Sardanapalus of the Greeks, was the 'grand monarque' of ancient Assyria. The empire on his accession was at the height of its glory and magnitude; the treasures and products of the world flowed into  Nineveh, and its name was feared from the frontiers of India to the shores of the AEgean. Constant wars asserted the superiority of the Assyrian troops, though they drained the empire of money and men; and the luxury which had come in like a flood was sapping the foundations of the national strength. Assur-bani-pal, in spite of his victories, his buildings, and his patronage of literature, left a diminished inheritance to his son; and the military expeditions formerly conducted by the king in person were now intrusted to his generals. His first work was to check the southward advance of the Cimmerians, who were thus driven upon Asia Minor, and to quell a revolt which had broken out in Egypt. Two campaigns were requisite to effect this, and meanwhile Gyges of Lydia had sent tribute to the formidable Assyrian monarch. War had also broken out with Elam, which ended, after a long and hard struggle, with the complete conquest of the country. It was divided into two states, each ruled by Assyrian vassals. But soon after this (in 652) the first blow was struck which eventually led to the downfall of the empire. A general insurrection then suddenly took place, headed by Assur-bani-pal's own brother, the viceroy of Babylonia. Elam, Arabia, Egypt, and Palestine made common cause against the oppressor. Egypt alone, however, under the guidance of Psammetichus, and with the help of Gyges, succeeded in recovering her independence; the wandering tribes of Northern Arabia-:Kedar, Zobah, Nabathsea, etc. were chastised, and summary vengeance taken on Babylonia and Elam. Babylon and Cutliah were reduced by famine (649), Saunnughes was captured and burned to( death, and fire and sword were carried through Elam. After a protracted war, in which Assur-bani-pal was aided by internal dissensions, Shushan was plundered and razed, and the whole of Susiana reduced to a wilderness. This happened in 643. Assur-baui-pal's buildings were unrivalled for size and grandeur. Assyrian culture reached its culminating point in his reign, and his palaces glittered with the precious metals and were adorned with the richest sculpture. The library which he formed at Nineveh far surpassed any that had ever existed before; literary works were collected from all sides; the study of the dead language of Accad was encouraged, grammars and dictionaries were compiled, and learned men of all nations were attracted to the court. Patron of the arts as he was, Assur- bani-pal's character was stained by cruelty and sensuality. Under his second name of Sin-inadina-pal, he appears as king of Babylon in Ptolemny's list; and the complete amalgamation of Assyria and Babylonia in the later years of his rule is shown by the appearance of a praefect of Babylon among the Assyrian eponyms. He was succeeded in 625 by his son Assur-ebil-ili. His  death was the signal for a general revolt. Nabopolassar, the viceroy of Babylonia, made himself independent; and Assyria, shorn of its empire, was left to struggle for bare existence, until, under Saracus, its last monarch, Nineveh was taken and burned by the Babylonians and Medes."

III. Government and Military Operations. — Both the Assyrians and the Babylonians evidently were ruled by an absolute despotism lodged in the hands of a hereditary autocrat, subject to all the caprices and fluctuations of Oriental custom. Revolutions, insurrections, and arbitrary depositions were the natural and frequent consequence. Sargon was evidently a usurper of obscure parentage, and Sennacherib was removed by assassination. In these respects these nations resembled their neighbors or successors the Persians. The king was surrounded by guards and attended by a pompous retinue. His harem was filled with the captives or hostages of conquered royalty. In the kindred passion for hunting, he was a veritable successor of the famous Nimrod.

War was the great occupation of the nation, and bat. tie the favorite theme of the artist. Invasion, rapine, butchery, and enslavement or transportation were the constant policy towards other nations, until they were reduced to vassalage, and a continued system of tribute was relentlessly exacted. Defection was regarded as treason, and a revolted viceroy was flayed alive. The army was thoroughly equipped and trained, both horse (chiefly chariots) and foot; and military engines were in habitual use. Of the field manoeuvres of the troops we have little knowledge, but the siege operations are frequently depicted on the monuments; and of the courage and endurance of the soldiers in engagements we have abundant proof. See each of these topics in its alphabetical place.

IV. Civil and Mercantile Regulations. — Legal transactions are frequently referred to in the records lately exhumed by Mr. Smith from the ruins of Mesopotamia, which show a high degree of advancement in social order. In the family relation, as in the East generally, the mother occupies a ruling influence, and the wife a subordinate position. Wills were made, and contracts were respected. Slaves were common, but were under legal protection. The rate of interest was limited, and debts were secured as well as titles to real estate. Money was coined, and leases executed. The trade of Assyria was chiefly with adjoining or subject provinces, and yet became quite considerable from her position as an entrepot; but the commerce of Babylon was proverbially extensive and lucrative. Both nations imported as  well as exported; and the shipping upon the Tigris and Euphrates must have been enormous. SEE COMMERCE.

V. Arts and Sciences. — These included both useful and ornamental branches. Architecture was highly developed; but, from the nature of the two regions, the buildings of the Babylonians were of brick and painted panels, on artificial platforms, and carried up to an imposing height with terraced stories, while those of the Assyrians were of stone (at least for facing), especially the soft. alabaster of the adjoining mountains, carved with elaborate figures, and usually of two stories only. SEE ARCHITECTURE. For similar reasons imposing tombs were common among the Assyrians, while the Babylonians chiefly buried the dead in terra-cotta caskets. SEE BURIAL. The progress of luxury is easily traced in both nations, in the effeminacy of personal ornaments, in the later period. The massive limbs of kings, soldiers, and even private persons are seen on the monuments loaded with jewelry, decked with embroidery; and the hair is always elaborately curled, even to the beard. SEE ORNAMENT. Sculpture and painting were highly cultivated; but there is a total lack of perspective in the productions of both. Intaglio was the favorite method of engraving, and bass-relief in carving. Music was pursued, as the instruments depicted on the monuments show; but under what system remains unknown. The decorative arts were proportionally well developed. Pottery was of an elegant form, and glass was known. Among the metals, gold and copper were highly wrought, but iron appears to have been scarce.

Astronomy was the chief science, and for this Babylon became famous. Observatories were erected in Ur, and the Tower of Belus probably had some such use. The stars were designated, and a calendar was adopted. with an intercalation as often as required. The year, however, was the vague or defective one. Eclipses were calculated, cycles were in use, and the night was divided into watches. The lunar changes were noted, and some traces of meteorological observations are found. Arithmetic was systematized, the unit being 60, and squares and cubes were calculated. The sundial, the clepsydra, the lever, and the pulley were known; and the minuteness of some of the cuneiform inscriptions argues the use of the lens.

VI. Language and Literature. —The speech of the original inhabitants of the Mesopotamian valley is a question of great difficulty and dispute, as is,  indeed, their ethnological relation. The extant records, however, are all in the cuneatic character, which, so far as the region in question is concerned, may conveniently be divided into two branches-the Assyrian and the Babylonian dialects-the latter being characterized by a preference for the softer forms and a fuller use of the vowels. Both belong to the Shemitic class of languages, and thus are strongly akin to the Hebrew and the Arabic. With the aid of the texts, grammars, and lexicons now readily accessible, scholars have no difficulty in mastering the elements of the written language of either nation, and in satisfactorily determining the meaning of the literature remaining. (Classes are regularly formed in London for instructing beginners in cuneatic philology.) Much of this has been translated into European languages, and convenient abstracts may be found in Baxter's series of little volumes entitled Records of the Past, and in the Transactions of the (Lond.) Society of Biblical A rchceology. More elaborate works, giving the original texts, have been published by the learned Assyriologists Rawlinson, Oppert, Lenormant, Menant, Schrader, and others. See Sayce, Assyrian Grammar (Lond. 1872), p. 18 sq.

The literature of Assyria and Babylonia, so far as hitherto discovered, is almost entirely buried in the mounds of those ruined cities of that region, and consists of arrow-headed inscriptions on clay tablets, sculptured walls and figures, or engraved gems and cylinders. The late Mr. George Smith succeeded in disinterring and bringing home to England a vast store of the terracotta inscriptions, which. have added immensely to our knowledge of the literature of those lost empires. Among them we may especially mention the records of the early traditions of the nations, on the Fall and the Deluge, which so remarkably illustrate the scriptural narratives; and the remains of what that explorer regarded as the library of Sargon at Nineveh. Manuscripts on papyrus or other materials of a frail character, if they existed among these people, have utterly perished. The works thus far recovered, besides the sculptured inscriptions (which chiefly relate to regal annals), are largely religious, consisting of hymns and mythological poems. Two whole epics have been restored from pieces of different copies-one on the Deluge, and the other on the descent of Ishtar into Hades; while the fragment of a third describes the war of the seven spirits against the moon. See the recent volumes of Mr. Smith and the other works above cited. Other treatises exhumed contain fables, and a few exhibit legal documents and chronological treatises of later date and little interest. See Sayce, Babylonian Literature (Lond. 1878).

VII. Religious Beliefs. — The basis of these appears to have been a polytheistic conception of daemoniacal powers residing in natural objects; and this led to superstitious practices for the purpose of appeasing the supposed spirits. Prominent among these supernatural influences was a sort of triad, consisting of Na or Anna (the sky), Ea (the earth), and Mulge (the underworld). This reveals an astronomical element, which was eventually developed into uranolatry under various new deities allied to the other Oriental forms of idolatry. Thus in Babylon especially, where the mythology was more elaborately refined, Bel as the sun-god was the principal deity; and his female counterpart (under whatever title) was associated with him in power. Subordinate deities innumerable crowd the Pantheon. From the distinction of sex thus introduced, naturally sprang a licentious worship, notices of which abound in all ancient authorities, and traces of which clearly appear in the legend of Ishtar (the Assyrian Venus) above mentioned. The whole system, at length, was characterized by the grossest features of sensuous image-worship. At the same time, the superstitious fears of the ignorant devotees were wrought upon by the sprites and goblins of the nature-deification, and sorcery and magic were the ruling arts of professional experts. SEE DIVINATION.

## Assyrian[[@Headword:Assyrian]]

             (Heb. same as ASSHUR; Sept. and Apocrypha Α᾿σσύριος). SEE ASSYRIA.

## Asta, Andrea Dell[[@Headword:Asta, Andrea Dell]]

             a Neapolitan painter, was born in 1673, and studied in the school of Solimena. He afterwards went to Rome, and introduced something of an imitation of Raphael into the Neapolitan style. He died at Naples in 1721. His works, especially the Nativity and the Adoration of the Magi, in the Church of Sant Agostino, were greatly admired.

## Astaroth[[@Headword:Astaroth]]

             (Deu 1:14). SEE ASHTAROTH.

## Astarte[[@Headword:Astarte]]

             (Α᾿στάρτη), the Greek form of the Heb. ASHTORETH or ASHERAH SEE ASHERAH (q.v.), Gracized also Astroarche (Α᾿στροάρχη, Herodian, v, 6, 10), the chief Syrian deity (Lucian, De dea Syr. 4), being the goddess of the Sidonians (1Ki 11:5; 1Ki 11:33), also introduced (from the Tyrians, see Josephus, Apion, i, 18) among the Philistines (1Sa 31:10), and worshipped by the apostate Israelites (2Ki 23:4; Mic 5:13). She was likewise adored by the Phoenician colony at Carthage (Augustine, Qucest. in Jud. xvi; comp. Creuzer, Symbol. ii, 270 sq.), among whom her name appears as a component of common appellations of individuals (Gesenius, in the Hall. Encycl. 21:98: comp. Abdastartus [i.e. "servant of Astarte"], in Josephus, Apion, i, 18). She was also worshipped in Phrygia and at Hierapolis (Creuzer, Symbol. ii, 61). She is usually named in connection with Baal (Jdg 2:13; Jdg 3:7; Jdg 10:6; 1Sa 7:4; 1Sa 12:10; 1Ki 18:19; 2Ki 23:24, etc.), and corresponds to the female (generative) principle, otherwise called Baaltis (Βααλτίς, worshipped especially at Bylus, see Philo, in Euseb. Praep. Evang. i, 10), the chief goddess of the Phoenicians and Syrians ("Astarte the Great," Sanchoniath. Frag. ed. Orelli, p. 34), and probably the same with the "queen of heaven" (Jer 7:18; Jer 44:17; comp. 2Ki 23:4). Many (Creuzer, Symbol. ii, 65 sq.) identify her with Atergatis (q.v.) or Derceto (comp. Herod. i, 105); but this latter, as a fish-goddess, hardly agrees with the description of Ashtoreth (q.v.) by Sanchoniathon (Frag. ed. Orelli, p. 34; and in Euseb. Prep. Ev. i, 10), nor does Astarte appear in this form on coins (see Montfaucon, Antiq. expliq. II, ii, 386; Eckhel, Doctr. Numor. I, iii, 369 sq., comp. 372; Gesenius, in the Hall. Encycl. xxi, 99). The Greeks and Romans, according to their usual method in treating foreign divinities, compare her to Venus, i.e. Urania (comp. Cic. Nat. Deor. iii, 23; Euseb. Prep. Ev. i, i0; Theodoret, iii, 50; Nonni Dionys. iii, 110); sometimes with Juno (Augustine, Quaest. in Jud. xvi; comp. Creuzer, Symbol. ii, 270); and sometimes with Luna (Lucian, De dea Syria, 4; comp. Herodian, v, 6, 10). She also appears as the Mylitta of the Babylonians (Herod. i, 131, 199), the Alytta of the Arabians and Armenians (of Anaitis, Strabo, 15:806), a general representation of the goddess of love and fruitfulness (Herod. i, 144; Bar 6:43; Euseb. Vit. Constant. iii, 55; Val. Max. ii, 6, 15; comp. 2Ki 23:7; see Creuzer, Symbolik, ii, 23 sq.). Some also find traces of the name in the Persic and Syriac terms of the Sabian religious books (Nordberg, Onom. p. 20 sq.). Under the form Asherah (אֲשֵׁרָה) it appears to designate the goddess of good fortune (from אָשִׁר, to be happy). SEE MENII. (See generally Selden, Dz diis Syris, ii, 2; Gruber, in the Hall. Encycl. 4:135; Gesenius, Comment. z. Jesa. ii, 338; Thes. Heb. p. 1082 sq.; Hase, in the Biblioth. Brem. 8:707 sq.; also in Ugolini Thesaur. xxiii; Fourmont, Reflexions critiques sur les histoires des anciens peuples, ii, 301 sq.; Graff, Beitrige z. richtig. Beurth- ilung d. Hauptmonmente in d. alten Gesch. d. Assyrier, Babylonier, u. Meder, Wetzlar, 1828; Hug, Myth. p. 118 sq.; Movers, Phonizier, i; Miinter, Rel. d. Karthaeger; Stuhr, Relig. des Orients, p. 439; Vatke, Relig. d Alten Test. p. 372 sq.; Dupuis, Origine des Cultes, i, 181 sq.; iii, 471 sq.; Schwenk, Mythol. deri Semiten, p. 207; Van Dale, De oragine idolatries, p. 17 sq.)-Winer, i. 108. SEE ASHTORETH; SEE QUEEN OF HEAVEN.

## Astathians[[@Headword:Astathians]]

             were heretics of the 9th century who followed a certain Sergius. He renewed the Manichsean errors, and the emperor Michael Curopalates enacted very severe laws against these sectarians. See Baronius, Annales, A.D. 813.

## Aste, Francesco Maria Dell[[@Headword:Aste, Francesco Maria Dell]]

             an Italian prelate, archbishop of Otranto, was born Aug. 23, 1654, at Naples, and died at Otranto in 1719. His principal works are, Prima Dicecesana Synodus Sanctmc Tusculance Ecclesice, a Card. Vincentio Maria Thesino celebrata, An. 1703 (Rome, 1704 ):-Metodo della Santa  Visita Apostolica (Otranto, 1706):--Martyrologium Romanunz, Disceptationes Literales, Topographicce, etc.; adjectis Martyrologiis Orddiium S. Benedicti, Donminici, Francisci, Augustini, Carmeli, etc. (Benevento, 1716).'' See Hoefer, Nouv. Biog. Generale, s.v.

## Asten[[@Headword:Asten]]

             is a name of the ibis-headed deity Thoth, by which he was venerated in the Temple of Denderah.

## Aster (or Asterisk)[[@Headword:Aster (or Asterisk)]]

             is an instrument used by the Greeks in the liturgy-resembling a star of precious metal, surmounted by a cross, which is placed on the paten to cover the, host, and support a veil from contact with the eucharist. It recalls the mystic star of the magi, which is commemorated as the priest censes the aster. In modern times the arches are riveted together at the point of intersection, but so loosely as to admit of one arch being turned within the other for convenience of carriage. See Neale, Eastern Church, Introd. p. 350; Daniel, Codex. Liturgicus, 4:336, 390.

## Asterius[[@Headword:Asterius]]

             There were several ancient writers of this name.

1. A Cappadocian, converted from paganism to Christianity, who became an Arian. He flourished after the Nicene Council, about the year 330, when he published his celebrated Syntagma, or Syntagmateon, which is repeatedly mentioned by Athanasius, in which he openly declares that there is in God another wisdom than Christ, which was the creator of Christ himself and of the world. Nor would he allow that Christ was the virtue of God in any other sense than that in which Moses called the locusts "a virtue of God." Athanasius quotes from this work in his Ep. de Synod. Arimin. et Seleuc. p. 684, and elsewhere.-Baronius, Annales, 370; Lardner, Works, iii, 587 sq.

2. Bishop of Petra, in Arabia. He was originally an Arian, and accompanied the Arian bishops to the Council of Sardica in 347; but when there he renounced Arianism. Hence he suffered, and was banished into Upper Libya. In 362 he attended the council held by Athanasius at Alexandria, and was deputed to endeavor to restore union to the Church of Antioch.

3. Archbishop of Amasea; flourished about 401. Eleven sermons and homilies of his are given in Combefis, Bibl. Patr. Appendix, 1648.

## Asterius (1) (or Asturius), St[[@Headword:Asterius (1) (or Asturius), St]]

             was a Roman senator who undertook-the care of burying St. Marinus, martyred at Caesarea, in Palestine, in 261 or 262. The Latins honor St. Asterius on March 3 as a martyr, together with Marinus; but Eusebius says nothing of this story, which appears to depend upon Rufinus (Hist. 7:13). The Greeks also honor him as a martyr, separately, Aug. 7. See Ruinart, Acta Sincera, p. 264.

## Asterius (2)[[@Headword:Asterius (2)]]

             was the teacher of Acacius, bishop of Befoea, whom he accompanied in 372 to Edessa, to summon thence the famous solitary St. Julian Sabbas, whose pupil he had been, to support the orthodox faith at Antioch during the persecution 'of the Catholics by Valens (Theodoret, Vet. Patr. p. 380).

## Asterius (3)[[@Headword:Asterius (3)]]

             (Comes Orientis), in 398, carried out with prudence and tact the orders of the emperor Arcadius for the secret removal of Chrysostom from Antioch  when elected to the see of Constantinople (Pallad. 43). SEE CHRYSOSTOM.

## Asterius (4)[[@Headword:Asterius (4)]]

             was a presbyter belonging to the Arian party at Antioch without a head. By compelling Dorotheus to leave his see, Asterius took the lead, in conjunction with some neighboring bishops, in an application to the Eunomians to be received into communion with them. This negotiation broke down in consequence of the demands of the Eunomians that the condemnation of .Etus should be recalled and all abuses reformed (Philostorgius, Eccles. Hist. 10:1).

## Asterius, Turcius Rufus[[@Headword:Asterius, Turcius Rufus]]

             was a patrician who, in 494, enjoyed the consular dignity together with Flavius Prsesidius. He is plainly different from Flavius Asturius, who was consul in 449, although sometimes confounded with him. When out of office he edited some poems of Sedulius, and among them a Collection of the Old and New Testaments, in elegiac verse, which has sometimes appeared under the name of Asterius himself, as in the Bibl. Patr. 9:464, and which some writers maintain to be the actual work of Asterius. See Cave, Hist. Lit. i, 464.

## Asterius, Utrbanus[[@Headword:Asterius, Utrbanus]]

             was a writer in the Montanist controversy of the 2d century.. He is only known by a reference to a Λόγος κατὰ Α᾿στέριον Οὐρβανόνs which. occurs in an anonymous work against Montanism, fragments of which are preserved by Eusebius (Hist. Eccles. 16:17). On the supposition that this reference was a note by Eusebius or by some ancient scholiast, Valerius, Tillemont, Cave, and others have ascribed to Asterius the authorship of the work in question. Since, according to the most obvious interpretation, the reference to Asterius forms part of the quotation, Asterius was probably a Montanist replied to by the writer.

## Astesano[[@Headword:Astesano]]

             an Italian theologian, native of Asti, in Piedmont, gained a certain celebrity as a casuist. He died in 1330. He wrote Summa de Casibus Conscientice, or Summa Astesana, published for the first time in 1469, and reprinted  several times down to the 16th century. See Hoefer, Nouv. Biog. Generale, s.v.

## Asthat[[@Headword:Asthat]]

             (Α᾿στάθ, Vulg. Ezead), one of the heads of Israelitish families, whose members (to the number of 120) returned (with Johannes, the son of Acatan) in the party of Ezra from Babylon (1Es 8:38); evidently the AZGAD SEE AZGAD (q.v.) of the true text (Ezr 8:12).

## Aston, D. W[[@Headword:Aston, D. W]]

             an English Congregational minister, was born at Kenilworth in 1773. In 1779 he became a scholar in the free grammar-school of his native town. He was entirely ignorant of evangelical truth till he was sixteen years old, when he heard a local preacher in a cottage. This resulted in his conversion, when he also became an occasional preacher among the' Wesleyans, though never formally connected with that body. He studied for two years under a Mr. Moody, of Warwick, his friend and guide; after which, under the same man's direction, he settled at Stratfordon-Avon, where he was the means of converting his own mother and also the lady who afterwards became his wife, as well as many others. In 1803 he removed to Buckingham, where he toiled excessively for forty-seven years. It was his privilege, during his life here, to .see quite a transformation of this till now "unenlightened neighborhood." He was for more than forty years the secretary of the North Bucks Association. Increasing infirmities caused him to resign his charge in 1850, and he retired to Hull to pass his remaining days. He died Jan. 9,1852. See (Lond.) Cong. Yearbook, 1853, p. 205, 206.

## Aston, Thomas[[@Headword:Aston, Thomas]]

             an English Congregational minister, son of a farmer, was born at Kenilworth in 1785.' When about ten years of age his family moved to Hill Morton, Leicester. In early manhood he forsook the Established Church and became an Independent. In 1814 Mr. Aston was admitted to the Academy at Hackney. His first pastorate was at Creaton, Northamptonshire, where he was ordained in 1817, and preached in a bold and heart-searching style. In 1825 he removed to Wingrave, and for thirty- three years labored with great success. He was regarded as "the father of' his people." To him the anxious and distressed carried their sorrows and joys, their burdens, and the remembrances of their deliverances. He died at Birmingham, Feb. 3,1867. See (Lond.) Cong. Year-book, 1868, p. 249.,

## Astorga[[@Headword:Astorga]]

             a town and diocese of Spain. In 446 a council was held in the town of Astorga on account of the Priscillianists.

## Astorga, Emanuele D[[@Headword:Astorga, Emanuele D]]

             Baron, an eminent musical composer, was born in Sicily, Dec. 11, 1681. He was patronized by the emperor Leopold I, at whose court he passed  some years. After the death of that sovereign, in 1705, he travelled considerably throughout Europe. He died Aug. 21, 1736. His chief work is a Stabat Mater, which is much admired. He 'also composed operas and cantatas.

## Astori, Giovanni Antonio[[@Headword:Astori, Giovanni Antonio]]

             a learned Italian clergyman and antiquary, was born at Venice, Jan. 16, 1672, and soon made extraordinary proficiency in classical and polite literature. In 1698 he entered the Church. He became a member and secretary of the Academy of the Animosi at Venice, and was also a member of that of Arcadia at Rome, under the name of Demade Olimpico. In his latter days he was master of the choir and canon of the ducal Church of St. Mark. He died at Venice, June 23, 1743. He carried on an extensive correspondence with the most eminent scholars of his age. His writings are few in number.

## Astorini, Ella[[@Headword:Astorini, Ella]]

             an Italian theologian, was born at Calabria in 1651. He took holy orders at the age of sixteen years, and devoted himself with ardor to the study of philosophy; and with so much zeal did he propagate the new doctrine throughout the kingdom of Naples that he was accused of magic. Fortunately for him, the Inquisition decided to spare him on account of his learning. In order that he might not further expose himself, he resorted to Zurich; then to Basle; next to Marburg, where he was appointed vice- chancellor of the university. He then went to Groningen, where he was made doctor of medicine in 1686, and taught mathematics. The religious wars which were waged in the Low Countries cooled his ardor for the principles of Protestantism, and he returned to his Church. He went to Hamburg, and procured a safe conduct from the Inquisition at Rome. Having arrived at the capital of the Christian world, he was made general preacher at Pisa. In 1690 he became professor of mathematics at Sienna, and there founded the academy of the Fisiocritici. He then returned to his monastery at Cosenza, where he was appointed general commissary. But his philosophical ideas made for him a good many enemies. He quitted Cosenza, and died, April 4, 1702, at Terra Nova di Tarsia. He wrote, De Vitali Economia Feetus in Utero (Groningen, 1686):-Elementa Euclidis, ad Usumn Novce Academice Nobilium Senensium, Nova Methodo et Compendiaria Demonstrata (Sienna, 1791; Naples, 1791):-Prodromus  Apologeticus de Potestate S. Sedis Apostolicce (Sienna, 1793):--De Vera Ecclesia Jesu Christi contra Lutheranos et Calvinianos (Naples, 1700). See Hoefer, Nouv. Biog. Generale, s.v.

## Astragal[[@Headword:Astragal]]

             (the knuckle-bone), a small semicircular moulding or bead either encircling a column or in other situations.

## Astragalomancy[[@Headword:Astragalomancy]]

             is a species of divination anciently practiced in a temple of Hercules in Achaia. It consisted in throwing small pieces with marks corresponding to the letters of the alphabet, the accidental arrangement of which formed the answer required. SEE DIVINATION.

## Astras, Paul Thirese David D[[@Headword:Astras, Paul Thirese David D]]

             a French prelate, was born at Tourves (Var), Oct. 15, 1772. The sentiments of piety which he manifested. from early youth were never abandoned in his ecclesiastical career, though beset by vicissitudes and painful tests. He bore the evils of the Revolution with a grand Christian resignation. Secretary, in 1798, of M. Portalis, his uncle, he was appointed, several years after, vicar-general of the metropolis. In 1807 he delivered a discourse at Notre Dame on the re-establishment of religion in France. At the death of the cardinal of Bellay, archbishop of Paris, he managed the vacant see until the coming of cardinal Maury. Charged by the pope, in 1809, to send to this prelate a brief enjoining him to return to his bishopric in Montefiascone, it appears that he received at the same time the bull of excommunication hurled against Napoleon. On March 16, 1850, he  succeeded the cardinal of Ciermont-Tonnerre as archbishop of Toulouse and Narbonne. Liberty of instruction, reclaimed by the French clergy at first as a right, then as a promise of the charter of 1830, had in Astras an intrepid defender. He protested on this occasion against the doctrines of M. Gatien Arnoult, professor of philosophy of Toulouse. An attempt was made to reform the liturgies, but he opposed it. It is said that these difficulties at Toulouse prevented him from being made cardinal for a time, but this honor was finally accorded to him Sept. 29, 1850. He died Sept. 29,1851. He wrote, Discours sur le Retablissement de la Religion en France (1807) :-Des Appels comnme d'Abus en Matibre de Religion (Paris, 1814); Picot does not believe him to be the author of this work:-La Verite Catholique Demontree, ou Lettres de Monseigneur l'Eveque de Bayonne, actuellement A rcheveque de Toulouse, aux Protestants d'Orthez (Toulouse, 1833). See Hoefer, Nouv. Biog. Generale, s.v. Astujat, in Persian mythology, is an evil daemon sent by Ahriman to capture the souls of the dead and take them to the infernal regions. To prevent this, the nearest relatives of the deceased are obliged to watch three days after the death and unceasingly repeat certain prayers.

## Astreea[[@Headword:Astreea]]

             (fairness), in Greek mythology, was a goddess whose descent is given differently. She was either a daughter of Jupiter and Themis, or of Astraeus and Hemera (goddess of the day), or of Apollo and Chrysothemis, and she is also often declared one and the same with Ceres, Isis, Fortuna, and Themis. In the Golden Age she caused justice and equity among men. When this age ceased, she left the earth, and was placed in the heavens as the constellation of Virgo.

## Astric[[@Headword:Astric]]

             SEE ANASTASIUS.

## Astrologer[[@Headword:Astrologer]]

             (Heb. and Chald. אִשָּׁŠ, asshlaph', an enchanter, Dan 1:20; Dan 2:2; Dan 2:10; Dan 2:27; Dan 4:7; Dan 5:7; Dan 5:11; Dan 5:15; once Heb. הוֹבֵר שָׁמִיִם, hober' shama'yim, sky- divider, i.e. former of horoscopes; Sept. ἀστρόλογος τοῦ οὐρανοῦ; Vulg. augur caeli, Isa 47:13), a person who professes to divine future events by the appearance of the stars. SEE ASTROLOGY. The Babylonians were anciently famous for this kind of lore (Rawlinson's Herodotus, i, Essay x; Simplicius ad Aristot. De Calo, ii, 123; Pliny, Hist. Nat. 7:56; Vitruv. 9:9). SEE ASTRONOMY.

## Astrology[[@Headword:Astrology]]

             (ἀστρολογία, science of the stars), a pretended science, which was said to discover future events by means of the stars. Astrology (according to the old distinction) was of two kinds' natural and judicial. The former predicted certain :natural effects which appear to depend upon the influence of the stars, such as winds, rain, storms, etc. By the latter, it was pretended, could be predicted events which were de, pendent upon the human will, as particular actions, peace, war, etc. Astrology accords well with the predestinarian doctrines of Mohammedanism, and was accordingly cultivated with great ardor by the Arabs from the seventh to the thirteenth century. Some of the early Christian fathers argued against the doctrines of astrology; others received them in a modified form. In its public capacity the Roman Church several times condemned the system, but many zealous churchmen cultivated it. Cardinal D'Ailly, "the eagle of the doctors of France" (died 1420), is said to have calculated the horoscope of Jesus Christ, and maintained that the Deluge might have been predicted by astrology. Regiomontanus, the famous mathematician Cardan, even Tycho Brahe and Kepler could not shake off the fascination. Kepler saw the weakness of astrology as a science, but could not bring himself to deny a certain connection between the positions ("constellations") of the planets and the qualities of those born under them. The Copernican system gave the death-blow to astrology. Belief in astrology is not now ostensibly professed in any Christian country, though a few solitary advocates have from time to time appeared, as J. M. Pfaff in Germany, Astrologie (Nurnb. 1816). But it still holds sway in the East, and among Mohammedans wherever situated. Even in Europe the craving of the ignorant of all countries for divination is still gratified by the publication of multitudes of almanacs containing astrological predictions, though the writers no longer believe in them.

Many passages of our old writers are unintelligible without some knowledge of astrological terms. In the technical rules by which human destiny was foreseen, the heavenly houses played an important part. Astrologers were by no means at one as to the way of laying out those houses. A very general way was to draw great circles through the north and south points of the horizon as meridians pass through the poles, dividing the heavens, visible and invisible, into twelve equal parts-six above the horizon, and six below. These were the twelve houses, and were numbered onward, beginning with that which lay in the east immediately below the horizon. The first was called the house of life; the second, of fortune, or riches; the third, of brethren; the fourth, of relations; the fifth, of children; the sixth, of health; the seventh, of marriage; the eighth, of death, or the upper portal; the ninth, of religion; the tenth, of dignities; the eleventh, of friends and benefactors; the twelfth, of enemies, or of captivity. The position of the twelve houses for a given time and place-the instant of an individual's birth, for instance, was a theme. To construct such a plan was to cast the person's nativity. The houses had different powers, the strongest being the first; as it contained the part of the heavens about to rise, it was called the ascendant, and the point of the ecliptic cut by its upper boundary was the horoscope. Each house had one of the heavenly bodies as its lord, who was strongest in his own house. See Ptolemeei Opus quadripartitum de astrorum judiciis; Schoner, De nativitatibus (Nurnb. 1532); Kepler, Harmonia mundi (Linz. 1619); Prodromus, Diss. cosmograph. (Tub 1596); Pfaff, Astrologische Taschenbiccher for 1822 and 1823; Meyer's Blotter fir hahere Wahrheit, ii, 141; Quarterly Review, 26:180; Westminster Review, Jan. 1864. SEE ASTRONOMY.

## Astronomy[[@Headword:Astronomy]]

             (ἀστρονομία, the laws of the stars), a science which appears to have grown out of astrology (q.v.). The cradle of astronomy is to be found in Asia. Pliny, in his celebrated enumeration (Hist. Nat. 7, 57) of the inventors of the arts, sciences, and conveniences of life, ascribes the discovery of astronomy to Phoenician mariners, and in the same chapter he speaks of astronomical observations found on burnt bricks (coctilibus laterculis) among the Babylonians, which ascend to above 2200 years before his time. Alexander sent to Aristotle from Babylon a series of astronomical observations, extending through 1900 years. The astronomical knowledge of the Chinese and Indians goes up to a still earlier period (Plin. Hist. Nat. 6, 17-21). From the remote East astronomy traveled in a westerly direction. The Egyptians at a very early period had some acquaintance with it. To them is to be ascribed a pretty near determination of the length of the year, as consisting of 365 days (Herodotus, 2:4). The Egyptians were the teachers of the Greeks. Some portion of the knowledge which prevailed on the subject would no doubt penetrate to and become the inheritance of the Hebrews, who do not, however, appear to have possessed any views of astronomy which raised their knowledge to the rank of a science, or made it approach to a more correct theory of the mechanism of the heavens than that which was generally held. A peculiarity of the greatest importance belongs to the knowledge which the Israelites display of the heavens, namely, that it is thoroughly imbued with a religious character; nor is it possible to find in any other writings, even at this day, so much pure and elevated piety, in connection with observations on the starry firmament, as may be gathered even in single books of the Bible (Amo 5:8; Psalms 19). This was no doubt owing in part to the fact that the practice of astrology was interdicted to the Hebrews (Deu 18:10). As early as the time of the composition of perhaps the oldest book in the Bible, namely, that of Job, the constellations were distinguished one from another, and designated by peculiar and appropriate names (Job 9:9; Job 38:31). In the Bible are found,

(1) Heylel (הֵילֵל), “the morning star,” the planet Venus (Isa 14:12; Rev 2:28);

(2) Kimah' (כַּימָה), “Lucifer,” “Pleiades,” “the seven stars” (Job 9:9; Job 38:31; Amo 5:8), the Pleiades;

(3) Kesil' (כְּסַיל), “Orion,” a large and brilliant constellation, which stands in a line with the Pleiades. The Orientals seem to have conceived of Orion as a huge giant who had warred against God, and as bound in chains to the firmament of heaven (Job 38:31); and it has been conjectured that this notion is the foundation of the history of Nimrod (Gesen. Comment. zu Jesaia, 1, 457).

(4) Ash (עִשׁ), (Job 9:9), “Arcturus,” the Great Bear, which has still the same name among the Arabians (Niebuhr, p. 113). See Job 38:32, where the sons of Arcturus are the three stars in the tail of the Bear, which stand in a curved line to the left.

(5) Nachash' (נָחָשׁ), (Job 26:13, the “crooked serpent”), Draco, between the Great and the Little Bear; a constellation which spreads itself in windings across the heavens.

(6) Dioscziri, Διόσκουροι (Act 28:11, “Castor and Pollux”), Gemini, or the Twins, on the belt of the Zodiac, which is mentioned in 2Ki 23:5, under the general name of “the planets” (מִזָּלוֹת, Mazz-loth'), a word which signifies dwellings, stations in which the sun tarries in his apparent course through the heavens; and also by the kindred term ‘“MAZZAROTH” (מִזָּרוֹת, Job 38:32). (Compare Gen 37:9.) The entire body of the stars was called “the host of heaven” (Isa 40:26; Jer 33:22). (See each of the words here enumerated in its alphabetical order.) No trace is found in the Old Testament of a division of the heavenly bodies into planets, fixed stars, and comets; but inJude 1:13, the phrase “wandering stars” (ἀστέρες πλανῆται) is employed figuratively. After the Babylonish exile, the Jews were compelled, even for the sake of their calendar, to attend at least to the course of the moon, which became an object of study, and delineations were made of the shapes that she assumes (Mishna, Rosh Hassh. 2, 8; Mitchell, Astron. of Bible, N.Y. 1863). SEE YEAR.

At an early period of the world the worship of the stars arose from that contemplation of them which in every part of the globe, and particularly in the East, has been found a source of deep and tranquil pleasure, SEE ADORATION. “Men by nature” “deemed either fire or wind, or the swift air, or the circle of the stars. or the violent water, or the lights of heaven to be the gods which govern the world;” “with whose beauty being delighted, they took them to be gods” (Wis 13:2). Accordingly, the religion of the Egyptians, of the Chaldees, Assyrians, and the ancient Arabians, was nothing else than star-worship, although in the case of the first its origin is more thickly veiled. The sun, moon, and seven planets (those, that is, of the fixed stars which shine with especial brightness) excited most attention, and won the greatest observance. We thus find, among the Babylonians, Jupiter (Belus, Gad, גִּד, Isa 65:11), Venus (מְנַי, Meni', Isa 65:11, where the first is rendered in the common version “that troop,” the second, “that number”). Both these were considered good principles, the Hebrews words both signifying fortune, i.e. good luck. Mercury, honored as the secretary of heaven, is also found in Isa 46:1, “NEBO (נְבוֹ) stoopeth;” Saturn (כַּיּוּן, Kiyun', “Chiun,” Amo 5:26); Mars (נֵרְגִל, “NERGAL,” 2Ki 17:30); the last two were worshipped as principles of evil. The character of this worship was formed from the notions which were entertained of the good or ill which certain stars occasioned. Astrology found its sphere principally in stars connected with the birth of individuals. Thus Herodotus (2, 82) states that among the Egyptians every day was under the influence of some god (some star), and that according to the day on which each person was born, so would be the events he would meet with, the character he would bear, and the period of his death. Astrology concerned itself also with the determination of lucky and unlucky days; so in Job 3:3, “Let the day perish wherein I was born;” and Gal 4:10, “Ye observe days, and months, and times, and years.” The Chaldaeans, who studied the stars at a very early period, were much given to astrology, and were celebrated for their skill in that pretended science (Isa 47:13). (See further on this general subject, Hammer, Ueber die Sternbilder der Araber; Ideler, Untersuchungen ub. d. Sternnamen, Berl. 1809; also Ueb. die Astron. der Alten, Berl. 1806; Weidler, Hist. Astronom. Viteb. 1714; Neumann, Astrognostische Benennungen im A. T. Bresl. 1819.) SEE STAR.

## Astruc, Jean[[@Headword:Astruc, Jean]]

             an eminent French physician, was born at Sauve, in Languedoc, March 19, 1684. His father was a Protestant minister, who, on the revocation of the edict of Nantes, became a Roman Catholic. The son studied in the University of Montpellier, and became M.D. in 1703. In 1710 he was made professor of anatomy and medicine in Toulouse; and he was called to Montpellier in 1715, where he remained until 1728. In 1731 he was appointed professor of medicine in the College of France, and he remained in Paris until his death, May 5, 1766. In his profession Astruc was very eminent as teacher, practitioner, and writer; but he is entitled to a place here from a work published in 1753, entitled Conjectures sur les Memoires originaux dont il parait que Moise s'est servi pour conmposer le livre da la Genese (Bruxelles and Paris, 1753, 12mo), in which he started for the first time the theory now so prevalent, that the fact that Moses compiled Genesis, in part at least, from pre-existing documents, is shown by the distinction in the use of the two names Elohim and Jehovah in the different parts of the book. The work is marked by great skill and acuteness, and opened a new aera in the criticism of the Pentateuch. SEE GENESIS. In 1755 Astruc published a treatise Sur l'immortalite, l'immaterialite, et la liberte de l'ame (Paris, 12mo). — Hoefer, Nouv. Biog. Generale, 3, 487; Herzog, Real-Encyklopadie, Suppl. 1:103.

## Asturius, St[[@Headword:Asturius, St]]

             SEE ASTERIUS.

## Astyages[[@Headword:Astyages]]

             (Α᾿στυάγης, Diodorus Α᾿σπάδας) was the son and successor of Cyaxares (Smith's Dict. of Class. Biog. s.v.), and the last king of the Medes, B.C. 595-560 or B.C. 592-558, who was conquered by Cyrus (Bel and Dragon 1). The name is identified by Rawlinson and Niebuhr (Gesch. Assur's, p. 32) with Deioces = Ashdahak (Arm.), Ajis Dahaka (Pe's.), the biting snake, the emblem of the Median power. SEE DARIUS THE MEDE. According to Herodotus, he married the daughter of Abyaltes (i. 74), ascended the throne B.C. 595, and reigned thirty-five years (i. 130), with great severity (i. 123). The same historian states that his daughter was married to Cambyses, a Persian noble, but that, in consequence of a dream, the king caused her child (Cyrus) to be exposed by a herdsman, who, on the contrary, brought him up, till, on attaining manhood, he dethroned his grandfather (i. 107). The account of Ctesias (who calls him Astygas, Α᾿στυϊvγας) makes him to have been only the father-in-law of Cyrus, by whom he was conquered and deposed, but treated with respect, until at length treacherously left to perish by a royal eunuch (Ctes. Ap. Phot. cod. 72, p. 36, ed. Bekker). Xenophon, like Herodotus, makes Cyrus the grandson of Astyages, but says that Astyages was succeeded by his son Cyaxares II, on whose death Cyrus succeeded to the vacant throne (Cyrop. 1, 5, 2). This account tallies better with the notices in the Book of Daniel (Dan 5:31; Dan 6:1; Dan 9:1) and Josephus (Ant. 10:11, 4), where “Darius (q.v.) the Mede” appears to be the same with this Cyaxares (q.v.). In that case Astyages will be identical with the “Ahasuerus” (q.v.) there named as the father of Darius. SEE CYRUS.

## Asulai[[@Headword:Asulai]]

             a name common to several Jewish writers, viz.:

1. ABRAHAM, who died in 1644, had devoted his life to the study of the Cabala, and published זהרי חמה, a commentary on the Zohar to Genesis (Venice, 1655): - חסד לאברהם, a Cabalistic exposition of the leading articles of that science (latest ed. Lemberg, 1860). His grandson was

2. CHAJIM JOSEPH DAVID, born at Jerusalem in 1726, and died at Leghorn in 1807. He is the author of about fifty works in many branches of Jewish learning, but is best known by his שם הגד ולים, a bibliographical history of Hebrew literature (pt. i, Leghorn, 1774; Krotoschin, 1843; pt. ii, Leghorn, 1784; best ed. Wilna, 1864, 2 vols.): — ועד לחכמים, a continuation of the above (Leghorn, 1796; pt. ii, 1798; further appendices in 1796 and 1801). An entire edition of these several portions was published (Wilna, 1852, 2 vols.) by J. Ben Jakob, preceded by a biography  of Asulai by Carmolg. He wrote also, אהבת דוד, derashas, or homilies, on the Pentateuch (Leghorn, 1799):- נחל קדומים, a commentary on the same part of Scripture (ibid. 1800)פני חמה, a commentary on the five Megilloth (ibid. eod.): — and יוסŠ תהלות, on the Psalms (ibid. 1801; Vienna, 1859).Besides, he wrote commentaries on the Zohar:- יעיר אזן, an introduction to the Talmud, in 2 pts. (Leghorn, 1790-93). His Iggaroth, or correspondence with contemporaries, was first published in -1867. See Furst, Bibl. Jud. i, 66-70; De' Rossi, Dizionario Storico (German transl.), p.,50; Etheridge, Introd. to Heb. Literature, p. 481; Zunz, Zur Gesch. u. Literatur, p. 240 sq. (B. P.)

## Asuman[[@Headword:Asuman]]

             in Persian mythology, was one of the good genii, whose protection, however, is only vouched for on the twenty-seventh day of each month, which day also carries his name. The affirmation of the Magi that he is the angel of death is contradictory, for the latter is not bound to certain days.

## Asuppim[[@Headword:Asuppim]]

             (Hebrews Asuppim', אֲסֻפַּים, - collections; Sept. Α᾿σαφείν v. r. Ε᾿σεφίμ), a part of the Temple, to which two of the Levites of the family of Obed- edom were assigned as guards (1Ch 26:15; 1Ch 26:17). They were apparently the two northernmost gates in the western outer wall of the Temple, the space between them being inclosed for store-chambers, by the name of the “house of Asuppim” (see Strong's Harmony and Exposition of the Gospels, Appendix 2, p. 30). In the reference to the same building, as restored after the captivity (Neh 12:25), the term is falsely rendered “thresholds” (בִּאֲסֻפֵּי הִשְּׁעָרַים, in the store-houses of the gates, Sept. πυλωροὶ φυλακῆς). SEE TEMPLE.

## Asylum[[@Headword:Asylum]]

             (מַקְלָט, miklat', φυγαδεῖον, “refuge”), a place of safety, where it is not permitted to offer violence to, or touch any person, even though a criminal.

I. Such a purpose was served (see Mishna, Maccoth, 2, 1-3; comp. Philo, De profugiis, in his Opp. 1, 546 sq.) for the unpremeditated murderer, in accordance with an ancient usage, by the altar (in the Tabernacle and Temple, Exo 21:14; 1Ki 1:50), the horns of which were seized by the refugee. SEE ALTAR. Under the Law there were instituted, in order to rescue such manslayers from the (doubtless very barbarous) blood-revenge (Num 35:6 sq.; Deu 4:41 sq.; Deu 19:3 sq.; comp. Exo 21:13; Josephus, Ant. 4, 7, 4), six free cities (עָרִי מַקְלָט, Sept. πόλεις φυγαδευτηρίων, πόλεις καταφυγῆς, Vulg. urbes fugitivorum, Auth. Vers. “cities of refuge”), which lay in different parts of the entire country, and were some of them sacerdotal, others Levitical cities, namely, east of the Jordan, Bezer, Ramoth-Gilead, and Golan; west of the Jordan, Kedesh, Shechem, and (Hebron) Kirjath-Arba (Jos 20:7-8). Here the fugitive, after having undergone a strict investigation to prove that he had not committed the slaughter intentionally, was obliged to remain until the death of the then incumbent of the high-priesthood (comp. the similar exile according to the Athenian statutes, Heffter, Athen. Gerichtsverf. p. 136); if he quitted the city earlier, the blood-avenger might kill him with impunity (Num 35:24 sq.). The roads to the cities of refuge were to be kept in good order (Deu 19:3; for other particulars, see Maccoth, 2, 5; Otho, Lex. Rabb. p. 66; on the boundaries of these cities, see the Mishna, Maaser.3, 10). Willful murderers (Num 35:12; compo Mishna, Miaccoth, 2, 6) were to be put to death, after a legal investigation, even if they had escaped to a city of refuge. See generally Michaelis, Mos. Recht, 2, 434 sq.; Moebii Disputat. theol. p. 105 sq.; Wichmannshausen, De Praesidiariis Levitarum urbibus (Viteb. 1715); Reis, De urbibus refugii V. T. eorumque fructu (Marburg, 1753); Osiander, De asylis Hebr. (Tubing. 1672, also in Ugolini Thesaur. 31). The reason for assigning the Levitical cities for this purpose was probably in part from their connection with the sacredness of Jehovah, and partly because the Levites, as guardians of the Law, were present to decide concerning the murder as to whether it was intentional or not (see Carpzov, Appar. p. 340). It is not easy to explain the connection of the expiration of the bloods revenge with the death of the high-priest, except that this was regarded as beginning a fresh era (Tabulme noave). Baihr (Symbol. 2, 52), following Maimonides (More Nevochim), advances the not imlprobable supposition that the high-priest was so eminently the head of the theocracy, and representative of the whol nation, that upon his demise every other death should be forgotten, or, at least, mortal enmities buried (for allegorical significations, see Philo, De profugiis, 1, 466). SEE BLOOD-REVENGE.

II. Grecian and Roman antiquity likewise affords mention of the light of asylum (Serv. ad AEn. 8, 341), not only at altars, and temples, and sacred places (Herod. 2, 113; Eurip. Hec. 149; Pausan. 2, 5, 6; 3, 5, 6; Dio Cass. 47, 14; Strabo, 5, 230; Tacit. Annal.3, 60, 1; Flor. 2, 12), but also in cities and their vicinity (Polyb. 6, 14, 8; comp. Potter, Greek Ant. 1, 48; see Cramer, De ara exter. templi sec. p. 16 sq.; Dougtaei Anal. 1, 102 sq.), for insolvent debtors (Plutarch. De vitando aere al. 3), for slaves who had fled from the severity of their masters (comp. Philo, Opp. 2, 468), also for murderers. An especially famous city of exemption was Daphne, near Antioch (2Ma 4:33), as also the temple of Diana at Ephesus (Strabo, 14:641; Apollon. Ephes. Ep. 65). But as the abuse of the privileges of asylum often interfered with criminal jurisprudence, it was circumscribed by Tiberius throughout the Roman empire (Suet. Tib. 37; comp. Ernesti Excurs. in loc.). On the immunities referred to in Act 16:12, SEE COLONY. (On cities of refuge in Abyssinia, see Ruppell, 2:71.)

SEE CITY OF REFUGE.

III. The privilege of asylum was retained in the Christian Church, probably in imitation of the cities of refuge, under the old dispensation. All criminals who fled to such asylums were held to be safe, and any person violating an asylum was punished with excommunication. All Christian churches, in the early ages, possessed this privilege of affording protection or asylum. It was introduced by Constantine, and first regulated by law under the emperors Theodosius the Great, Arcadius, Honorius, Theodosius, and Justinian. The multiplication of these privileged places soon became exceedingly inconvenient, and it was found necessary, from time to time, to circumscribe the ecclesiastical right of asylum by various limitations. Bishops and councils became jealous of the interference of the civil power in this matter: they contended strongly for the right of sanctuary, and continued to uphold it to an injurious and demoralizing extent. The privilege was extended by the councils of Orange, A.D. 441; of Orleans, 511; of Arles, 541; of Macon, 586; of Rheims, 630; of Toledo, 681. It was recognised:and confirmed by Charlemagne and his successors. The practice long prevailed in popish countries; but the evils at length became so enormous, that even popes and councils were obliged to set limits to the privilege. The custom has now become extinct, or has been greatly reformed. — Bingham, Orig. Eccles. bk. 8, ch. 11.

IV. The laws of King Alfred recognized the right of asylum in England. It was not till the year 1487, in the reign of Henry VII, that by a bull of Pope Innocent VIII it was declared that, if thieves, robbers, and murderers, having taken refuge in sanctuaries, should sally out and commit fresh offenses, and then return to their place of shelter, they might be taken out by the king's officers. It was only by an act of Parliament, passed in 1534, after the Reformation, that parsons accused of treason were debarred of the privilege of sanctuary. After the complete establishment of the Reformation, however, in the reign of Elizabeth, neither the churches nor sanctuaries of any other description were allowed to become places of refuge for either murderers or other criminals. But various buildings and precincts in and near London continued for a long time after this to afford shelter to debtors. At length, in 1697, all such sanctuaries, or pretended sanctuaries, were finally suppressed by the Acts 8, 9 William III, chap. 26. — Penny Cyclop. s.v.

On the subject generally, see Helfrecht, Abhandluny von den Asylen (Haf. 1801, 8vo); Dann, Ueber den Ursprung des Asylrechts und dessen Schicksale und Ueberreste in Europa (in Reyscher and Wilda, Zeitschrift fur deutsches Recht,3, 327 sq.); Pauly, leall-Enlcykl. 1, 889 sq.; comp. Lielbner, De asylis (Lips. 1673); Moebius, Ασυλολογία (Lips. 1673); Kampmüller, De asyllspontificorum (Lips. 1711); Bdhner, De sanctitate ecclesiar. (Hal. 1732); Zech, De jure casyli eccl. (Ingolst. 1761; also in Schmidt's Thes. jur. eccl. 5, 284); Neininger, De orig. asyli eccl. (Frib. 1788). Other treatises are by Benzel (in his Dissertt. Acad. 1, 437), Carlholm (Upsal. 1682), Goetze (Jen. 1660), Ehrenbach (Tub. 1686), Engelbrecht (Helmst. 1720), Gronwall (Lips. 1726), Ginther (Lips. 1689), Lobbetius (Leod. 1641), Tophoff (Paderb. 1839), Lyncker (Freft. 1698). See SANCTUARY.

## Asyncritus[[@Headword:Asyncritus]]

             (Α᾿σύγκριτος, not to be compared), the name of a Christian at Rome to whom Paul sent a salutation (Rom 16:14), A.D. 55. The Greek Church hold that he was a bishop of Hyrcania, and observe his festival April 8.

## Asynia[[@Headword:Asynia]]

             in Norse mythology, was the general name of the goddesses in the family of the Asas, and also of the maiden descendants of the former.

## Ata-Entsik[[@Headword:Ata-Entsik]]

             in the mythology of the North American Indians, was the female ancestor (foremother) of human beings; but because she allowed herself to be enticed by Hogouaho she was thrown into the sea. A turtle carried-her on its back, and the fishes built for her an island of clay, the earth. Sheis now the goddess of death, an enemy to all living beings, and lives solely on snakes and blood. As queen of souls she lives in the kingdom of the spirits, and receives that which is burned with the dead as a tribute.

## Atachon[[@Headword:Atachon]]

             in the mythology of the North American Indians, was the name of the supreme god, the god of the creation among the Algonquins.

## Atad[[@Headword:Atad]]

             (Hebrews Atad', אָטָד, a thorn; Sept. Α᾿τάδ), the person (B.C. 1856 or ante) on whose threshingfloor the sons of Jacob and the Egyptians who accompanied them performed their final act of solemn mourning for Jacob (Genesis 1, 10, 11); on which account the place was afterward called ABEL-MIZRAIM SEE ABEL-MIZRAIM (q.v.), “the mourning of the Egyptians.” Schwarz (Palest. p. 79) causes unnecessary difficulty by placing it east of the Jordan; whereas the expression “beyond Jordan” is to be understood with reference to a foreign approach from the east. According to Jerome (Onom. s.v. Area-atad), it was in his day called Bethgla or Bethacla (Beth-Hogla), a name which he connects with the gyratory dances or races of the funeral ceremony: “‘locus gyri; eo quod ibi more plangentium circumierint.” Beth-Hoglah is known to have lain between the Jordan and Jericho, therefore on the west side of Jordan SEE BETH-HOGLAH; and with this agrees the fact of the mention of the Canaanites, “the inhabitants of the land,” who were confined to the west side of the river (see, among others, Genesis 1, 10; Gen 11:13 of this chapter), and one of whose special haunts was the sunken district “by the ‘side' of Jordan” (Num 13:29). SEE CANAAN. The word עֶבֶר, “beyond,” although usually signifying the east of Jordan, is yet used for either east or west, according to the position of the speaker. So Jerome quotes “trans Jordanem;” but Dr. Thompson, rejecting this authority, supposes Abel- mizraim to have been located near Hebron (Land and Book, 2, 385). Atad, as a name, is possibly only an appellative descriptive of a “thorny” locality (גֹּרֵן הָאָטָד=“the floor [or trodden space] of the thorn”). SEE JACOB.

Atad

SEE THORN.

## Atahokan[[@Headword:Atahokan]]

             (the great rabbit), in the mythology of the North American Indians, is a curious surname of the creator of the earth among the Iroquois. He is generally called Michabu. The aborigines of the banks of the St. Lawrence River believe he created the great lakes Ontario, Huron, Erie, and Superior for catching beavers; therefore after a successful fishing expedition thank- offerings are brought to Atahokan. The great lake Ontario is a sacred body of water with them, and the large pieces of copper which are found on its banks are held and preserved as presents of this god, yet without using them. According to some, Atahokan brooded on the face of the waters and thus produced animals of various kinds; next he went down into the deep and: brought forth a grain of sand, and out of this he created the. earth, and then placed his animals on this planet and populated it with human beings.

## Atalleph[[@Headword:Atalleph]]

             SEE BAT.

## Atarah[[@Headword:Atarah]]

             (Hebrews Atarah', עֲטָרָה, a crown; Sept. Ε᾿τέρα v. r. Α᾿τάρα), the second wife of Jerahmeel, of the tribe of Judah, and mother of Onam (1Ch 2:26). B.C. ante 1658.

## Atarbius[[@Headword:Atarbius]]

             bishop of Neocaesarea, was apparently a relative of St. Basil (Ep. 210); but there had been a long estrangement between them, and Basil writes to him to resume friendly relations for the sake of the Church (Ep. 61). He does not appear to have responded. Betrayed into Sabellianism, he avoided Basil, who endeavored to hold a personal interview with him upon the subject at Nicopolis. At the Council of Constantinople (A.D. 381) we find him subscribing through Cyril the reader. Although Tillemont makes him an Armenian bishop, there can be but little doubt that his see was Neocsesarea; for

(1) he is so designated in some MSS. of Basil's letters;

(2) his character, etc., entirely agree with those of an unnamed bishop of Neocaesarea (Ep. 204, 207, 210);

(3) he represents the province of Pontus Polimaniacus. of which Neocaesarea was the metropolis.

## Atargatis[[@Headword:Atargatis]]

             (Α᾿ταργάτις, Strab. 16, p. 785 [Α᾿ταργατίου δὲ τὴν Α᾿θάραν ..... οἰ ῞Ελληνες ἰκάλουν] v. r. Ατεργάτις, also Α᾿τεργάτης) is the name of a Syrian goddess whose temple (Α᾿ταργατεῖον v. r. Α᾿τεργατεῖον) is mentioned in 2Ma 12:26. It was destroyed by Judas Maccabaeus (1Ma 5:43-44), from which passage it appears to have been situated-at Ashteroth-Karnaim. Her worship also flourished at Mabug (i.e. Bambyce, afterward called Hierapolis),: according to Pliny (Hist. Nat. 5, 19), who also states that Atergatis is the same divinity as Derceto, Δερκετώ (Diod. Sic. 7:4), or Dercetio (Ovid, Met. 4, 45). Besides internal evidences of identity (see Creuzer, Symbol. 2, 76 sq.), Strabo incidentally cites Ctesias to that effect (16, p. 1132). Derceto was worshipped in rhenicia and at Ascalon (where fountains containing sacred fish are still kept — Thomson, Land and Book, 2, 330) under the form of a woman with a fish's tail, or with a woman's face only and the entire body of a fish (Athen, 8:346). Fishes were sacred to her, and the inhabitants abstained from eating them in honor of her (Lucian, De Dea Syria, 14). Farther, by combining Diodorus (2, 4) with Herodotus (1, 105), we may legitimately conclude that the Derceto of the former is the Venus (Aphrodite) Urania of the latter. Lucian compared her with Here, though he allowed that she combined traits of other deities (Aphrodite, Rhea, Selene, etc.). Plutarch (Crass. 17) says that some regarded her as “Aphrodite, others as Here, others as the cause and natural power which provides the principles and seeds for all things from moisture.” This last view is probably an accurate description of the attributes of the goddess, and explains her fishlike form and popular identification with Aphrodite. Lucian also mentions a ceremony in her worship at Hierapolis which appears to be connected with the same belief, and with the origin of her name. Twice a year water was brought from distant places and poured into a chasm in the temple; because, he adds, according to tradition, the waters of the Deluge were drained away through that opening (De Syria dea, p. 883). Compare Burns, ad Ovid, Met. 4, 45, where most of the references are given at length; Movers, Phoniz. 1, 584 sq. Atergatis is thus a name under which they worshipped some modification of the same power which was adored under that of Astarte (q.v.). That the Α᾿τεργατεῖον of 2Ma 12:26 was at Ashteroth-Karnaim, shows also an immediate connection with Ashtoreth (q.v.). Whether, like the latter, she bore any particular relation to the moon or to the planet Venus, is not evident. Macrobius (Sat. 1, 23, p. 322, Bip. ed.) makes Adargatis to be the earth (which, as a symbol, is analogous to the moon), end says that her image was distinguished from that of the sun by the direction of the rays around it (but see Swinton, in the Philosoph. Transactions, 41, pt. 1, p. 245 sq.). Creuzer maintains that those representations of this goddess which contain parts of a fish are the most ancient, and endeavors to reconcile Strato's statement that the Syrian goddess of Hierapolis was Atergatis, with Lucian's express notice that the former was represented under the form of an entire woman, by distinguishing between the forms of different periods (Symbolik, 2, 68). This fish form shows that Atergatis bears some relation, perhaps that of a female counterpart, to DAGON SEE DAGON (q.v.). There is an antique coin extant representing this goddess (Swinton, in the Philosoph. Transactions, LXI, 2, 345 sq.).

No satisfactory etymology of the word has been discovered. That which assumes that Atergatis is דָּג אִדּיר, addir' dag, i.e. magnificent fish, which has often been adopted from the time of Selden down to the present day, cannot be taken exactly in that sense. The syntax of the language requires, as Michaelis has already objected to this etymology (Orient. Biblioth. 6, 97), that an adjective placed before its subject in this manner must be the predicate of a proposition. The words, therefore, would mean “the fish is magnificent” (Ewald's Hebr. Gram. § 554); Michaelis himself, as he found that the Syriac name of some idol of Haran was תרעתא, which might mean aperture (see Assemani, Bibl. Or. 1, 327 sq.), asserts that that is the Syriac form of Derceto, and brings it into connection with the greatfissure in the earth mentioned in Lucian (ut sup. 13) which swallowed up the waters of the Flood (see his edition of Castell's Lex. Syr. p. 975). On the other hand, Gesenius (Thesaur. sub voce דגון) prefers considering Derceto to be the Syriac דרגתאfor דגתא, 1 fish; and it is certain that such an intrusion of the Resh is not uncommon in Aramaic. (For other etymological derivations, see Alphen, Diss. de terra Chadrach, c. 5.) It has been supposed that Atargatis was the tutelary goddess of the first Assyrian dynasty (Dercetadce, fr. Derceto; Niebuhr, Gesch. Assur's, p. 131, 138), and that the name appears in Tiglath- or Tilgath Pileser (ibid. p. 37).

## Ataroth[[@Headword:Ataroth]]

             (Hebrews Ataroth', עֲטָרוֹת, crowns; Sept. Α᾿ταρώθ), the name of several places in Palestine.

1. A city east of Jordan, not far from Gilead, and in the vicinity of Dibon, Jazer, and Aroer, in a fertile grazing district (Num 32:3), rebuilt by the Gadites (Num 32:34), although it must have lain within the tribe of Reuben, probably on the slope of the hill still retaining the name Attarus (Burckhardt, 2, 630), where there is a river having the same name (Van de Velde, Memoir, p. 220).

2. A city on the border of Ephraim and Benjamin, between Janohah and Naarath, toward Jericho (Jos 16:7), and also between Archi and Japhleti (Jos 16:2). Professor Robinson discovered a place by the name of Atara, perhaps identical with this, now a large village on the summit of a hill, about six miles N. by W. of Bethel (Researches, 3, 80). The ruins of another place by the same name, nearer Jerusalem on the north, have also been noticed (ibid. 3, Appendix, p. 122), situated at both ends of a defile, leading into the Wady Atara, which extends a distance of 2000 yards, about halfway between Beeroth and Mizpah (De Saulcy, 1, 101; 2, 257). This locality agrees better with the Ataroth of Ephraim than the other (see Schwarz, Palest. p. 146). The Ataroth (Α᾿ταρούθ) of Eusebius (Onomast. s.v.) lay four miles north of Samaria. This Ataroth is also called “‘ATAROTH-ADDAR” or “ATAROTH-ADAR” (Hebrews Atroth' Addar', עִטְרוֹת אִדָּר, crowns of Addar [greatness]; Sept. Α᾿ταρὼθ Α᾿δάρ and Α᾿θάρ) in Jos 16:5; Jos 18:13; where, as well as above, it is located between Bethel and Beth-horon (see Schwarz, Palest. p. 124).

3. “ATAROTH [OF] THE HOUSE OF JOAB” (Hebrews Atroth' Beyth Yoab, עִטְרוֹת בֵּית יוֹאָב, crowns of the house of Joab; Sept. Α᾿ταρὼθ οἴκου Ι᾿ωβάβ. v.r. Ι᾿ωάβ), a city (nominally) in the tribe of Judah, founded by the descendants of Salma (1Ch 2:54). Schwarz (Palest. p. 143) identifies it with Latrum (for el-Atron), on the road from Jerusalem to Jaffa, west of Saris, which (although slightly beyond the ancient bounds of Judah) appears plausible, as the well Ayub in the immediate vicinity may be a relic of the epithet here applied distinctively to this place.

4. ATAROTH-SHOPHAN (Hebrews Atroth' Shophan', עִטְרוֹת שׁוֹפָן, crowns of Shophan [hiding]; Sept. merely Σοφάρ), another city (nominally) of the tribe of Gad, mentioned in connection with No. 1 (Num 32:35). The English version overlooks the distinction evidently intended by the suffixed word, translating “Atroth, Shophan,” as if two places were thus denoted. The associated names would appear to indicate a locality not far from the border between Gad and Reuben (probably, however, within the latter), perhaps at the head of Wady Eshteh, near Merj-Ekkeh (Robinson's Milap), as the place was famous for pasturage.

## Ataroth-Adar, Ataroth-Addar[[@Headword:Ataroth-Adar, Ataroth-Addar]]

             SEE ATAROTH.

## Ataroth-Addar[[@Headword:Ataroth-Addar]]

             This place, if the same as Ataroth simply in the same enumeration of- cities on the boundary between Benjamin and Ephraim, cannot have been situated between Janohah and Naarath, and at the same time between Archi and Japhleti; therefore Jos 16:7 seems to mean that the line went from Janohah in opposite directions to Ataroth and Naarath respectively.  SEE TRIBE. Lieut. Conder appears to regard this as a different place from that called simply Ataroth, which he locates at.Tell el-Truny, without defiling its position (Tent Work, ii, 334); while he identifies (ibid. p. 105) Ataroth-Addar with Ed-Darieh, a small ruin laid down on the Ordnance Map as Khurbet Ddiah, one mile and an eighth south of west from Beit-Ur el-Tahta. Dr. Tristram makes this Ataroth to be the same with Ataroth- Addar, but fluctuates as to its position, in one place (Bible Places, p. 116) identifying it with "the modern Atara or Dariah, two miles and a half north of Ramah"' (two widely different places; he evidently means Attara), while in another (ibid. p. 176) he calls it " the village of Tireh," which the Ordnance Map lays down as Et-Tireh, one mile and an eighth south-east of Beit-Ur el-Tohka. The true modern site is probably 'A ttara, which the Ordnance Map lays down on the thoroughfare half-way (a mile. and three fourths) between Bireh (Beeroth) and Er-Ram (Ramah), with'ruins and a pool and tombs adjacent.

## Atavanti[[@Headword:Atavanti]]

             SEE ATTAVANTI.

## Atbach[[@Headword:Atbach]]

             (אִטְבִּח) is not a real word, but a factitious cabalistic term denoting by its very letters the mode of changing one word into another by a peculiar eommutation of letters. The system on which it is founded is this: as all the letters have a numerical value, they are divided into three classes, in the first of which every pair makes the number ten; in the second, a hundred; and in the third, a thousand. Thus:

דו, גז, בח, אט, every pair making ten.

מס, לע, כפ, יצ, “a hundred.

תם, שן, ר, קוֹ, “a thousand.

Three letters only cannot enter into any of these numerical combinations, ה, נ and ךְ. The first two are nevertheless coupled together; and the last is suffered to stand without commutation. The commutation then takes place between the two letters of every pair; and the term Atbach thus expresses that א is taken for ט, and בf or ח, and conversely. To illustrate its application, the obscure word מנון, in Pro 29:21, may be turned by Atbach into סהדה, testimony (Buxtorf, De Abbreviaturis, s.v.).

## Atef Crown[[@Headword:Atef Crown]]

             is the crown generally worn by the Egyptian deity Amen-Ra. It consisted chiefly of two upright ostrich feathers besides a tall white cap, with the ram's horns, urnei, and solar disk in front. It was supposed to represent the kingdom of Egypt, the white cap signifying light, the two feathers truth, the ursei serpents royalty, the ram's horns generative power, and the solar disk divinity. It is repeatedly mentioned in the Ritual of the Dead, and represented on the bass-reliefs, colossi, and statuettes.

## Aten-Nefru[[@Headword:Aten-Nefru]]

             (the most lovely disk) was the name under which the special worship of the solar deity Aten Ra was introduced to the Egyptians by Amenhotep III at the instigation of his queen, Taia.

## Aten-Ra[[@Headword:Aten-Ra]]

             was the name of the deity of the solar disk, who was originally one of the minor deities of the Egyptian mythology. He was represented as a solar disk giving forth rays, each of which terminated in a hand holding the cross of life. In the time of Amenhotep IV, the wife of that monarch, queen Taia,  attempted to make absolute and universal the worship of AtenRa, whom she maintained to be the same as the Syrian deity Adon-Ra, or Adon-ai. The king, at first, slowly introduced the. new form of deity under the name of Aten-nefru, and then gradually declared the sun under that name to be the supreme deity alike of Egypt and its dependencies; and, to carry out this plan, he closed the temples of the older divinities, degraded their priests, and ultimately removed the capitol of the empire to a new site at Tel el-Amarna. This total subversion of the natural religious principles, and the unwise haste with which it was accompanied, led to a revolution, which resulted in the overthrow of the 18th dynasty and the degradation of Aten- Ra. There is, in many points, a considerable resemblance between some of the rites of Aten and the ceremonial observances of the Jewish nation. In both systems there was no visible-representation of the Supreme Deity, There were altars of incense, burnt-sacrifice, and, more remarkable still, a table of shewbread in both. The plans of the temples were very similar to each other, as also were the robes of the officiating priests. Whether there ever was such a strong affinity between them as to imply one common origin cannot now be well ascertained; certain it is that the troubles of the Jews in Egypt appear to have synchronized pretty closely with the religious disturbances which followed the death of queen Taia.-Lenormant, Chaldaean Magic, s.v.

## Ater[[@Headword:Ater]]

             (Hebrews Ater', אָטִר, shut up; Sept. Α᾿τήρ v. r. in Ezr 2:42, Αττήρ), the name of three men.

1. A descendant(?) of one Hezekiah (q.v.), whose family, to the number of 98, returned from Babylon with Zerubbabel (Ezr 2:16; Neh 7:21). B.C. ante 536.

2. The head of a family of Levitical “porters” to the Temple, that returned at the same time with the above (Ezr 2:42; Neh 7:45). B.C. 536.

3. One of the chief Israelites that subscribed the aacred covenant with Nehemiah (Neh 10:17). B.C. cir. 410.

## Ater (or Arsenius), St[[@Headword:Ater (or Arsenius), St]]

             was an Alexandrian martyr, burned alive with Heron and Isidorus during the Decian persecution in 250. See Ruinart, Acta Sinc. p. 127.

## Aterezias[[@Headword:Aterezias]]

             (Α᾿τὴρ Ε᾿ζεκίου), a mistake (1Es 5:15) for the phrase “ ATER SEE ATER (q.v.) of Hezekiah” (Ezr 2:16; Neh 7:21). SEE HEZEKIAH.

## Atesh[[@Headword:Atesh]]

             in Persian mythology, is the holy fire which breaks forth from the naphtha- springs; and, lighted by Ormuzd himself, is worshipped as divine. As a consequence of this high honor, various other words are joined toAtesh-as for instance, Ateshbehram, the prayer, which is said five times a day, when the wood is brought for building a fire; Ateshdan is a metallic vessel formed like a vase, with a great cover, to preserve the holy fire; Ateshgah is the small chapel in the temple where the Ateshdan was with the fire in it; Ateshkaneh, the fire temple itself.

## Atha Ben-Hakehm (or Al-Hakem Ibn-Atta)[[@Headword:Atha Ben-Hakehm (or Al-Hakem Ibn-Atta)]]

             surnamed Mokanna (the veiled), a Moslem impostor, was born at Merv, Khorassan, in the 8th century. He was by trade a fuller, and pretended to be the embodiment of the living spirit of God. .By his knowledge of philosophy and chemistry he was enabled to perform wonders and draw about him a large number-of followers. Having lost an eye, and being of a repulsive countenance, he always wore a veil, declaring that no one could behold his face and live. The caliph Mahdi sent an army against him, which besieged him in the castle of Keh, and caused him to put an end to his own life in 780. Some say that he set fire to his castle and threw himself into the flames, followed by many of his disciples; others, that he poisoned himself and his followers; and still others, that he threw himself into a caldron of acid, which he hoped might consume his body and create the impression that he had been removed by divine agency. He is the hero of The Veiled Prophet of Khorassan, in Moore's Lalla Rookh.

## Athaiah[[@Headword:Athaiah]]

             (Hebrews Athayah', עֲתָיָה, perhaps the same as Asaiah; Sept. Α᾿θαϊvα), a son of Uzziah of the tribe of Judah, who returned to Jerusalem from Babylon (Neh 11:4). B.C. 536. SEE UTHAI.

## Athaliah[[@Headword:Athaliah]]

             (Hebrews Athalyah, עֲתִלְיָה. 2Ki 11:1; 2Ki 11:3; 2Ki 11:13-14; 1Ch 8:26; 2Ch 22:12; Ezr 8:17; in the prolonged form Athalya'hu, עֲתִלְיָהוּ. 2Ki 8:26; 2Ki 11:2; 2Ki 11:20; 2Ch 22:2; 2Ch 22:10-11; 2Ch 23:12-13; 2Ch 23:21; 2Ch 24:7; afflicted by Jehovah), the name of two men and one woman.

1. (Sept. Γοθολία, and so Josephus, Ant. 9, 7, 1.) The daughter of Ahab, king of Israel, doubtless by his idolatrous wife Jezebel. She is also called the daughter of Omri (2Ch 22:2), who was the father of Ahab; but by a comparison of texts it would appear that she is so called only as being his granddaughter. Athaliah became the wife of Jehoram, the son of Jehoshaphat, king of Judah. This marriage may fairly be considered the act of the parents; and it is one of the few stains upon the character of the good Jehoshaphat that he was so ready, if not anxious, to connect himself with the idolatrous house of Ahab. Had he not married the heir of his crown to Athaliah, many evils and much bloodshed might have been spared to the royal family and to the kingdom. When Jehoram came to the throne, he, as might be expected, “walked in the ways of the house of Ahab,” which the sacred writer obviously attributes to this marriage by adding, “for he had the daughter of Ahab to wife” (2Ch 21:6). Jehoram died (B.C. 884) of wounds received in a war with the Syrians into which his wife's counsel had led him, and was succeeded by his youngest son Ahaziah, who reigned but one year, and whose death arose from his being, by blood and by circumstances, involved in the doom of Ahab's house. SEE AHAZIAH.

Before this Athaliah had acquired much influence in public affairs (comp. 1Ki 10:1; Pro 21:1), and had used that influence for evil; and when the tidings of her son's untimely death reached Jerusalem, she resolved to seat herself upon the throne of David at whatever cost (B.C. 883), availing herself probably of her position as king's mother, SEE ASA, to carry out her design. Most likely she exercised the regal functions during Ahaziah's absence at Jezreel (2 Kings 9), and resolved to retain her power, especially after seeing the danger to which she was exposed by the overthrow of the house of Omri, and of Baal- worship in Samaria. It was not unusual in those days for women in the East to attain a prominent position, their present degradation being the result of Mahommedanism. Miriam, Deborah, Abigail, are instances from the Bible, and Dido was not far removed from Athaliah, either in birthplace or date, if Carthage was founded B.C. 861 (Josephus, c. Apion. 1, 18). In order to remove all rivals, Athaliah caused all the male branches of the royal family to be massacred (2Ki 11:1); and by thus shedding the blood of her own grandchildren, she undesignedly became the instrument of giving completion to the doom on her father's house, which Jehu had partially accomplished. From the slaughter of the royal house one infant named Joash, the youngest son of Ahaziah, was rescued by his aunt Jehosheba, daughter of Jehoram (probably by another wife than Athaliah), who had married Jehoiada (2Ch 22:11), the high-priest (2Ch 24:6). The child, under Jehoiada's care, was concealed within the walls of the Temple, and there brought up so secretly that his existence was unsuspected by Athaliah. But in the seventh year (B.C. 877) of her bloodstained and evil reign, Jehoiada thought it time to produce the lawful king to the people, trusting to their zeal for the worship of God, and loyalty to the house of David, which had been so strenuously called out by Asa and Jehoshaphat. After communicating his design to five “captains of hundreds,” whose names are given in 2Ch 23:1, and securing the co-operation of the Levites and chief men in the country-towns in case of necessity, he brought the young Joash into the Temple to receive the allegiance of the soldiers of the guard.

It was customary on the Sabbath for a third part of them to do duty at the palace, while two thirds restrained the crowd of visitors and worshippers who thronged the Temple on that day, by occupying the gate of Sur (סוּר, 1Ki 11:6, called of the foundation, יְסוֹד, 2Ch 23:5, which Gerlach, in loco, considers the right reading in Kings also), and the gate “behind the guard” (Vulg. porta uce est post habitaculum scutariorum), which seem to have been the N. and S. entrances into the Temple, according to Ewald's description of it (Geschichte,3, 306-7). On the day fixed for the outbreak there was to be no change in the arrangement at the palace, lest Athaliah, who did not worship in the Temple, should form any suspicions from missing her usual guard, but the latter two thirds were to protect the king's person by forming a long and closely-serried line across the Temple, and killing any one who should approach within certain limits. They were also furnished with David's spears and shields, that the work of restoring his descendant might be associated with his own sacred weapons. When the guard had taken up their position, the young prince was anointed, crowned, and presented with the Testimony or Law, and Athaliah was first roused to a sense of her danger by the shouts and music which accompanied the inauguration of her grandson. She hurried into the Temple, but found Joash already standing “by a pillar,” or more properly on it, i.e. on the tribunal or throne apparently raised on a massive column or cluster of columns, which the king occupied when he attended the service on solemn occasions. The phrase in the original is עִלאּעִמּוּד, rendered ἐπί τοῦ στύλου by the Sept., and super tribunal in the Vulgate, while Gesenius gives for the substantive a stage or pulpit. (Comp. 2Ki 23:3, and Eze 46:2.) She arrived, however, only to behold the young Joash standing as a crowned king by the pillar of inauguration, and acknowledged as sovereign by the acclamations of the assembled multitude. Her cries of “Treason!” failed to excite any movement in her favor, and Jehoiada, the high-priest, who had organized this bold and successful attempt, without allowing time for pause, ordered the Levitical guards to remove her from the sacred precincts to instant death (2 Kings 11; 2Ch 21:6; 2Ch 22:10-12; 2 Chronicles 23). The Tyrians afterward avenged her death (Joel 2). The only other recorded victim of this happy and almost bloodless revolution was Mattan, the priest of Baal. (On its plan, see De Wette, Beiti Aige, p. 95 sq.; Gramberg, Chron. p. 135 sq.; Keil, Chron. p. 361 sq.; Ewald, Geschichte, 3, 574 sq. The latter words of 2Ki 11:6, in our version, “that it be not broken down,” are probably wrong: Ewald translates “according to custom;” Gesenius gives in his Lexicon “a keeping off.”) In modern times the history of Athaliah has been illustrated by the music of Handel and of Mendelssohn, and the stately declamation of Racine.

2. (Sept. Γοθολίας v. r. Γοθολία.) One of the “sons” of Jeroham and chieftains of the tribe of Benjamin, resident at Jerusalem (1Ch 8:27). B.C. apparently 536.

3. (Sept. Α᾿θελία v. r. Α᾿θλία) The father of Jeshaiah, which latter was one of the “sons” of Elam that returned with seventy dependents from Babylon under Ezra (Ezr 8:7). B.C. ante 459.

## Athanasia, Saint and Widow[[@Headword:Athanasia, Saint and Widow]]

             was abbess of Tymia, in Greece; and was born in the island of JEgina, about, the beginning of the 9th century, of noble and pious parents. She was first married, against her will, to an officer of the imperial army, who was soon killed; and the emperor Michael, having by an edict commanded all the marriageable virgins and widows to marry, she was compelled to receive a second husband, with whom she lived in the 'practice of every kind of penance and charitable work, and whom she finally induced to renounce the world; upon which she converted her house. into a religious community, which she ruled as abbess four years. At the end of that time she retired with her sisterhood into a desert place, to which she gave the name of Tymia, and where she died. The Greeks commemorate her on Aug. 14. See Baillet, Aug. 14.

## Athanasian Creed[[@Headword:Athanasian Creed]]

             SEE CREED (ATHANASIAN).

## Athanasius[[@Headword:Athanasius]]

             Patriarch of Alexandria, was born in that city about A.D. 296. The precise date is not known, nor have we any accurate knowledge of his family or of his earlier years. It is clear, however, that he was brought up and educated with a view to the Christian ministry by Alexander, bishop of Alexandria, and gave promise of his future eminence in early youth. When a young man, he became very intimate with the hermit Anthony (q.v.), whose life he afterward wrote. His intellect matured so early that before he was twenty- four he wrote the treatises Against the Greeks, and Concerning the Incarnation of the Word (of which see an account below). While only a deacon he was sent to the Council of Nice (A.D. 325), where he contributed largely to the decision against the Arians, and to the adoption of the Nicene Creed. SEE NICE, Council of. It was the great task of his whole after life to defend this creed against the Arians and other heretical sects. On the death of Alexander (A.D. 326), he was made bishop of Alexandria by the voice of the people as well as of the ecclesiastics. He discharged his duties with exemplary fidelity; but the Arians soon commenced a series of violent attacks upon him, which embittered all his remaining life. About 331, Arius, who had been banished after his condemnation by the Council of Nice made a plausible confession of faith, and Constantine recalled him, directing that he should be received by the Alexandrian Church. But Athanasius firmly refused to admit him to communion, and exposed his prevarication.

The Arians, upon this, exerted themselves to raise tumults at Alexandria, and to injure the character of Athanasius with the emperor. In 334 a synod of hostile bishops was called to meet at Caesarea. To this council Athanasius was summoned to defend himself against the charge of having murdered a certain Meletian bishop called Arsenius; but, knowing the enmity entertained by all the members of the council against him, he refused to attend. In the following year a more important council was convoked at Tyre, at which sixty Arian bishops were present, and many of the orthodox faith. No accusation was brought against the faith of Athanasius, but the old charge of the murder of Arsenius was renewed, and he was also accused of having violated the person of a virgin. The first accusation was most clearly refuted by the appearance of Arsenius himself before the synod; and the falsehood of the second as clearly proved by the woman (who was, in fact, a common prostitute, and who had never before seen the bishop) fixing, by mistake, upon another man, Timotheus, who stood near Athanasius, and declaring that it was he who had committed the sin. But Athanasius, seeing that his condemnation was resolved on by the majority, left the council. Athanasius was deposed, fifty bishops, however, protesting against the judgment. Athanasius went at once to the emperor, and laid his complaint before him, upon which, in 336, Constantine called the leaders of the opposing party before him, who, seeing that some new charge must be trumped up to support their conduct, declared that Athanasius had threatened that he would prevent the yearly export of corn from Alexandria to Constantinople; upon which the emperor exiled him to Treves.

At the expiration of a year and six months, i.e. in June, 337, Constantine the Great being dead, Athanasius was restored to his see. In 340 Constantine the younger, who was the friend of Athanasius, was killed; and in 341 Athanasius was again deposed in a synod held at Antioch, and Gregory of Cappadocia was elected to succeed him. — In the mean time Athanasius betook himself to Rome, where Pope Julius declared his innocence in a synod held in 342. At Rome or in the West he remained till the Synod of Sardica, in 347, had pronounced his acquittal of all the charges brought against him; after which the emperor Constantius, at the entreaty of his brother Constans, recalled him to his see (A.D. 349). In the very next year Constans was slain by Magnentius in Gaul, and in him Athanasius lost his protector. Constantius, now sole emperor, soon gathered the Arians around him, and the court determined to ruin Athanasius. New accusations were trumped up, and he was condemned by a council convened at Arles (353), and by another at Milan (355), and was a third time obliged to flee into the deserts of Thebais. His enemies pursued him even here, and set a price upon his head. In this situation Athanasius composed his most important writings to strengthen the faith of believers, and expose the falsehood of his enemies. He returned with the other bishops whom Julian the Apostate recalled from banishment, and in A.D. 362 held a council at Alexandria, where the belief of a consubstantial Trinity was openly professed. Julian soon became alarmed at the energy with which Athanasius opposed paganism, and banished him, even (according to Theodoret) threatening him with death. He escaped to the desert (A.D. 362). The accession of Jovian brought him back in 363; but Jovian died in 364, and Valens, being an Arian, compelled him to retire from his see (A.D. 367). He hid himself in his father's tomb at the gates of Alexandria for four months. At last Valens (according to one account, for fear of the people of Alexandria, who took arms in favor of Athanasius) recalled the heroic bishop, and he was permitted to sit down in quiet and govern his affectionate Church of Alexandria until his death, May 2, 373 (according to Baronius, 372).

Of the forty-six years of his official life he spent twenty in banishment. Athanasius was perhaps the greatest man in the early church. “With the most daring courage and perseverance of purpose, he combined a discreet flexibility, which allowed him after defeats to wait for new contingencies, and prepare himself for fresh exertions. He was no less calm and considerate than determined; and while he shunned useless danger (see his ‘Apology for his Flight'), he never admitted the slightest compromise of his doctrine, nor attempted to conciliate by concession even his imperial adversaries. ‘In his life and conduct,' says Gregory of Nazianzus, ‘he exhibited the model of episcopal government — in his doctrine, the rule of orthodoxy.' Again, the independent courage with which he resisted the will of successive emperors for forty-six years of alternate dignity and misfortune introduced a new feature into the history of Rome. An obstacle was atonce raised against imperial tyranny: a limit was discovered which it could not pass over. Here was a refractory subject who could not be denounced as a rebel, nor destroyed by the naked exercise of arbitrary power; the weight of spiritual influence, in the skillful hand of Athanasius, was beginning to balance and mitigate the temporal despotism, and the artifices to which Constantius was compelled to resort, in order to gain a verdict from the councils of Aries and Milan, proved that his absolute power had already ceased to exist. Athanasius did not, indeed, like the Gregories, establish a system of ecclesiastical policy and power — that belonged to later ages and to another climate — but he exerted more extensive personal influence over his own age, for the advancement of the church, than any individual in any age, except perhaps Bernard. ‘In all his writings,' says Photius, ‘he is clear in expression, concise, and simple; — acute, profound, and very vehement in his disputations, with wonderful fertility of invention; and in his method of reasoning he treats no subject with baldness or puerility, but all philosophically and magnificently.”'

Gregory of Nazianzus has an oration on Athanasius, from which the following passage is given by Cave (Lives of the Fathers, vol. 2): “He was one that so governed himself that his life supplied the place of sermons, and his sermons prevented his corrections; much less need had he to cut or lance where he did but once shake his rod. In him all ranks and orders might find something to admire, something particular for their imitation: one might commend his unwearied constancy in fasting and prayer; another, his vigorous and incessant persevering in watchings and praise; a third, his admirable care and protection of the poor; a fourth, his resolute opposition to the proud, or his condescension to the humble. The virgins may celebrate him as their bridesman, the married as their governor, the hermits as their monitor, the cenobites as their lawgiver, the simple as their guide, the contemplative as a divine, the merry as a bridle, the miserable as a comforter, the aged as a staff, the youth as a tutor, the poor as a benefactor, and the rich as a steward. He was a patron to the widows, a father to orphans, a friend to the poor, a harbor to strangers, a brother to brethren, a physician to the sick, a keeper of the healthful, one who ‘became all things to all men, that, if not all, he might at least gain the more.'... With respect to his predecessors in that see, he equalled some, came near others, and exceeded others; in some he imitated their discourses, in others their actions; the. meekness of some, the zeal of others, the patience and constancy of the rest; borrowing many perfections from some, and all from others; and so making up a complete representation of virtue, like skillful limners, who, to make the piece absolute, do first from several persons draw the several perfections of beauty within the idea of their own minds; so he, insomuch that in practice he outdid the eloquent, and in his discourses outwent those who were most versed in practice; or, if you will, in his discourses he excelled the eloquent, and in his practice those who were most used to business; and for those that had made but an ordinary advance in either, he was far superior to them, as being eminent but in one kind; and for those who were masters in the other, he outdid them in that he excelled in both.”

The aptitude of his remarkable intellect for grappling with the deepest problems is shown in all his writings, even in the earliest (λόγος κατὰ τῶν ῾Ελλήνων, Oration against the Greeks), an apologetic work to refute the Grecian attacks on Christianity, which evinces his culture in Greek learning, as well as rare metaphysical acuteness, written as it was before the author was twenty-five (A.D. 318?) The treatise De Incarnatione verbi appeared about the same time, and, indeed, is cited by Jerome as the same work. It treats of the deepest themes, God, creation, .anthropology, and Christology. His other most important writings are Epistola de decretis Nicence Synodi contra Ariaios; Epist. de sententia Dionysii; Orationes contra Arianos; ‘Epistolce od Serapionem; Epistola ad Epictetum; Epistola ad Adelphum; Contra Apollinarium. Besides these are Apologia de Fuga sua (to justify his flight from persecution); Epistola ad Monachos, written by request of certain monks, to give an account of his sufferings and of the Arian heresy. The first, or dogmatical part, is lost. The following passage from this book manifests the modest ‘humility of a grand intellect. Speaking of his attempts to explain the doctrine of the Logos, he says:

“The more I think on the subject, the more incomprehensible it appears to me; and I should abandon it entirely were it not for your importunity and the blasphemy of your opponents. I therefore think it ploper to say something on the subject; for, though it be impossible to comprehend what God is, yet it is possible to tell what he is not. In like manner, though it is impossible fully to explain the nature of the Logos, yet it is easy to condemn and refute what his adversaries have said against him.” After having made this apology, he begs them to return the letter after they had read it, without either copying or permitting it to be copied, as it was at least but an inadequate defense of that a great truth, and was too inconsiderable to deserve being transmitted to posterity. In this epistle his views on persecution contrast nobly with those of Augustine's later years.

“Nothing,” he observes, “more forcibly marks the weakness of a bad cause. Satan, who has no truth to propose to men, comes with axe and sword to make way for his errors. The method made use of by Christ to persuade men to receive his beneficent religion is widely different, for .ie teaches the truth, and says, If any man WILL come after in me, and be my disciple, etc. When he comes to the heart he uses no violence, but says, Open to me, my sister, my spouse; if we open, he comes in; if we will not open, he retires; for the truth is not preached with swords and spears, nor by the authority of soldiers, but by counsel and persuasion. But of what use can persuasion be where the imperial terror reigns? And what place is there for counsel where resistance to the imperial authority in these matters must terminate in exile or death? It is the property of the true religion to have no recourse to force, but to persuasion. But the state makes use of compulsion in matters of religion, and what is the consequence? Why, the church is filled with hypocrisy and impiety, and the faithful servants of Christ are obliged to hide themselves in caves and holes of the earth, or to wander about in the deserts.”

The Orationes contra Arianos, four in number, were written, it is supposed, during the stay of Athanasius in Egypt. In the first discourse he answers the objections which the Arians brought against what is now commonly termed the Eternal Sonship of Christ. In the second he shows the dignity of Christ's nature, and its superiority to that of angels and to all created beings, and explains several portions of Scripture, especially Proverbs 8, which he applies to Christ, pointing out what parts relate to his divine nature, and those which are to be understood of his human nature. The third may be divided into three parts. In the first he shows the essential unity and identity of the Father and Son; in the second he explains certain passages of Scripture which relate only to the human nature of Christ, and which the Arians had perverted by applying them to his divinity, in order the better to serve their own cause; in the third part he answers their objections; in the fourth discourse Athanasius shows the unity of the divine nature, and, at the same time, the distinct personality of the Father and the Son. Most of this oration refers to other heresies than Arianism. “We do not hesitate to affirm that the four orations of Athanasius against the Arians contain a dialectics as sharp and penetrating, and a metaphysics as transcendental as any thing in Aristotle or Hegel” (Shedd, History of Doctrines, 1, 73). Bishop Kaye gives a digest of the four orations in his Council of Nicea (Lond. 1853, pt. 2).

The Epistolae ad Serapionem (four in number) were written in reply to Serapion, an Egyptian bishop, who asked Athanasius to answer certain heretics who maintained that the Holy Spirit was a creature, and one of the ministering spirits of God, different from angels only in rank, but not in nature. “If,” say they, “the Holy Spirit be neither an angel nor created being, if he proceed from the Father, he is his Son, and the Logos and he are brothers; if so, how can the Logos be called the only son of God? If they be equal, why is he called the Holy Spirit, and not Son; and why is it that he is not also said to have been begotten by the Father?” To show them the futility of such objections, which suppose that, in speaking of God and his son Jesus, we must be governed by the ideas of natural generation, Athanasius asks in his turn, “Who, then, is the father of the Father, the son of the Son? who the grandchildren, seeing, among men, father implies father antecedent, and son implies son consequent, and so on ad infinitum? Son among men is only a portion of his father; but in God, the Son is the entire image of the Father, and always Son, as the Father is always Father; nor can the Father be the Son, nor the Son the Father. We cannot, therefore, speak of God as having brother or ancestor of any kind, seeing the Scriptures speak of no such thing; nor do they ever give the Holy Spirit the name of Son, but only that of the Spirit of the Father and the Spirit of the Son. The holy Trinity has one and the same godhead or divinity; it is all but one God; we must not attach the idea of creature to it; human reason can penetrate no further; the cherubim cover the rest with their wings.”

In the second letter Athanasius combats those who place the Son in the rank of created beings, and advances the proofs of his divinity. The third letter shows that what the Scriptures say of the Son as to his divine nature, they say the same also of the Holy Spirit; and that the proofs which establish the divinity of the one, establish also the divinity of the other. In the fourth letter he shows how the Holy Spirit cannot be termed Son, and insists on the necessity of saying nothing of God but what he has revealed concerning himself; and that we must not judge of the divine nature by what we see in men; and that the mystery of the Trinity cannot be fathomed by human wisdom. As Serapion had asked his opinion concerning that text, He who blasphemeth against the Holy Ghost hath no forgiveness, neither in this world nor in that which is to come, he employs the conclusion of this letter in discussing this point. Origen and Theognostus, he observes, asserted that the sin against the Holy Ghost was apostasy after baptism. This Athanasius denies, because the words were addressed to the Pharisees, who had not been baptized, and yet are charged with having committed this sin; he then asserts that as the Jews had seen the miracles which Christ wrought, and attributed them to the power of Beelzebub, thereby denying his divinity, that this alone constitutes the sin against the Holy Ghost. Those, says he, who consider only the human acts of Christ, and suppose him, therefore, to be a man only, are in some sort excusable. Those also who, seeing his miracles, doubted whether he was a man, could scarcely be deemed culpable; but those who, seeing his miracles and divine actions, obstinately' attributed them to the power of the devil, — as the Pharisees did, committed a crime so enormous that there is reason to fear such a sin is unpardonable. This, therefore, is the sin against the Holy Ghost of which Christ speaks. The treatise against Apollinaris and the Epistle to Epictetus treat with unrivalled skill and acumen of the true doctrine of the humanity of Christ.

The Athanasian Creed, so called, is not the work of Athanasius. SEE CREED, ATHANASIAN. For the doctrinal views of Athanasius, and for his great services to the church in settling the scientific doctrine of the Trinity, see Shedd, History of Christian Doctrine, bk. 3, ch. 3; bk. 5, ch. 6; Smith's Hagenbach, History of Doctrines, § 87-105; Neander, History of Dogmas, 2, 290 sq. Bishop Kaye's Account of the Council of Nicea (Lond. 1853, 8vo) gives a history of the Arian heresy from its rise to the death of Athanasius, and also a digest of the “Four Orations against the Arians.” See also the articles SEE ARIANISM; SEE TRINITY. Athanasius brought against the Arian and other heresies three classes of arguments: (1) from the authority of preceding writers and the general sense of the church; (2) philosophical and rational arguments; (3) scriptural and exegetical proofs. In each of these fields he showed entire mastery of the material. But the great merit of his position was his assertion of the supreme authority of Scripture as against the assertions or presuppositions of reason. The Arians, Sabellians, etc. were simply precursors of the modern Rationalism; Athanasius, on the other hand, maintained that the mind of man is not, and cannot be, the I measure of the universe, still less of God, the creator of the universe. Neander sums up his share in the Arian controversy as follows: When the Arians maintained that the Son of God was only distinguished from other created beings by the fact that God created him first of all, and then all other beings by him; Athanasius, on the contrary, said It is a narrowminded representation that God, must require an instrument for creation; it looks as if the Son of God came into existence only for our sakes; and by such a representation we might be led to regard the Son of God, not as participating immediately in the divine essence, but as requiring an intermediate agency for himself. What, then, could that agency be between him and God? Grant that such existed, then that would be the Son of God in a proper sense; nothing else, indeed, than the divine essence communicating itself. If we do not stand in connection with God through the Son of God as thus conceived of, we have no true communion with him, but something stands between us and God, and we are, therefore, not the children of God in a propersense. For, in reference to our original relation, we are only creatures of God, and he is not in a proper sense our Father; only so far is he our Father as we are placed in communion with the Father through Christ, who is the Son of God by a communication of the divine essence: without this I doctrine it could not be said that we are partakers of the divine nature (Orat. contr. Arian. 1, 16) ἀνάγκη λέγειν τὸ ἐκ τῆς οὐσίας τοῦ πατρὸς ἴδιον αὐτοῦ σύμπαν εϊvναι τὸν υἱὸν· τὸ γὰρ ὃλως μετέχεσθαι τὸν θεὸν, ϊvσὸν ἐστι λέγειν ὅτι καὶ γεννᾶ'/· τὸ δὲ γεννᾶ'/ν τί σημαινει ἤ υἱὸν; αὐτοῦ γοῦν τοῦ υἱοῦ μετέχει τὰ πάντα κατὰ τὴν τοῦ πνεύματος γινομἐνην παῤ αὐτοῦ χάριν, καὶ φανερὸν ἐκ τούτου γένεται, ὅτι αὐτός μεν ὁ υἱὸς οὐδενὸς μετέχει, τὸ δὲ ἐκ τοῦ πατρὸς μετχόμενον, τοῦτό ἐστι ὁ υἱός· αὐτοῦ γάρ τοῦ υἱοῦ μετέχοντες τοῦ θεοῦ μετέχειν λεγόμεθα ( ῾῾ ἵνα γένητε θείας κοινωνοὶφύσεως᾿᾿ — ῾ ῾οὐκ οἴδατε, ὅτι ναὸς θεοῦ ἐστε;᾿᾿ — ῾῾ἡμεῖς, γὰρ ναὸς θεοῦ ἐσμεν ζῶντος,᾿᾿ 2, 59).

Thus, in Athanasius, the ideas of redemption, adoption, and communion with God were connected with the idea of Jesus as the true Son of God. As the Arians believed that they ought to pay divine honor to Christ according to the Scriptures, he charged them with inconsistency, since, on their principles, men were made idolaters and worshippers of a creature. The Arians objected to the Nicene doctrine that the idea of the Son of God could not be distinguished from that of a created being unless anthropopathical notions were admitted, Athanasius replied that certainly all religious expressions are symbolical, and have something anthropopathical at their basis, which we must abstract from them in order to get the correct idea. But the same is the case with the idea of creation, which the Arians are willing to maintain; we should fall into error if we tried to develop this according to human representations. In like manner we must abstract from the ideas Son of God and begotten of God what belongs to sensuous relations, and then there is left to us the idea of unity of essence and derivation of nature. Athanasius objects to the Semi- Arians that the ideas of likeness and unlikeness suit only creaturely relations; in reference to God we can speak only of unity or diversity. It belongs to the idea of creation. that something is created out of nothing, ab extra, by the will of God; to the idea of the Son of God belongs derivation from the essence of God. It was a difficulty to the Semi-Arians in general, as well as to the Arians, that the Son of God was asserted to maintain his existence not by a direct act of the Father's will, and both parties urged against the Nicseans the dilemma that either God brought the Son into being by his own will, or that he was begotten against his will by necessity. Athanasius emphatically maintained the doctrine they impugned. If the will of God be supposed to be the origin of the Son's existence, then the Son of God belongs to the class of creatures. The existence of the divine Logos precedes all particular acts of the divine will, which are all effectuated only by the Logos, who himself is the living divine will. Our opponents think only of the contrast between will and compulsion; they ignore what is higher, namely, the idea of that which is founded in the divine essence. We cannot say God is good and merciful first of all, by a special act of his will, but all the acts of the divine will presuppose the being of God. The same holds good of the Logos and the acts of God's will.” — Neander, Hist. of Dogmas, 1, 295.

Athanasius must be classed among the greatest of Christian theologians. Yet in some points he was “weak like other men;” and the ascetic and monastic spirit received a strong impulse from his writings, and especially from his Life of St. Anthony (q.v.). This and some other of his writings were doubtless interpolated by later writers in the interest of Romish corruptions, yet enough remains to show that he shared in some of the Gnostic errors, especially with regard to religious virginity and celibacy. Thus, in his oration Against the Greeks, the following passage occurs:

“The Son of God,” says Athanasius (i. 698), “made man for us, and having abolished death, and having liberated our race from the servitude of corruption, hath, besides his other gifts, granted to us to have upon earth an image of the sanctity of angels, namely, virginity. The maids possessing this (sanctity), and whom the church catholic is wont to call the brides of Christ, are admired, even by the gentiles, as being the temple of the Logos. Nowhere, truly, except among us Christians, is this holy and heavenly profession fully borne out or perfected; so that we may appeal to this very fact as a convincing proof that it is among us that true religion is to be found.” And thus, in the undoubted tract of the same father on the Incarnation, we meet the very same prominent doctrine spoken of as a characteristic of the Christian system, and even including the Gnostic phrase applied to virginity, that it was an excellence obeying a rule “above law.” “Who is there but our Lord and Savior Christ that has not deemed this virtue (of virginity) to be utterly impracticable (or unattainable) among men, and yet he has so shown his divine power as to impel youths, as yet under age, to profess it, a virtue beyond law?” (1, 105). (Taylor, Ancient Christianity, 1, 222; see also Taylor's remarks on Athanasius's Life of Anthony, p. 280.)

The most complete edition of the works of Athanasius is that of the Benedictines (Athanasii Opera omnia quae extant, vel quce ejus nomine circumferuntur, etc. Padua, 1777, 4 vols. fol.). Very convenient for ordinary students is Athanasii opera dogmatica selecta, ed. Thilo, (Lips. 1853, 1000 pp. 8vo), which contains all the really important writings of Athanasius. The Four Orations against the Arioans were translated by S. Parker (Oxf. 1713, 2 vols. 8vo). We have also in English, Select Treatises in Controversy with the Arians, in the “Library of the Fathers,” vols. 8, 19 (Oxf. 184244); Historical Tracts (Lib. of Fathers, 13, Oxf. 1843). The “Festal Letters” of Athanasius were long lost, but were edited in 1848 by Mr. Cureton, from a newlyfound Syrian MS., and translated into German under the title Die Fest-Briefe des Heiligen Athanasius, aus dem Syrischen fibersetzt und durch Annmerkungen erlautert von F. Larzow (Leipzig, 1852, pp. 156); also into English by Burgess (Oxf. 1854, 8vo, pp. 190). See Journal of Sac. Lit. Jan. 1855, p. 255. A complete list of the works of Athanasius, including the doubtful and supposititious as well as the genuine, is given in Fabricius, Bibl. Grce., ed. Harles, 7, 184-215. The sources of information as to the life of Athanasius, besides his own writings, are the church histories of Socrates (lib. 1, 2), Sozomen (2, 3), Theodoret (1, 2), and the material is well arranged by Montfaucon, Vita A thanasii, prefixed to the Benedictine ed. of his works. There is also a modern biography by Mohler, Athanasius d. Grosse und die Kir he seiner Zeit, which gives a careful analysis of his doctrine and writings. See also Bohninger, Kirchengeschichte in Biographien (vol. 1, pt. 2, Zurich, 1842); Ritter, Gesch. der Christlich. Philosophie, vol. 2; Baur, Christl. Lehre v. der Dreieinigkeit, vol. 1; Dorner, History of the Doctrine of the Person of Christ, vol. 1, div. 2 (Edinb. ed.); Neander, Ch. Hist. 2, 380; Murdoch's Mosheim, Ch. Hist. 1, 239; Eng. Cyclopedia; Gibbon, Decline and Fall, ch. 21 - 24; Dupin, Eccl. Script. 1; Tillemont, Memoires, vol. 5; Cave, Hist. Lit. anno 326; Clarke, Succession of Sacred Literature, 1, 260; Voigt, Die Lehre d. Athanasius von Alexandrien (partly transl. in Bibliotheca Sacra, Jan. 1864); Shedd, History of Christian Doctrine, bk. 3, ch. 3; Kaye, Council of Nicaea (Lond. 1853, 8vo); Christian Remembrancer, Jan. 1854, art. 4; Herzog, Real-Encyklopadie, 1, 571 sq.; Villemain, Eloquence Chret. au Ame siecle, 92 sq.

## Athanasius (2)[[@Headword:Athanasius (2)]]

             a priest of Alexandria, was the son of Isidora, sister of Cyril of Alexandria. He was robbed of his property and degraded by Dioscorus, and, being driven out of Egypt, wandered about in poverty and distress until 451, in which year he carried his complaint before the Council of Chalcedon. This complaint is given in Labbe, 4, 405. — Cave, Hist. Lit. anno 451.

## Athanasius (3)[[@Headword:Athanasius (3)]]

             bishop OF ANCYRA, was raised to that see by the Arian Acacius of Caesarea in 360. Notwithstanding. this inauspicious beginning, he gave unquestionable proofs of his orthodoxy by taking an active part in the Synod of Tyana, in 367, at which the Nicene symbol was accepted. By St. Basii he is commended as "a bulwark of orthodoxy;" and Gregory Nyssen praises him as "valuing the truth above everything." At his death, in 368 (or 369), Basil wrote a letter of condolence to the Church of Ancyra, on the loss of one who was truly " a pillar and foundation of the Church." See Smith, Dict. Christ. Biog. s.v.; Hoefer, Nouv. Biog. Generate, s.v.

## Athanasius (4)[[@Headword:Athanasius (4)]]

             an Arian bishop who succeeded Philip in the see OF SCYTHOPOLIS about 372. He is charged by Epiphanius with pushing his Arian tenets to the most audacious impiety, asserting that the Son and Holy Spirit were creatures, and had nothing in common with the divine nature (Haer. lxxiii, 37, p. 885).

## Athanasius (Junior)[[@Headword:Athanasius (Junior)]]

             or CELETES, surnamed HERNIOSUS, was bishop of Alexandria from about A.D. 490 to 497, and was esteemed a good Biblical scholar, an active bishop, and a devout man. He is supposed to be the author of several works ascribed to Athanasius the Great, particularly the Sacrae Scripturae Synopsis; Quaestiones et Responsiones ad Antiochunm; two tracts, De Incarnatione Verbi Dei; Syntagnma Doctrinsa ad Clericos et Laicos; de Virginitate sive Ascesi. SEE ATHANASIUS.

## Athanasius Bishop Of Naples[[@Headword:Athanasius Bishop Of Naples]]

             in 877, through the influence of his brother Sergius, duke of Naples, against whom he conspired the following year. Sergius was deposed, made prisoner, and delivered to pope John VIII. Athanasius became duke in place of his brother; but he did not long enjoy the fruits:of his crime. He was excommunicated in 887. Athanasius joined the Saracens, took part in  their enterprises, and shared their booty. He seems to have failed neither in courage nor military talent. See Hoefer, Nouv. Biog. Generale, s.v.

## Athanasius Patriarch Of Constantinople[[@Headword:Athanasius Patriarch Of Constantinople]]

             lived in the latter half of the 13th century. He succeeded George, or Gregory of Cyprus, in 1289. Four years afterwards he abdicated and John was put in his place. He recovered this position in 1304,' and six years later was again deposed. Some treatises attributed to him are found in the Library of the Fathers. See Hoefer, Nouv. Biog. Generale, s.v.

## Athanasius, Bishop Of Perrha[[@Headword:Athanasius, Bishop Of Perrha]]

             known to us in connection with Domnus II, bishop of Antioch, in the middle of the 5th century. He was present at the first Council of Ephesus, supported Cyril of Alexandria, and signed with him. Having had grave charges brought against him by his clergy, he refused to meet them when summoned by his metropolitan Panolbius of Hierapolis, and voluntarily resigned his see. Domnus summoned a council to consider the matter; but Athanasius refused to appear, on the ground that Domnus was his personal enemy, and he was unanimously condemned by default and deposed from his bishopric. See Cave Hist. Lit. i, 479; Labbb, Concil. 4:717754.

## Athanasius, Bishop of Anagastus[[@Headword:Athanasius, Bishop of Anagastus]]

             in Cilicia Secunda, and metropolitan, was a disciple of St. Lucian of Antioch, reckoned by Arius, in his letter to Eusebius of Nicomedia, among the bishops who coincided with him in doctrine. The great Athanasius accuses him of having, previous to the Council of Nicaea, written blasphemies equal to those of Arius, of which he gives a specimen. He is said by Le Quien, on the authority of the Lib. Synod. Graec., to have supported Arius at the Council of Nicaea. Philostorgius tells us that when Aetius was expelled from his master's house, after his unlucky victory in argument, Athanasius received him and read the Gospels with him.

## Athanasius, Saint and Martyr[[@Headword:Athanasius, Saint and Martyr]]

             was a deacon of the Church of Jerusalem. He was scourged and put to death by order of Theodosius, an impious and wicked monk and zealous upholder of Eutyches, who had intruded himself into the see of Jerusalem, during the absence of the patriarch Juvenal, about the year 452. During the twenty months which Theodosius held possession of the see, he  perpetrated the most unheard-of cruelties against the Catholics. St. Athanasius is commemorated on July 5. See Baillet, July 5.

## Atharias[[@Headword:Atharias]]

             (Α᾿τθαρίας), a name given (1Es 5:40) in connection with that of Nehemias (Nehemiah), evidently by the translator misunderstanding the title TIRSHATHA (q.v.) of the original text (Ezr 2:63; comp. Neh 8:9).

## Atharim[[@Headword:Atharim]]

             (Hebrews Atharinm', אֲתָרַים, regions; Sept. Α᾿θαρείμ), a place in the south of Palestine near which the Israelites passed on their way thither (Num 21:1, where the English version improperly renders דֶּרֶךְ הָאֲתָרַים, “the way of the spies;” see Gesenius, Thes. Heb. p. 171). It was, perhaps, a general designation of the region north of Mount Seir through which the Canaanites presumed that the Israelites were about to pass, as indeed they would have done but for the Edomites' refusal of a passage to them. SEE EXOIC.

## Atharvan (or Atharveda)[[@Headword:Atharvan (or Atharveda)]]

             in Hindu mythology, is the fourth part of the Veda, formerly lost, and reconstructed from tradition. It contains prayers for the pacification of the gods, and maledictions on enemies.

## Athathar, Chajim Ibn-[[@Headword:Athathar, Chajim Ibn-]]

             a Jew of Sala, in Barbary, went to Jerusalem in 1742, where he became the teacher of Chajim Asulai. He died there in 1743. He is the author of אור החיים, a commentary on the Pentateuch (Venice, and often). He also wrote novellas on some treatises of the 'Talmud. See First, Bibl. Jud. i, 70; De' Rossi, Dizionario Storico (Germ. transl.), p. 49 sq. (B. P.)

## Athbash[[@Headword:Athbash]]

             SEE ATBACH.

## Atheism[[@Headword:Atheism]]

             (from ἄθιος, without God), in popular language, means the negation of the existence of God.

1. Use of the Word. — In all ages the term has been applied according to the popular conception of Θεός (God). Thus the word ἄθεος, atheist, in old Greek usage, meant one who denied “the gods,” especially the gods recognized by the law of the state. In this way several of the Greek philosophers (even Socrates) were called atheists (Cicero, Nat. Deorum, 1, 23). Cicero himself defines an atheist as one who in theory denies the existence of any God, — or practically refuses to worship any (Atheus, qui sine Deo est, impius, qui Deuma esse non credia, aut si credat, non colit, Deorum contemptor). This distinction of atheism into theoretical and practical has remained, in popular language, to this day. At a later period the Pagans applied the term atheists to the Christians as a generic name of reproach, because they denied the heathen gods and derided their worship (Eusebius, Ch. Hist. 4, 15; Bingham, Orig. Eccles. bk. 1, ch. 2, § 1). In the theological strifes of the early church it was not uncommon for the contending parties to call each other atheists, and, later still, the burning of heretics was justified by calling them atheists. The term was applied, in scientific theology, to such forms of unbelief as that of Pomponatius (Pomponazzi, † 1524) and Vanini († 1619). Bacon (Essay 16) uses the term to designate infidelity in general, and the denial of God in particular (“I had rather believe,” he says, “all the fabulous tales in the Talmud and the Alcoran, than that the universal frame is without a mind”). So also in the De Augmentis (1, 11) he speaks of “‘a little knowledge inclining the mind of man to atheism.” Toward the end of the 17th century the term is not unfrequently found, e.g. in Kortholt's De Tribus Impostoribus, 1680, to include Deism such as that of Hobbes, as well as blank Pantheism like Spinoza's, which more justly deserves the name. The same use is seen in Colerus's work against Spinoza, Arcana Atheismi Revelata. Tillotson (Serm. 1 on Atheism) and Bentley (Boyle Lectures) use the word more exactly, and the invention of the term deism induced in the writers of the 18th century a more limited and exact use of the word atheism. But in Germany, Reimannus (Historia Univ. Atheismi. 1725, p. 437 sq.) and Buddaeus (De Atheismo et Superstitione, 1723, ch. 3, § 2) use it most widely, and especially make it include disbelief of immortality (Farrar, Critical History of Free Thought, 414). Walch (Bibliotheca Theol. Selecta, 1757, 1:676, etc.) uses it to include Spinoza, Hobbes, and Collins as writers who, if not avowed atheists, are yet substantially such. It is a great mistake, in the interest of truth as well as in view of charity, to extend too far the application of the word atheist. Bayle does it (Bib. Crit.), also Brucker (Hist. Phil. t. i), both probably of design; and Harduin (Athei Detect. 1, Amsterd. 1733) puts Jansenius, Mialebranche, Quesnel, and others in his black list. On the other hand, it is both unwise and uncritical to except the extreme Pantheists (e.g. Spinoza) and Materialists from the number of Atheists. Lewes, in his Biographical History of Philosophy, and also in Fortnightly Review, 1866, p. 398, vindicates Spinoza from the charge of spiritual atheism, and states that Spinoza himself emphatically repudiated Atheism; but yet Lewes admits that logically there is little difference between Spinoza's Acosmism, which makes God the one universal being, and Atheism, which makes the cosmos the one universal existence. This point is fully discussed in Brenna, De gen. human. consensu in agnoscenda Divinitate (Florence, 1773, 2 vols. 4to). See also Perrone, Praelect. Theologicae (Paris, 1856, 1:238).

2. In scientific theology, atheism is opposed to theism. The doctrine of Christian theism is that God is absolute, self-conscious personal spirit, the beneficent creator and upholder of the universe. Every system of philosophy or religion must be built upon this principle or its opposite; that is, must be either theistic or atheistic. Hence a great deal of what passes for Deism and Pantheism is in fact Atheism. Christianity apprehends God not as entirely apart from the world and exerting no providence (Deism), nor as existing only in the world (Pantheism), but as existing apart from creation, but himself creator and controller (i.e. Providence). On this theory of a living and personal God Christianity undertakes to explain the phenomena of the universe. Those who seek to explain these phenomena by substituting other ideas for this idea of God are, in the view of Christian theology, atheists.

The term should be applied to none who profess to believe in a personal, self-conscious, spiritual God. Atheism is divided into positive or dogmatic, which absolutely declares that there is no God, and negative or skeptical, which declares either (a) that, if there be a God, we cannot know either the fact or the nature of his existence, and therefore it is no concern of ours, or (b) that, if there be a God, we can only know of him by tradition or by faith, and can never have proof satisfactory to the intellect of his existence. Some Christian writers and philosophers have incautiously attempted to stand upon this latter ground. The so-called Positive Philosophy stands upon the first ground (a), but logically leads (in spite of Mr. J. S. Mill's denial, in his Exposition of Comte) to dogmatical atheism. To state that we only know, and only can know phenomena, is to exclude God; for God is not only no phenomenon, but is, in the Christian sense, the absolute ground of all phenomena. The theories which attempt to explain phenomena without the idea of God may be classed as (1) the Idealistic, which substitutes for the absolute, self-conscious Spirit, a so- called world-spirit; not a living, personal being, but an unconscious and abstract one — in a word, a mere conception of ideal being as the abstract totality of all individual conceptions; (2) the Materialistic, which substitutes far a personal God the forces inherent in matter, and holds that these sufficiently explain all phenomena; (3) the Subjective-idealistic, which asserts that phenomena are nothing but the creations or modifications of the thinking mind or subject, and that thought creates not only matter, so called, but God. To the first and third of these classes belong Fichte, Hegel, and (during his early life) Schelling, among the Germans, and their followers in England and America. To the second class belong Comte, and the socalled Positive philosophers in general. It is true that Lewes (Philosophy of the Sciences, p. 24) denies that Comte was an atheist; and Wallace (Art, Scenery, and Philosophy in Europe), while admitting Comte's individual atheism, denies that atheism is a characteristic of Positivism. But these denials are vain, so long as the very aim of the Positive method is to eliminate mind and will from the universe. A science of pure phenomenalism can never coexist with Christian theism. Perhaps the most open declarations of atheism in modern times are to be found in D'Holbach's Systreme de la Nature (1770), the ultimate fruit, in atheistic materialism, of the sensational philosophy. Even Voltaire pronounced it “abominable” (see note to Brougham, Discourse on Natural Theology; Renouvier, Philosophie Moderne, bk. 5, § 2).

The doctrine of the book is that nothing, in fact, exists but matter and motion, which are inseparable. “If matter is at rest, it is only because hindered in motion, for in its essence it is not a dead mass. Motion is twofold, attraction and repulsion, and the different motions we see are the products of these two; and through these arise the different connections and the whole manifoldness of things, under laws which are eternal and unchangeable. It flows from these positions, first, that man is material, and, secondly, that the belief in God is a chimera. Another chimera, the belief in the being of a God, is the twofold division of man into body and soul. This belief arises like the hypothesis of a soul- substance, because mind is falsely divided from matter, and nature is thus made twofold. The evil which men experienced, and whose natural cause they could not discover, they assigned to a deity which they imagined for the purpose. The first notions of a God have their source, therefore, in sorrow, fear, and uncertainty. We tremble because our forefathers for thousands of years have done the same. This circumstance awakens no auspicious prepossession. But not only the rude, but also the theological idea of God is worthless, for it explains no phenomena of nature. It is, moreover, full of absurdities; for since it ascribes moral attributes to God, it renders him human; while, on the other hand, by a mass of negative attributes, it seeks to distinguish him absolutely from every other human being. The true system, the system of nature, is hence atheistic. But such a doctrine requires a culture and a courage which neither all men nor most men possess. If we understand by the word atheist one who considers only dead matter, or who designates the moving power in nature with the name God, then is there no atheist, or whoever would be one is a fool. But if the word means one who denies the existence of a spiritual being, a being whose attributes can only be a source of annoyance to men, then are there indeed atheists, and there would be more of them, if a correct knowledge of nature and a sound reason were more widely diffused. But if atheism is true, then should it be diffused.

There are, indeed, many who have cast off the yoke of religion, who nevertheless think it is necessary for the common people in order to keep them within proper limits. But this is just as if we should determine to give a man poison lest he should abuse his strength. Every kind of Deism leads necessarily to superstition, since it is not possible to continue on the stand-point of pure Deism. With such premises the freedom and immortality of the soul both disappear. Man, like every other substance in nature, is a link in the chain of necessary connection, a blind instrument in the hands of necessity. If any thing should be endowed with self-motion, that is, with a capacity to produce motion without any other cause, then would it have the power to destroy motion in the universe; but this is contrary to the conception of the universe, which is only an endless series of hincessary motions spreading out into wider circles continually. The claim of an individual immortality is absurd. For to affirm that the soul exists after the destruction of the body, is to affirm that a modification of a substance can exist after the substance itself has disappeared. There is no other immortality than the remembrance of posterity” (Schwegler, History of Philosophy, § 32). The Dictionnaire des Athees of Sylvain Marechal, edited by Lalande (Paris, 1799), is a flagrant specimen of the same kind. The strongest German development is Strauss's identification of God with the universal being of man, in his Dogmatik; and Feuerbach's bald atheism, in his Wesen des Chr7istenthums (Smith's Hagenbach, History of Doctrines, § 293). The so-called English ‘“secularism” is an atheistic doctrine resting on, or similar to that of the Positive Philosophy. It holds the eternity of matter; it knows of nothing greater than nature; its creed is a stern fatalism; its worship is labor; its religion is science; its future is — a “black, impenetrable curtain.”

One of its advocates says, “A deep silence reigns behind the curtain; no one within will answer those he has left without; all that you can hear is a hollow echo of your question, as if you shouted into a cavern” (Holyoake, Logic of Death). Such is the wretched atheism which is expounded by itinerant lecturers, and disseminated by periodical pamphlets throughout the length and breadth of Great Britain, and which is perverting and contaminating the minds of the more thoughtful and inquisitive among the working classes of that country to an unprecedented and incredible extent (London Review, 11, 20. See also Christian Examiner, Boston, Nov. 1859; North British Review, Nov. 1860). We close this article with the following admirable passage from a modern writer: “The whole history of philosophy and theology shows that, when the material world is taken by itself, it is a contradiction of God. Atheism was not coeval with man. No atheist pretends that it was. It was always a denial, and a denial presupposes an affirmation. The denial of a God presupposes the existence in man of some faculty anterior to reflection which may apprehend Infinite Being. It is a denial, also, which has always been preceded by misapprehension of God. Pseudo-theism precedes atheism. The first denial of God is made unintentionally. Men begin to worship remarkable peculiarities of the material universe. Thus worship fell from its primitive spirit and truth into deification of the heavens and earth, to which the overflowing soul of man lent some of its own unbounded life. The Book of Job, one of the oldest of human writings, refers to this primitive idolatry in the following words: ‘If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the judge; for I should have denied the God that is above.'

This declaration plainly shows that such things had begun to be in his day, but were not universal. It is a very simple exposition of the rise of idolatry everywhere. Pseudo-theism is incipient atheism; but it testifies to a pure theism going before it. The mistake of this early false worship is, as every one sees, the radical mistake of materializing the conception of God. It is the result of idly resting in an impression made by material objects. This impression would never have been made unless those objects expressed a life corresponding to ours. It was an impression at first perhaps innocently cherished as a religious influence; but it proved the means of shutting out God, the Being of love, wisdom, and power, as an object of true faith, and the source of a glowing worship. It ended in atheism. In modern times, the same result has followed from men's seizing on the external as their means of making clear the Divine Life. It would be quite possible to trace a parallel between the consequences of giving the great name of God to the sun, moon, and earth, and the consequences of giving the same august name to laws of nature which are simple categories of the human understanding; for the forms of the understanding may stand between the soul and God, preventing his immanence in the consciousness, no less than the stars of heaven and the imposing forms of earth. The forms of the understanding, though impalpable, are media, no less than visible and palpable matter; and it is important to observe that they are as much so.

They have proved as fruitful sources of atheism when rested on as ultimate; for if they have not corrupted man's sensual nature by making his rites of worship bodily vice, they have paralyzed his spirit by substituting intellectual speculation for the fervent spiritual exercise which involves his might and heart, no less than his mind, in a reasonable service. But to give a logical priority of matter to mind, in an argument for the being of the spiritual God, is to beg the question at once. This Plato has observed. He says in his Laws: ‘Atheists make the assumption that fire and water, earth and air, stand first in the order of existences, and calling them nature, they evolve soul out of them. In scrutinizing this position of the class of men who busy themselves with physical investigations, it will perhaps appear that those who come to conclusions so different from ours, and irreverent of God, follow an erroneous method. The cause of production and dissolution, which is the mind, they make, not a primary, but a secondary existence” (Christian Examiner, Sept. 1858). SEE INFIDELITY; SEE MATERIALISM; SEE PANTHEISM; SEE THEISM. See also, besides the authors cited in the course of this article, Buddaeus, Theses de Atheismo (Jena, 1717; in German, 1723); Heidenreich, Briefe ib. d. Atheismus (Leipzig, 1796); Reimann, Historia atheismi (Hildesh. 1725); Stapfer, Instit. Theol. Polem. vol. 2, ch. 6; Doddridge, Lectures on Pneumatology, etc., Lect. 33; Cudworth, Intellectual System, bk. 1, ch. 3; Buchanan, Modern Atheism, under its ‘Forms of Pantheism, Secularism, Development, and Natural Laws (Boston, 1859, 12mo); Gioberti, L'etude de la Philosophie, 2. 105; Thompson, Christian Theism (N. Y. 1855,12mo); Tulloch, Theism (N. Y. 1855, 12mo); Morell- History of Modern Philosophy; Constant, De la Religion, 3, 20; New American Cyclopedia, s.v.; Herzog, Real-Encyklopadie, 1, 577; Bartholmess, Hist. Crit. des .Doctrines de la Philosophie Moderne, bk. 13; Farrar, Critical History of Free Thought, chap. 7; Pearson, Modern Infidelity, chap. 1, and Appendix; Chalmers, Institutes of Theology, book 1, chap. 3; Riddle, Bampton Lecture, 1862, Lecture in; Van Mildert, Boyle Lectures (London, 1820, 2 vols. 8vo); Watson, Theological Institutes, part 2, chap. i.

## Athelard[[@Headword:Athelard]]

             SEE ADELARD.

## Athelm[[@Headword:Athelm]]

             archbishop of Canterbury, was first heard of as a monk of Glastonbury, and then as bishop of Wells. He was translated to Canterbury in 914, and occupied the metropolitan see for nine years. During this period nothing, memorable occurred in the Church. Athelm appears to have had the happiness of reaping the fruits which resulted from the seed wisely sown by his immediate predecessors, under the direction of Alfred. He died Jan. 8, 923. .See Hook, Lives of the Archbishops of Canterbury, i, 334 sq.

## Athena[[@Headword:Athena]]

             a name given Minerva by the Greeks, because she was never nursed as other children, but was brought forth from her father's head in full strength. Plato, however, thinks she was so named because of her skill in divine things, while others say because she was never enslaved.

## Athenaeum[[@Headword:Athenaeum]]

             is a general name for the temples of Athena; a temple at Athens, dedicated to Athena, in which poets and orators assembled to recite their works and instruct the young. From this the name was applied to a school founded at Rome, on the Capitoline. Hill, by the emperor Hadrian, which long continued an institution of great influence. In the reign of Theodosius II it had ten professors of grammar, three of oratory, five of dialectics, one of philosophy, and two of jurisprudence. In -modern times the term is applied to literary institutions, public reading-rooms, lyceums, etc.

## Athenagoras[[@Headword:Athenagoras]]

             (Α᾿θηναγόρας, a frequent Greek name), a philosopher of Athens, celebrated for his knowledge of theology and science, both Christian and pagan. He flourished about 177. (This has been shown by Mosheim in his essay De vera cetate Apologetici quem Athen. scripsit, in his Dissert. ad Hist. Eccles. pertin. 1, 272 sq.) Neither Eusebius nor Jerome mention Athenagoras, but he is cited by Methodius in a passage preserved by Epiphanius (Haer. 65) and by Photius (Biblioth. Cod. 234). Philip Sidetes (5th century) gives an account of him in a fragment first published by Dodwell (Append. ad Dissert. in Irenaeum), but Basnage and others have shown that this account is inaccurate, to say the least. It is said that when a Gentile, Athenagoras strove against the Christian faith; but as he was engaged in searching the Holy Scriptures for weapons to turn against the faithful, it pleased God to convert him. After this he left Athens and went to Alexandria, where, according to the account of Sidetes, he became head of the catechetical school there; but this account is not to be relied upon. He wrote a work called Πρεσβεία περὶ Χριστιανῶν, An Apology (or Embassy) in behalf of the Christians, and addressed it either to Marcus Antoninus and Lucius Verus (about A.D. 166), or to the emperors Marcus Aurelius and his son Commodus (about A.D. 177). In this apology he refutes the three chief calumnies urged against the Christians in that day, viz. (1) that they were atheists; (2) that they ate human flesh; (3) that they committed the most horrible crimes in their assemblies. He also claimed for the Christians the benefit of the toleration which in the Roman Empire was granted to all religions. Athenagoras wrote another treatise on the doctrine of the Resurrection (περὶ ἀναστάσεως τῶν νεκρῶν), arguing the doctrine from the goodness, wisdom, and power of God, together with the natural constitution of man. On the clearness of his conception of God, see Dorner, Doct. of the Person of Christ, 1, 283. The best editions of his works are those of the Benedictines (Par. 1742, fol.) and of Otto (Jena, 1857, 8vo). Separate editions of his Apology were published by Lindner (Langensal. 1774) and by Paul (Halle, 1856). There is an English translation by David Humphreys, The Apologetics of Athenagoras (Lond. 1714, 8vo); and an older one of The Resurrection by Richard Porder (Lond. 1573, 8vo). See Landon, Ecclesiastical Dictionary, 1, 602; Leyserus, Diss. de Athenagora philos. christiano (Lips. 1736, 4to); Fabricius, Bibliotheca Graeca, 6, 86; Clarisse, De Athenagorae Vita et Scriptis (Lugd. Bat. 1819); Mosheim, Comm. 1, 394; Neander, Ch. Hist. 1, 673; Guericke, De schol i quae Alex. floruit. catech.; Dupin, Hist. Eccles. Writers, 1, 69; Cave, Hist. Lit. anno 177; Lardner, Works, 2, 193; Smith's Dict. of Classical Biog. s.v.; Zeitschr. far d. histor. Theol. 1856, 4; Donaldson, Hist. of Christ. Lit.3, 107 sc.

## Athene, Or Pallas Athene[[@Headword:Athene, Or Pallas Athene]]

             the Greek goddess corresponding, as we have said, to the Roman Minerva, was one of the few truly grand ethical divinities of Greek mythology. Different accounts are given of her origin and parentage, probably from the jumbling together of local legends; but the best known, and, in ancient times, the most orthodox version of the myth represented her as the daughter of Zeus and Metis. Zeus, we are told, when he had attained supreme power after his victory over the Titans, chose for his first wife Metis (Wisdom); but being advised by both Uranus and Gaea (Heaven and Earth), he swallowed her, when she was pregnant with Athene. When the time came that Athene should have been born, Zeus felt great pains in his head, and caused Hephaestus (Vulcan) to split it up with an axe, when the goddess sprang forth — fully armed, according to the later stories. Throwing aside the thick veil of anthropomorphism which conceals the significance of the myth, we may see in this account of Athene's parentage an effort to set forth a divine symbol of the combination of power and wisdom. Her father was the greatest, her mother the wisest of the gods. She is literally born of both, and so their qualities harmoniously blend in her. It is possible that the constant representation of her as a strictly maiden goddess, who had a real, and not a merely prudish antipathy to marriage, was meant to indicate that qualities like hers could not be mated, and that, because she was perfect, she was doomed to virginity.

Athene is not represented, however, by the Greeks as a cold, unfeeling divinity; on the contrary, tradition will have it that she warmly and actively interested herself in the affairs of both gods and men. She sat at the right hand of Zeus, assisting by her councils. She was regarded as the patroness of poetry and oratory; agriculture also she was supposed to protect and cherish; and as a warlike divinity she was regarded as the protectress in battle of those heroes who were distinguished as well for their wisdom as their valor. Pope, in his Temple of Fame, alludes to her twofold character as the patroness of arts and arms, where he says:  “There Caesar, graced with both Minervas, shone.” In the Trojan war she fought for the Greeks — who, in point of fact, were in the right. The poets feigned that Neptune and Minerva disputed for the possession of Attica, which the gods promised to him or her who should produce the most useful gift to mankind. Neptune, striking the earth with his trident, produced a warhorse, and Minerva produced the olive (the symbol of peace), by which she gained the victory. She was sometimes called Pallas, Parthenos (i.e., “virgin”), Tritonia or Tritogeneia, and other names.

Her worship was universal in Greece, and representations of her in statues, busts, coins, reliefs, and vase paintings were and are numerous. She is always dressed, generally in a Spartan tunic with a cloak over it, and wears a helmet, beautifully adorned with figures of different animals, the sagis, the round argolic shield, a lance, etc. Her countenance is beautiful, earnest, and thoughtful, and the whole figure majestic. There was a celebrated statue of Minerva, called “Palladium,” which was said to have fallen from the sky. and on which the safety of Troy depended (Milman, Hist. of Christianity, see Index). See G. Hermann, Dissertatio de Graeca Minerva (1837); Hartung, Die Religion der Rome, 2:78 sq.; Guigniaut, Religions de l'Antiquite; Smith, Dictionary of Greek and Roman Biography and Mythology, s.v.; Vollmer, Mythol. Worterbuch, s.v.; Biographie Universelle (Partie mythologique); Chambers, Encyclop. s.v.

## Athenian[[@Headword:Athenian]]

             (Α᾿θηναῖος, Act 18:21, rendered “of Athens” in Act 18:22, also in 2Ma 6:7; 2Ma 9:15), an inhabitant of the city of ATHENS SEE ATHENS (q.v.).

## Athenmea[[@Headword:Athenmea]]

             a festival held in honor of Athena (q.v.) among the ancient Greeks.

## Athenobius[[@Headword:Athenobius]]

             (Α᾿θηνόβιος), a “friend” of the Syrian king Antiochus (VII) Sidetes, sent by him as a special ambassador to Simon, the Jewish high-priest. to demand possession of the chief fortresses of Palestine; which being refused, the envoy, although greatly impressed with what he saw of the splendor of Jerusalem, yet returned enraged to his inaster (1Ma 15:28-36). Josephus, however, gives a somewhat different account of the negotiation (Ant. 13, 7, 2; War, 1, 2, 2), and does not name Athenobius. SEE ANTIOCHUS.

## Athenognes[[@Headword:Athenognes]]

             was a martyr who lived at the same time with Clement of Alexandria, and who is said by St. Basil to have been burned to death. Before his death he composed a morning and an evening hymn, which he left as a memorial of him to his disciples (St. Basil, De Spiritu S. cap. 29). See Fabricius, Bibl. Graec.

## Athens[[@Headword:Athens]]

             (Α᾿θῆναι, plural of Α᾿θήνη, Minerva, the tutelary goddess of the place), mentioned in several passages of Scripture (2Ma 9:15; Act 17:15 sq.; Act 18:1; 1Th 3:1), a celebrated city, the capital of Attica and of the leading Grecian republic, and the seat of the Greek literature in the golden period of the nation (Müller, Topog. of Athens, trans. by Lockhart, Lond. 1842; Kruse, Hellas, Lpz. 1826, II, 1:10 sq.; Leake, Topography of Athens, Lond. 1841, 2d ed.; Forchhammer, Topographie von Athen, Kiel, 1841; Wachsmuth, Hellen. Alterth. 1, 1783 sq.; Grote, Hist. of Greece, 6, 20 sq.; Wordsworth, Athens and Attica, Lond. 1836; Stuart and Revelt, Antiquities of Athens, Lond. 1762-1816, 4 vols., and later; Dodwell, Tour through Greece, Lond. 1819; Pittakis, Αἱ παλαιαὶ Αθῆναι Athens, 1835; Prokesch, Denkwiurdigkeiten, Sttuttg. 1836, 2; Mure, Journal of a Tour in Greece. Edinb. 1842, 2; Conybeare and Howson, Life and Epistles of St. Paul, 1, 344 sq.), belonged in the apostle's time to the Roman province of Achsea (q.v.). The inhabitants had the reputation of being fond of novelty (Act 17:21; comp. AElian, Var. Hist. 5, 13; Demosth. Php 1:4; Schol. ad Thuc. 2, 38; ad A ristopb. Plut. 338: see Wetstein, 2:567), and as being remarkably zealous in the worship of the gods (Act 17:16; comp. Pausan. 1:24, 3; Stralbo, 10:471; Philostr. Apol. 6:3; 4:19; AElian, Var. Hist. 5. 17; Himer, in Phot. cod. 243; see Eckhard, Athenae superstitiosc, Viteb. 1618); hence the city was full of temples, altars, and other sacred places (Liv. 45:27). Paul visited Athens on his second missionary journey from Bercea (Act 17:14 sq.; comp. 1Th 3:1), and delivered in (but not before) the Areopagus (q.v.) his famous speech (Act 17:22-31).

The earlier and more obscure period of the Grecian province named Attica reaches down nearly to the final establishment of democracy in it, and even then the foundations of her greatness were already laid. The infertile soil and dry atmosphere of Attica, in connection with the slender appetite of the people, have been thought favorable to their mental development; the barrenness of the soil, moreover, prevented invaders from coveting it; so that, through a course of ages, the population remained unchanged, and a moral union grew up between the several districts. To a king named Theseus (whose deeds are too much mixed with fable to be narrated as history) is ascribed the credit of uniting all the country towns of Attica into a single state, the capital of which was Athens. The population of this province was variously called Pelasgian, Achaian, and Ionian, and probably corresponds most nearly to what was afterward called AEolian (Prichard, Phys. Hist. of Man, 3, 404). When the Dorians, another tribe of Greeks of very different temperament, invaded and occupied the southern peninsula, great numbers of its Achaian inhabitants took refuge in Attica. Shortly after, the Dorians were repulsed in an inroad against Athens, an event which has transmitted to legendary renown the name of King Codrus, and thenceforward Athens was looked upon as the bulwark of the Ionian tribes against the barbarous Dorians. Overloaded with population, Attica now poured forth colonies into Asia, some of which, as Miletus, soon rose to great eminence, and sent out numerous colonies themselves, so that Athens was reverenced as a mother of nations by powerful children scattered along the western and northern coasts of Anatolia. Dim tradition shows us isolated priesthoods and elective kings in the earliest times of Attica; these, however, gradually gave way to an aristocracy, which in a series of years established themselves as a hereditary ruling caste. But a country “ever unravaged”' (such was their boast) could not fail to increase in wealth and numbers; and after two or three centuries, while the highest commoners pressed on the nobles, the lowest became overwhelmed with debt. The disorders caused by the strife of the former were vainly sought to be stayed by the institutions of Draco; the sufferings of the latter were ended, and the sources of violence dried up by the enactments of Solon. Henceforth the Athenians revered the laws of Solon (νόμοι) as the groundwork of their whole civil polity; yet they retained by the side of them the ordinances of Draco (θεσμοί) in many matters pertaining to religion. The date of Solon's reforms was probably B.C. 594.

The usurpation of Pisistratus and his sons made a partial breach in the constitution; but upon their expulsion, a more serious change was effected by Clisthenes, head of the noble house of the Alcmoeonidoe (B.C. 508), almost in the same year in which Tarquin was expelled from Rome. An entirely new organization of the Attic tribes was framed, which destroyed whatever remained of the power of the nobles as an order, and established among the freemen a democracy, in fact as well as in form. Out of this proceeded all the good and all the evil with which the name of Athens is associated; and though greatness which shot up so suddenly could not be permanent, there can be no difficulty in deciding that the good greatly preponderated. Very soon after this commenced hostilities with Persia; and the self-denying, romantic, successful bravery of Athens, with the generous affability and great talents of her statesmen, soon raised her to the head of the whole Ionian confederacy. As long as Persia was to be feared, Athens was loved; but after tasting the sweets of power, her sway degenerated into a despotism, and created at length, in the war called the Peloponnesian, a coalition of all Dorian and AEolian Greece against her (B.C. 431). In spite of a fatal pestilence and the revolt of her Ionian subjects, the naval skill of Athenian seamen and the enterprise of Athenian commanders proved more than a match for the hostile confederacy; and when Athens at last fell (B.C. 404), she fell by the effects of internal sedition more truly than by Spartan lances or Persian gold, or even by her own rash and over-grasping ambition. The demoralizing effects of this war on all Greece were infinitely the worst result of it, and they were transmitted to succeeding generations. It was substantially a civil war in every province; and, as all the inhabitants of Attica were every summer forced to take refuge in the few fortresses they possessed, or in Athens itself, the simple countrymen became transformed into a hungry and profligate town rabble. From the earliest times the Ionians loved the lyre and the song, and the hymns of poets formed the staple of Athenian education. The constitution of Solon admitted and demanded in the people a great knowledge of law, with a large share in its daily administration. Thus the acuteness of the lawyer was grafted on the imagination of the poet.

These are the two intellectual elements out of which Athenian wisdom was developed; but it was stimulated and enriched by ex. tended political action and political experience. History and philosophy, as the words are understood in modern Europe, had their birth in Athens about the time of the Peloponnesian war. Then first, also, the oratory of the bar and of the popular assembly was systematically cultivated, and the elements of mathematical science were admitted into the education of an accomplished man. This was the period of the youth of Plato, whose philosophy was destined to leave so deep an impress on the Jewish and Christian schools of Alexandria. Its great effort was to unite the contemplative mysticism of Eastern sages with the accurate science of Greece; to combine, in short, the two qualities — intellectual and moral, argumentative and spiritual — into a single harmonious whole; — and whatever opinion may be formed of the success which attended the experiment, it is not wonderful that so magnificent an aim attracted the desires and riveted the attention of thoughtful and contemplative minds for ages afterward. In the imitative arts of sculpture and painting, as well as in architecture, it need hardly be said that Athens carried off the palm in Greece; yet, in all these, the Asiatic colonies vied with her. Miletus took the start of her in literary composition; and, under slight conceivable changes, might have become the Athens of the world. That Athens after the Peloponnesian war never recovered the political place which she previously held, can excite no surprise that she rose so high toward it was truly wonderful. Sparta and Thebes, which successively aspired to the “leadership” of Greece, abused their power as flagrantly as Athens had done, and, at the same time, more coarsely. The never-ending cabals, the treaties made and violated, the coalitions and breaches, the alliances and wars, recurring every few years, destroyed all mutual confidence, and all possibility of again uniting Greece in any permanent form of independence; and, in consequence, the whole country was soon swallowed up in the kingdom of Macedonia. With the loss of civil liberty, Athens lost her genius, her manly mind, and whatever remained of her virtue: she long continued to produce talents, which were too often made tools of iniquity, panders to power, and petty artificers of false philosophy. Under the Roman empire, into which it was absorbed with the rest of Greece, its literary importance still continued, and it was the great resort of students from Rome itself.

During the Middle Ages it languished under the Ottoman yoke in every respect, but since Greece regained its independence (in 1834), it has revived (see Schubert, Reisen, 3, 473 sq.) as the capital of the new European king. dom. (For a detailed account of the history and topography of Athens, see the Penny Cyclopadia, s.v.; M'Culloch's Gazetteer, s.v.; Smith's Dict. of Class. Geogr. s.v. Athenai.) SEE GREECE.

In order to understand the localities mentioned in the sacred narrative, it may be observed that four hills of moderate height rise within the walls of the city. Of these, one to the north-east is the celebrated Acropolis, or citadel, being a square craggy rock of about 150 feet high. Immediately to the west of the Acropolis is a second hill of irregular form, but inferior height, called the Areopagus. To the south-west rises a third hill, the Pnyx, on which the assemblies of the citizens were held; and to the south of the latter is a fourth hill, known as the Museum. SEE AREOPAGUS.

A Christian Church existed in Athens soon after the apostolic times, having doubtless been planted by the labors of Paul (although no allusions to it occur in the N.T.), but as the city had no political importance, the Church never assumed any eminent position (see Baronius, Annal. Eccl. an. 354, n. 25, 26). Tradition, however (Eusebius, Hist. Ecclesiastes 3, 4), assigns as its first bishop Dionysius (q.v.) the Areopagite (Act 17:34). There are two points requiring special elucidation connected with the N.T. mention of Athens (from Winer):

(1.) Respecting the “altar on which was inscribed, To the Unknown God,” referred to in Act 17:23, various opinions have been expressed by interpreters (see Fabric. Bibliogr. antiq, p. 296; Wolf, Cur. 2, 1261 sq.; Dougtsei Anal. p. 86 sq.; Kuinol, Comment. 4, 598 sq.; comp. also Grube [Segers], De ara ignoti dei, Regiom. 1710; Heller, De leo ignoto Athen. in Gronov. Thes. 7, 223 sq.; Schickendanz, De ara ignoto deo consecrate, Tervest. 1748; Geiger, De ignoto Athen. deo, Marb. 1754;1 Wallenius, De deo ignoto, Gryph. 1797; Baden, Diss. arce deo ignoto dicatas, Havn. 1787). It by no means follows from the classical passages usually adduced (Pausan. 1:1, 4; Philostr. Apoll. 6, 3; comp. Lucian, Philopatr. 9, 29), that any of the single altars mentioned in these writers had the inscription “to unknown gods” (ἀγνώστοις θεοῖς), in the plural, but more naturally that each was dedicated separately to an unknown deity (ἀγνώστῳ θεῷ); yet these instances in the singular must have been collectively employed with a plural reference, since they unitedly speak of all such altars. There appear, moreover, to have been several altars in various parts of Athens with the inscription “to an unknown god,” a circumstance that is not invalidated by the mention (Pausan. v. 14, 6) of a single (in Elis!) “altar of unknown gods (βωμὸς ἀγνώστων θεῶν). One plausible interpretation respecting the altar in question (in Eichhorn's Bibl. d. bibl. Lit. 3, 414) supposes that, as in ancient times the art of writing was not generally known, or but little practiced, there were (perhaps several) altars at Athens without any inscription (βωμοὶ ἀνώνυμοι, Diog. Laert. 1:10, 3). Eventually these, when found standing thus indefinite by the religious Athenians, would be marked by the words “to some unknown god” (ἀγν. θεῷ). It is simpler, however, to suppose that in spots where some supposed preternatural event had occurred, which persons sought by a memorial to attribute to some distinct deity as author, they erected such an altar, that profane steps might not approach too near (compare the phrases Si deo, Si deoe, used in such cases, Gell. 1:28, 3; Macrob. Saturn. 3, 9, ed. Bip.; see Dougtaei Anal. 2, 87) the unrecognized deity (comp. Neander, Planting, 1, 262 sq.). That the expression was intended to designate specially the God of the Jews (comp. the ironical expression “Judaea devoted to the worship of an uncertain god,” in Lucian, 2:592), as Anton insists (Progr. in Acts 17, 22 sq., Gorlic. 1822), is very unlikely. (The treatise of Wolle, De ignoto Judaeor. et Athen. deo, Lips. 1727, is without worth; and Mosheim, Cogit. in N.T. loc. 1, 77 sq., treats the subject in an unantiquarian manner.) SEE ALTAR.

(2.) The “market” -(ἀγορά) at Athens, mentioned (Act 17:17) as the place where Paul spoke to the assembled populace, has (with most modern interpreters since Kuinol) been understood as meaning, not the proper definite market-place called “the Forum in the Ceramicus” (ἀγορὰ ἐν Κεραμεικῶ), but a so-called new market-place lying much farther north, to which Meursius (Ceramic. gemin. c. 16) was the first to call attention, and which Müller (Hall. Encyclop. 6, 132) located on his plan from the notice in Pausanias (1, 17) and Strabo (10, 447); according to the latter of which; this spot appears to have borne the designation of the Erestria (Ε᾿ρετρία). Pausanias, however, refers to no other market-place than the well-known one lying between the Acropolis, the Pnyx, and the place of holding the Areopagus (Forchhammer, ut sup. p. 53 sq.); and Strabo's words (“from the Eretria at Athens, which is now the market-place”), which have been regarded as indicating that the Forum was situated there in his time, are susceptible of another and more probable interpretation (Leake, Attica, p. 21). Later inquirers have therefore acquiesced in the opinion that the passage in the Acts refers to nothing more than the usual market-place, in the neighborhood of which (see Forchhammer's Plan, opposite the Acropolis on the west), moreover, lay the “miscellaneous porch” (στοὰ ποικίλη), of which avail may be made (as has usually been found necessary) for the explanation of Act 17:18 (Cookesly, Map of Athens, Lond. 1852). SEE MARKET.

Treatises on Paul's proceedings in Athens have been written by Olearius (Lips. 1706, and since), Strimesius (Lund. 1706), Majus (Giess. 1727, and in Ikenii Thess. Diss. 2, 669 sq.); on his address in the Areopagus, by Anspach (Lugd. B. 1829), Anton (Gorl. 1822), Bentzel (Upsal, 1669), Eskuche (Rint. 1735), Heumann (Gott. 1724); on his disputations with the philosophers, by Boemer (Jen. 1751); also the essays of Joch, De Spiritu Attico (Viteb. 1726); Schurtzmann, De ἀναστάσει dea Atheniensibus credita (Lips. 1708); Zorn, De Atheniensium sarcasmo (Kilon. 1710); Alexander, St. Paul at Athens (Edinb. 1865). SEE PAUL.

## Atherton, John[[@Headword:Atherton, John]]

             a minister of 'the Methodist New Connection, was born at Liverpool near the close of the 18th century; was converted in 1809, and devoted all his time to acquiring religious knowledge and to useful Christian labor. He entered the ministry in 1814, and for six years earnestly preached the Gospel in five circuits. In December, 1818, he took cold, which led to his death, at Chester, Aug. 3, 1819. He was a sincere Christian, and zealous in the service of God. See Minutes of the Conference.

## Atherton, William[[@Headword:Atherton, William]]

             an English Wesleyan minister, was born at Lamberhead-Green, Lancashire, in 1775. He entered the ministry in 1797, and occupied some of the most important charges, such as Aberdeen, Edinburgh, Glasgow, Durham, Liverpool, Bath, London, etc.; was elected president of the conference in 1846, and was actively engaged in the ministry until within a fortnight of his death, which took place after a most painful illness, Sept. 26, 1850. Mr. Atherton had a clear, vigorous intellect, and an independence of thought and purpose, together with an ability on pulpit and platform which made his influence widely felt throughout the Methodist Connection in England. He wrote a Life of Lady Maxwell, with an Introduction by Rev. J. Gilchrist Wilson (Lond. 8vo). Atherton is the subject of one of Everett's powerful and beautifully written literary portraits-not greatly to the advantage of the former-in-' the Wesleyan Centenary Takings (3d ed. Lond. 1841), No. VII, i, 147-171. "But," says the artist, " take him as a whole, rather than in detail, and we have at once a rarity-a man of much more exalted powers than many who. are more generally held in request; a man under whose lash vice, in every discourse, is made to writhe, and error is compelled to shelter itself hi darkness," etc. (p. 170). He published also an Address on Wesleyan Methodism (1839). See Minutes of the British Conference, 1851, p. 562; also Hill, Alphabetical Arrangement of the Wesleyan Ministers (Lond. 1847).

## Athey, Walter[[@Headword:Athey, Walter]]

             a Methodist Episcopal minister, was born in Virginia, Sept. 14, 1798. Little is known of his early life. In 1827 he was admitted into the Pittsburgh Conference; in 1868 was smitten with paralysis, and remained in a helpless condition until his death, Oct. 24, 1874. 'Mr. Athey was a plain, earnest  preacher, thoroughly versed in Methodism and one of her most powerful defenders. See Minutes of Annual Conferences, 1875, p. 34.

## Athias[[@Headword:Athias]]

             is a name common to several Jews who excelled as typographers and writers, of whom we mention the following:

1. ISAAC was of Spanish descent, and flourished at Amsterdam in the beginning of the 17th century. He wrote a treatise in Spanish on the six hundred and thirteen precepts, Tesoro de Preceptos (Venice, 1627; Amsterdam, 1649). He also translated the book אמונה חזוקof A. Troki into Spanish, Fortificacion de la Fe, which is in MS. See Furst, Bibl. Jud. i, 71; De Rossi, Dizionario Storico (Germ. transl.), p. 50.

2. JOSEPH, the printer, contributed largely to the cause of Biblical learning by his correct editions of the Hebrew Scriptures, of which two (1661, 1667) appeared. The States-General of Holland decreed him a gold chain and medal as a mark of their appreciation of his merit.. But the correctness of these editions was tested by Samuel Maresius of Groningen, who published an epistle in 1669 against both editor and printer. In reply to this epistle Athias wrote Cacus de Coloribus h. e. Josephi Athice Justa Defensio contra Ineptam, Absuirddam, et Indoctam Reprehensionem Viri Celeb. D. Samuel Maresii, reprinted in Crenius, Animadversiones Historico-philologicce, ii, 121 sq. He also edited the Biblia Hispanica, published at Ferrara in 1553 (Amst. 1661), and the Bible in Judseo- German, by Joseph Witzenhausen (ibid. 1679). See Furst, Bibl. Jud. i, 71; Basnage, History of the Jews, p. 741.

3. SOLOMON of Jerusalem. In 1549 his Commentary on the Psalms, פרוש תהילים, based on Rashi, Kimchi, and others, was published together with the Hebrew text of the Psalms at Venice. See Furst, Bibl. Jud. i, 71; De' Rossi, Dizionario Storico (Germ. transl.), p. 50. (B. P.)

## Athingani[[@Headword:Athingani]]

             SEE PAULICIANS.

## Athlai[[@Headword:Athlai]]

             (Hebrews Athlay'. עִתְלִי, oppressive; Sept. Ο᾿θαλί v. r. Θαλί, Θαλείμ), one of the “sons of Bebai,” who divorced his foreign wife married on the return from Babylon (Ezr 10:28). B.C. 459.

## Athom[[@Headword:Athom]]

             SEE ASS.

## Athonaf[[@Headword:Athonaf]]

             is a name given by the Mohammedans to the procession made by pilgrims seven times round the Kaaba, or Black Stone, in the Beit-Allah, or Temple of Mecca, during the feast of Ramadan (q.v.).

## Athor (or Athyr)[[@Headword:Athor (or Athyr)]]

             in Egyptian mythology, was a goddess of night, who, as such, was the hidden cause of all things. She was principally worshipped at Athribis, in the Delta, which city is said to have received its name from her. Upon certain coins of Athribis she appears as a womanly figure, with a spear in her left and a bird in her right hand. The Egyptians declared their Athor to be the Aphrodite of the Greeks and the Venus of the Romans. Therefore the bird in her hand possibly represents the dove sacred to Venus as a symbol of fruitful brooding. Later Egyptologists, however, doubt this identification. Her name signifies "the abode of Hor," and she is closely associated with Isis (q.v.). She probably represented the lower hemisphere, into which the sun sinks at night, and so came to be regarded as the goddess of the under-world. She appears on the monuments in various forms, such as a female, a cow, or a hawk, with the characteristic emblem of the disk and the horns. See Rawlinson, Hist. of Egypt, i, 364 sq.

## Athos[[@Headword:Athos]]

             a mountain at the extremity of the promontory of Chalcis, in the province of Salonica, in European Turkey. It was an early resort of monks and anchorets, and is called Monte Santo, or “Holy Mountain,” in the lingua franca, and in Greek ἄγιον ὄρος. There are now upon the sides of the mountain between twenty and thirty monasteries, and a vast multitude of hermitages, which contain more than six thousand monks called Caloyers (q.v.), mostly Russian, of the order of St. Basil. Here they live in a state of complete abstraction from the world; and so strict are their regulations that they do not tolerate any female being, not even of the class of domestic animals, among them. They still own considerable possessions in Bulgaria, Servia, the Danubian Principalities, and Russia. They elect annually a common council of administration, called Prototaton. They are now chiefly occupied in carving little images of the saints, which they send down to the market-town of Kareis, where a weekly market is held, and where purchases are made for various parts, especially Russia; but formerly they were occupied with the nobler work of transcription. The libraries of the monasteries are particularly rich in MSS. and other literary treasures. Many of these works have of late years been purchased by travelers, and thus found their way into various libraries of Europe. The monasteries and churches on this mountain are the only ones in the Ottoman empire that have bells. Under the reign of Catharine II of Russia. the learned Eugen Bulgaris took up his abode on Mount Athos as director of an academy founded by Patriarch Cyril of Constantinople. For some time the academy was very flourishing, but at length the patriarch had to yield to the demands of the ignorant portion of the monks and to abolish it. From that time ignorance has generally prevailed among the monks, and only recently (1859) they have set up a printing-press and commenced the publication of a religious newspaper. No complete list of the MSS. extant at Mount Athos has yet been made. See Curzon, Monasteries of the Levant (N. Y. 1851, 12mo); Leake, Trav. in N. Greece, vol. 3; Jour. of Geog. Soc. of Lond. 1837, 7:61; Fallmerayer, Fragmente aus dem Orient, 2, 1 sq. (Stuttg. 1845); Didron aine, Ann. Archeolog. 1, 29 sq., 173 sq.; 4:70 sq.; 5, 148 sq.; 7:41 sq.; Miller, in Miclosich's Slav. Bib. vol. 1 (Vienna, 1837); Pischon, Die Monchsrepublik des Athos, in Raumer's Tist. Taschenbuch (Leipz. 1860); Gass, Zur Geschichte der Athos-Kloster (Giessen, 1863).

## Athronges[[@Headword:Athronges]]

             (Α᾿θρόγγης), a person of mean extraction, and by occupation a shepherd, who, without any other advantages than great bodily stature and undaunted hardihood, raised a body of banditti in Judaea, in connection with his four brothers, during the rule of Gratus, so powerful that they at last assumed royalty, and were with difficulty subdued in detail and captured by the successive procurators (Joseph. Ant. 17, 10, 7). In the parallel account (War, 2, 4, 3) he is called Athrongaeus (Α᾿θρογγαῖος).

## Athune, James, D.D[[@Headword:Athune, James, D.D]]

             a Scotch clergyman, son of a commissary of Orkney, was born at Kirkwall in 1613; took his degree of M.A. at the Edinburgh University in 1636; studied divinity at Oxford in 1637; was chaplain to the marquis of Hamilton in 1638; presented by the king to the living of Birsay in 1642; deposed in 1649, and for taking part with the marquis of Montrose in 1650  he was excommunicated. He fled to Holland in 1653, afterwards returned to Edinburgh, and lived privately till 1660. Parliament granted him £100 for his sufferings. On visiting London he was collated by Brian Walton, bishop of Winchester, to the living of Winnifrith; was appointed minister at Elgin in 1677; elected bishop of Moray the same year; consecrated in 1679; transferred to the see of Galloway in 1680, and died November 15, 1687. He made a bold stand in Parliament, in 1686, against rescinding the penal statutes respecting popery. See Fasti Eccles. Scoticanc, 3:392, 452, 778.

## Atipha[[@Headword:Atipha]]

             (Α᾿ττεφά, Vulg. Agisti), one of the “temple-servants” whose “sons” returned from the captivity (1Es 5:32); evidently the HATIPHA SEE HATIPHA (q.v.) of the true text (Ezr 2:54).

## Atkin, Daniel[[@Headword:Atkin, Daniel]]

             an English Congregational minister, was born at Kendal, Jan. 10, 1770. In 1788 he removed to Warrington, and became united in Christian fellowship with the Independent Church. In 1820 he became pastor at Tyldesley, near Bolton; thence he removed to Hilton Lane, Worsley, near Manchester, and from there to Tideswell, Derbyshire. In 1834 he became pastor of Bethesda Chapel, Leigh. He died Oct. 12,1858. Mr. Atkin was mighty in the Scriptures. See (Lond.) Cong. Year-book, 1859, p. 191.

## Atkin, George[[@Headword:Atkin, George]]

             a Methodist Episcopal minister, was born in High Hall, Lincolnshire, England, April 16, 1793. He emigrated to New York state with his parents at the age of seven; experienced conversion in his twelfth year; removed to Kentucky in his twenty-first year, spent four years in school-teaching, and  in 1818 entered the itinerancy in the Kentucky Conference. In 1819 he located and retired to Knoxville, where for seven years he taught school. In 1826 he re-entered the travelling connection, and died Aug. 29, 1827: Mr. Atkin was argumentative, agreeable, benevolent, zealous. See Methodist Magazine, 11:172.

## Atkin, Thomas[[@Headword:Atkin, Thomas]]

             an English Congregational minister, was born at Warrington in 1806. He received his collegiate training at Rotherham College and at the University of Glasgow. He began his ministry in 1832 at St. Paul's, Wigan, where he labored six years, and then became pastor at Glossop, remaining there till his death, Jan. 30, 1876. Mr. Atkin was clear in discernment, forcible in expression, and fearless in everything. His thorough devotedness, genial, unassuming kindness, faithfulness, and zeal gave him great influence. See (Lond.) Cong. Year-book, 1877, p. 341.

## Atkins (or Etkins), James (1), D.D[[@Headword:Atkins (or Etkins), James (1), D.D]]

             a Scotch prelate, was born in the town of Kirkwall, in the stewardry of Orkney, and was educated at Edinburgh; from here he went to Oxford in 1638 to finish his theological studies under Dr. Prideaux. On his return to England, he obtained from the king the Church of Birsa, in the stewardry of Orkney. He was excommunicated for drawing up a declaration in behalf of the Presbytery of Orkney expressing their loyalty and allegiance to Charles II. He returned to Scotland in 1653, settled in Edinburgh, and remained there until 1660. In 1677 he was elected and consecrated bishop of Murray, Scotland, and in 1680 was translated to the see of Galloway. He died at Edinburgh, Oct. 28, 1687.

## Atkins, Elisha[[@Headword:Atkins, Elisha]]

             a Congregational minister, was born at Middletown, Conn., Oct. 28, 1750. He graduated at Yale College in 1773, and was a chaplain in the Revolutionary army. He was ordained pastor of the Church in Killingly in 1784, where he remained until his death, June 14, 1839. "He was esteemed a good scholar and a handsome writer, and did much in education, especially in training pupils for college." He published three sermons. See Cong. Quarterly, 1861, p. 16.

## Atkins, James (2)[[@Headword:Atkins, James (2)]]

             an English Wesleyan missionary, was born at Salisbury, Wiltshire, in 1808, and became a member of the Church at the age of seventeen, under Isaac Bradnack. In 1830 he received an appointment to Pembroke, and afterwards to Tenterden and to Ipswich. In 1834 he went to Jamaica, W. I, where he labored energetically and successfully until his death at Kingston, Jan. 24, 1854. See Minutes of the British Conference, 1854.

## Atkins, John W[[@Headword:Atkins, John W]]

             a Methodist Episcopal minister, was born at Mount Vernon, Me., Dec. 17,1807. He experienced conversion in 1824, and in 1827 received license to preach and entered the Maine Conference. In 1852 he retired from the active ranks and settled at Saco, where he remained until his death, May 27, 1858. See Minutes of Annual Conferences, 1859, p. 111.

## Atkins, Richard[[@Headword:Atkins, Richard]]

             a Christian martyr, was born in Hertfordshire, England. He was often known to rebuke the popish priests, and to advise the young of the Romish Church not to worship idols, but to pray to the true God. On one occasion, at the celebration of mass in a church, he threw down the chalice with. the wine and snatched the cake from the priest's hand, for which some worshippers rose and beat him sorely. He was taken and sent to prison; while there, he was often visited by many Englishmen, who tried to persuade him to recant; but he told them they were in the wrong way, and not he, and he wished that they would, instead of trying to get him to forsake his faith, pray for the salvation of their own souls. While on his way to the place of execution, being almost naked, he was often burned with torches by four men who walked on either side of him. When he reached the place, they burned his legs off first. Although his sufferings were great, he did not cease to exhort the people to come to Christ. He was burned at Rome in 1581. See Fox, Acts and Monuments, 8:742.--

## Atkins, Samuel G[[@Headword:Atkins, Samuel G]]

             a Methodist Episcopal minister, was born at Salem, Mass., about 1798. He experienced religion early in life, and in 1822 united with the New England Conference, in which he served the Church faithfully until his death at  Dorehester, Mass., Feb. 27,1826. See Minutes of Annual Conferences, 1826, p. 509; Methodist Magazine, 9:159.

## Atkins, Thomas[[@Headword:Atkins, Thomas]]

             a Protestant Episcopal clergyman, began his ministry in 1864 as rector of Christ Church, Dresden, Me. In 1866 he removed to Gardiner, Me., where he resided without regular work until his death, which occurred Jan. 22, 1868. See Prot. Episc. Almanac, 1869, p.109.

## Atkinson, Christopher[[@Headword:Atkinson, Christopher]]

             an English Methodist preacher, was born at Sheffield, Dec. 24, 1782. He was brought up in the Church of England, but was converted at a Methodist revival when quite young. He joined the New Connection soon - after it was formed, and became a useful local preacher. He entered their ministry in 1807, and continued his labors with acceptance and success for forty-nine years. Age and weakness made him a supernumerary in 1855, when he settled at Hunslet, Leeds, and for eleven years labored. as he had strength. He was pious, humorous, earnest, useful, and died in peace, May 15, 1866., See Minutes of the Conference; Tyerman, Oxford Methodists, p. 371.

## Atkinson, George Henry, D.D[[@Headword:Atkinson, George Henry, D.D]]

             a Congregational minister. was born at Newburyport, Massachusetts, May 10, 1819; graduated from Dartmouth College in 1843, and from. Andover Theological Seminary in 1846; was pastor at Oregon City in 1848-62; at Portland, 1863-72; general missionary of the American Home Missionary Society, 1872-80; and superintendent of the same for Oregon and Washington from 1880 until his death, February 25, 1889.

## Atkinson, John Mayo Pleasant, D.D[[@Headword:Atkinson, John Mayo Pleasant, D.D]]

             a Presbyterian minister, was born at Mansfield, Virginia, January 10, 1817. He graduated from Hampden-Sidney College in 1835, and from the Virginia Union Theological Seminary; was ordained as an evangelist, and became a stated supply of the Church in Houston, Texas; was afterwards installed pastor at Warrenton and Salem, Virginia. In 1850 he was installed pastor of Bridge Street Church, Georgetown, D. C. In 1857 he was elected president of Hampden-Sidney College, and continued in that position until near the date of his death, August 25, 1883. His life was full of good deeds, generous impulses, and Christian sacrifice. See Necrol. Report of Princeton Alunni, 1884, page 26. (W.P.S.)

## Atkinson, Miles[[@Headword:Atkinson, Miles]]

             an English divine, of whose birth, early life, or. entrance on the ministry we have no record, officiated in the parish church of Leeds nearly fifty years. The congregation which statedly attended his preaching was one of the' argest in the kingdom, and is supposed to have consisted of several thousand persons.. He died in February, 1811. As a minister he declared the whole counsel of God, as a pastor was most diligent, and as a Christian humble and faithful. See (Lond.) Christian Observer, April, 1811, p. 271.

## Atkinson, Thomas (1)[[@Headword:Atkinson, Thomas (1)]]

             a Canadian Wesleyan Methodist minister, was a native of Ireland, and emigrated to Canada when very young. In early life he united with the Wesleyan Methodist Church at Newburg, Ont., and was received into the ministry in 1855. He spent the greater portion of his life west of the city of London, and died at Maitland, Ont., Dec. 29, 1874. Atkinson was a man of glowing zeal for the salvation of men. With one exception, he held a camp- meeting on every circuit he travelled. The work of God engrossed all his  time and energies, and he was only happy when actively engaged in it. See Carroll, Case and his Contemporaries (Toronto, 1867-77, 5 vols. 12mo), v, 249; Minutes of the Canada Conference (Toronto), 1875.

## Atkinson, Thomas (2), D.D., LL.D[[@Headword:Atkinson, Thomas (2), D.D., LL.D]]

             a Protestant. Episcopal bishop, was born about 1808, and consecrated bishop of North Carolina Oct. 17,1853. He died at his residence in Washington, D. C., Jan. 4,1881.

## Atkinson, Timothy[[@Headword:Atkinson, Timothy]]

             a Congregational minister, son of Rev. Charles Atkinson, was born at Ipswich, England, July 4, 1806. After engaging in business in London, he turned to the ministry, and was educated at Homerton College. In 1832 he was ordained pastor at Hounslow; two years after was pastor at Halstead; in 1837 went to Canada under the auspices of the Colonial Missionary Society and organized a Congregational Church in Quebec. On account of the severity of the climate, he removed to Lowell, Mass., in 1845, and in the following year organized the High Street Church, of which he was installed pastor, where he remained, however, only until June 28,1847. From 1850 to 1853 he was acting pastor of Bridge Street Church, Brooklyn, N.Y.; from 1853 to 1855 was secretary of the American Congregational Union; in 1856 was installed pastor of the Church at Westport, Conn. from which he retired in 1864; from 1864 to 1867 he was acting pastor of an Independent Church at Nahant, Mass.; and from 1867 to 1870 occupied the same relation to the Second Church, Orange Valley, N. J. At Norton, Mass., he officiated from 1872 until the date of his death, June 29, 1875. See Cong. Quarterly, 1876, p. 419.

## Atkinson, William Mayo, D.D[[@Headword:Atkinson, William Mayo, D.D]]

             a Presbyterian minister, was born at Powhatan, Va., April 22, 1796. He graduated at the College of New Jersey in 1814, and returned to Virginia and began the practice of law. He was licensed in 1833, served for several years as agent of the Virginia Bible Society, became pastor of the Presbyterian Church in Winchester in 1839, and agent of the Education Board of the Presbyterian Church in 1846, and died in 1849. See Sprague, Annals of the Amer. Pulpit, 4:777.

## Atla[[@Headword:Atla]]

             in Norse mythology, was a giant maiden who, with her eight sisters, sleeping on the sea-coast, was surprised by Odin. By him the sisters became the joint mother of the god Heimdal.

## Atlaibos[[@Headword:Atlaibos]]

             in Slavonic mythology, was a domestic god of the heathen Poles.

## Atlantades[[@Headword:Atlantades]]

             were the seven daughters of Atlas by his wife Pleione, after whom they were also styled Pleiades (" sailing"), because they were supposed to be favorable to navigation. Their respective names were Sterope, Celaeno, Electra, Alcyone, Maia, Merope, and Taygete. They were each in great reputation for wisdom and justice, and on this account were adored as goddesses. With their mother they were pursued five years by Orion, till Jupiter, prevailed on by their prayers, took them into the heavens, where they form the constellation called Pleiades.. Some authors claim that the Pleoiades'were daughters of Lycurgus, born at Naxos; and that they were translated to heaven for their good offices in the education of Bacchus.

## Atma[[@Headword:Atma]]

             in Hinduf mythology, was the surname of Brahma, the all-penetrating spirit of the world. All souls come from Atma; they occupy the heart in the body, and are the cause of all sensual and voluntary functions, and therefore are rewarded or punished for the good or evil which the human being did during life.

## Atmore, Henry S[[@Headword:Atmore, Henry S]]

             a minister in the Methodist Episcopal Church, South, was born in Delaware County, Pa., Jan. 23, 1822. He was brought to Christ in his fourteenth year through the instruction and example of his pious mother.- In his seventeenth year he received license to preach; and in his twenty- first. was admitted into the Philadelphia Conference. His sentiments and sympathies led him to the Church South in 1854, and he joined the Virginia Conference, wherein he continued until his decease, in January, 1862.' See Minutes of Annual Conferences of the M. E. Church, South, 1862, p. 389.

## Atocha, Our Lady of[[@Headword:Atocha, Our Lady of]]

             a name given to the Virgin Mary, under which she has a chapel dedicated to her at Madrid. She is represented in the dress of a widow, with a chaplet in her hands; and on festival days she is crowned with the sun, decked out with the finest garments, and adorned with the richest jewels. SEE MARIOLATRY.

## Atochiains[[@Headword:Atochiains]]

             were heretics of the 13th century who held that the soul died with the body, and that all sins were equal. See Cent. Magd. 13th cent. cap. v.- Landon, Eccles. Diet. s.v.

## Atomists[[@Headword:Atomists]]

             a sect of philosophers in ancient Greece, usually ranked as atheists. The system seems to have originated with Leucippus, and to have been carried to a more systemratic form by Democritus. The fundamental principle of the system was the eternal existence of matter in the form of an infinite number of atoms in infinite space. SEE DEMIOCRITUS; SEE EPICURUS; SEE LEUCIPPUS.

## Atonement[[@Headword:Atonement]]

             (expressed in Hebrews by כָּפִר, kaphar', to cover over sin, hence to forgive; Gr. καταλλαγή, reconciliation, as usually rendered), the satisfaction offered to divine justice for the sins of mankind by the death of Jesus Christ, by virtue of which all penitent believers in Christ are reconciled to God, and freed from the penalties of sin.

I. Scripture Doctrine. —

1. The words used to describe Christ's work. — The redeeming work of Christ, in its several aspects, is denoted in Scripture by various terms, namely, reconciliation, propitiation, expiation, atonement, redemption, satisfaction, substitution, and salvation. The following summary of the uses and meanings of these terms is taken, with slight modifications, from Angus, Bible Hand-book, § 329.

(a.) Looking into the English N.T., we find “reconciliation” and “reconcile” in several passages, in all of which (except one) the Greek word is some form of ἀλλάσσω, “to produce a change between parties” (when, for example, they have been at variance); in turning to the Sept. we find this word never used in this sense at all, nor have the many passages in the O.T., which speak of “making reconciliation,” any verbal reference to these passages in the N.T. The idea is involved in several passages, but it is never expressed by this word, nor by any single word. “To turn away anger,” “to restore to favor,” “to accept,” are the common expressions, generally forms of רָצָהand δεκτός (Isa 56:7; Isa 60:7; Jer 6:20; Lev 19:7). Hence the conclusion, that in the word of the N.T. translated “reconcile” there is reference only to the change or effect produced by some measure of mercy, and not to the nature of that measure itself: it describes merely the change produced in our relation to God; his moral sentiment of displeasure against sin (called his “wrath”) is appeased, and the sinner's enmity and misgivings are removed. That there is this double change may be gathered from the following passages: Heb 10:26-27; Rom 5:9; Heb 9:26; Heb 9:28; 2Co 5:18-20; Eph 2:16; 1Co 7:11; Col 1:20-21.

(b.) In one passage, however (Heb 2:17), we have in Greek another word, ἱλάσκομαι, translated also “make reconciliation.” Its meaning may be gathered from the passages in the O.T. in which it occurs. It is, in fact, the constant rendering of a word translated in the English version “to make reconciliation” or “to atone for” (Lev 6:30; Lev 8:15; Eze 45:20; Dan 9:24, etc.).

(c.) But it would excite surprise if this were the only passage in the N.T. where this phrase is found. It occurs again, in fact, in Rom 3:25; 1Jn 2:2; 1Jn 4:10; but in each of these passages it is translated PROPITIATION, a word which does not occur in the O.T. EXPIATION, again, does not occur in the N.T., and but once in the O.T. (Num 35:33, marg.); it is the same word, however, as is translated elsewhere “to make reconciliation” or “to atone for.” ATONEMENT itself does not occur in the N.T., except in Rom 5:2, and there it has no connection with the O.T. phrase, but is the same word as is translated “reconciliation” in the first sense above indicated; a change, that is, of state between parties previously at variance.

(d.) Thus far, therefore, the result is clear. Reconciliation and atonement are, in all the N.T., except Heb 2:17, translations of the same word, and mean the state of friendship and acceptance into which the Gospel introduces us. “Reconciliation” in the sense in which it is used in Heb 2:17, and “atonement” in the uniform sense of the Old Testament, “propitiation” in the New Testament, and “expiation” in the Old, are all different renderings of one and the same Hebrew and Greek words כָּפִר, kaphar (in the Piel form כַּפֵּר) and ἐξιλάσκομαι, in some of their forms. These words, which may be regarded as one, have two senses, each involving the other. They mean to appease, pacify, or propitiate (Gen 33:20; Pro 16:14; Eze 16:63); and also to clear from guilt (1Sa 3:14; Psa 65:3; Pro 16:6; Isa 6:7, etc.). In propitiation, we have prominence given to the first idea; in expiation, to the second; in atonement, we have a distinct reference to both.

(e.) The thing which atones, propitiates, or expiates is called in Greek ὶλασμός, ἐξιλασμός, and λύτρον, all translations of two derivatives of the Hebrew word כָּפִר( כְּפֻרַיםand כֹּפֶר), i.e. price or covering.

(f.) The use of λύτρον for כֹּפֶרintroduces another form of expression, “redemption.” This word, as a noun, always represents in the N.T. λύτρωσις or ἀπολύτρωσις. Both are descriptive of the act of procuring the liberation of another by paying some λύτρον or ἄποινα, i.e. “ransom” or “forfeit,” and hence always in the N.T. of the state of being ransomed in this way. These words mean (1) to buy back, by paying the price, what has been sold (Lev 25:25), and (2) to redeem what has been devoted by substituting something else in its place (Lev 27:27; Exo 13:13; Psa 72:14; Psa 130:8; Isa 63:9). The price paid is called λύτρον

(Mat 20:28; Mar 10:45), ἀντίλυτρον (1Ti 2:6), the Hebrew terms being גְּאֻלָּהand פַּדְיוֹן, answering precisely to

λύτρον, and כֹּפֶר, which again answers to ἱλασμός. In 1Ti 2:6, this ransom is said to be Christ himself. “Redemption,” therefore, is generally a state of deliverance by means of ransom. Hence it is used to indicate deliverance from punishment or guilt (Eph 1:7; Col 1:14); sanctification, which is deliverance from the dominion of sin (1Pe 1:18); the resurrection, which is the actual deliverance of the body from the grave, the consequence of sin (Rom 8:23); completed salvation, which is actual deliverance from all evil (Eph 1:14; Eph 4:30; 1Co 1:30; Tit 2:14). Once it is used without reference to sin (Hebrews). 11:35), and perhaps in Luk 21:28.

(g.) Another word, translated “redemption” (ἀγοράζω, Gal 3:13; Gal 4:5; Rev 5:9; Rev 14:3-4), means, as it is everywhere else translated, to buy, referring to a purchase made in the market. What is paid in this case is called τηεή (price), and this price is said to he Christ (Gal 3:13), or his blood (Rom 5:9). In Act 20:28, the word rendered “purchase” (περιποιεῖσθαι) has no reference to redemption or to price, but means simply “acquired for himself:” the following words, however, indicate that the sense is not materially different from purchasing, as that term is used elsewhere.

(h.) The word “satisfaction” is not found in the N.T., but it occurs twice in the Old (Num 35:31-32). It is there a translation of כֹּפֶרor λύτρον, “that which expiates” or “ransoms.” The use of these terms, in reference to the N.T. doctrine, implies that what was done and paid in the death of our Lord satisfied the claims of justice, and answered all the moral purposes which God deemed necessary, under a system of holy law.. (i.) The word “substitution” is not to be found in either Testament, but the idea is frequently expressed in both: “it shall be accepted FOR him” (Lev 1:4; Lev 7:18) is the O.T. phrase, and the New corresponds. There we find in frequent use ὑπέρ and ἀντί, the former meaning “on behalf of,” “for,” and “instead,” and the latter meaning undoubtedly “instead of.” Much stress ought not to be laid upon the first of these terms, as it is frequently used where it may mean “for the advantage of” (Rom 8:26; Rom 8:31; 2Co 1:2); yet in Joh 15:13, and 1Jn 3:16, it seems to mean “instead of;” and this is certainly the meaning of ἀντί (Mat 20:28; Mar 10:45; see Mat 2:22, “in the room of”). Apart, however, from particular prepositions, three sets of phrases clearly teach this doctrine. (1) Christ was made a curse for us (Gal 3:13); so a similar phrase (2Co 5:21). (2)He gave himself as a sacrifice for our sins (1 Corinthians 15; Eph 5:2; Gal 1:4; 1Ti 2:6; 1Ti 2:14; Heb 7:27; Heb 5:1; Heb 5:3; Heb 10:12; Rom 5:6-8; 1Co 1:13; 1Co 5:7; 1Co 11:24; 1Pe 3:18; 1Pe 4:1). (3) Christ gave his life for our life, or we live by his death (Gal 2:20; Rom 14:15; 2Co 5:15. Compare Rom 16:4; Isaiah 53:45). The idea of substitution is in all these passages, and the phrase, though not scriptural, is a convenient summary of them all.

(j.) “Salvation” is everywhere in the N.T. the representative of σωτηρία or σωτήριον; σωτηρία is always translated “salvation” except in three passages (Act 7:25; Act 27:34, and Heb 11:7, where it refers to temporal deliverance), and the idea included in the term is whatever blessings redemption includes, but without any reference to λύτρον, or anything else as the ground of them. It includes present deliverance (Luk 19:9) or future (Php 1:19; Rom 13:11). “Salvation,” therefore, is the state into which the Gospel introduces all who believe, and without reference to the means used. On turning to the Sept., however, we find that the idea of propitiation is involved even here; σωτήριον is very frequently the translation of שֶׁלֶם(זֶבֻח), peace-offering, θυσία σωτηρίου (Lev 3:1-3; Lev 4:10; Lev 7:20; Lev 11:4; Jdg 20:26; Jdg 21:4). שֶׁלֶםis the sacrifice or retribution restoring peace, and thus the meaning of σωτήριον touches upon the meaning of propitiation. “From this comparison, therefore, of the N.T.. the Sept., and the Hebrew, we gather the following conclusions: Propitiation, giving prominence to the secondary meaning of כָּפִר, kaphar, and the primary meaning of ἐξιλάσκομαι, is an act prompting to the exercise of mercy, and providing for its exercise in a way consistent with justice; Expiation, giving prominence to the primary meaning of כָּפִרand the secondary meaning of ἐξιλάσκομαι, is an act which provides for the removal of sin, and cancels the obligation to punishment; Atonement, giving prominence to both, and meaning expiation and propitiation combined. Christ's atonement is said to be by substitution, for he suffered in our stead, and he bears our sin; and it is by satisfaction, for the broken law is vindicated, all the purposes of punishment are answered with honor to the Lawgiver, and eventual holiness to the Christian. Its result is reconciliation (καταλλαγή); the moral sentiment of justice in God is reconciled to the sinner, and provision is made for the removal of our enmity; and it is redemption, or actual deliverance for a price from sin in its guilt and dominion, from all misery and from death. Salvation is also actual deliverance, but without a discinct reference to a price paid. Atonement, therefore, is something offered to God; redemption or salvation is something bestowed upon man; atonement is the ground of redemption, and redemption is the result of atonement (Isa 53:4-10; Isa 53:12). The design of the first is to satisfy God's justice, the design of the second to make man blessed; the first was finished upon the cross, the second is in daily operation, and will not be completed in the case of the whole church till the consummation of all things (Dan 9:24; Eph 4:30).”

2. The Scripture doctrine of the vicarious sacrifice of Christ is taught in the passages above cited, and indeed seems to underlie the whole “gospel” of salvation contained in the teaching of Christ and his apostles. It may be stated further

(1) that the sacrifices of the O.T. were (at least many of them) expiatory [see this shown under EXPIATION SEE EXPIATION ], and the terms used by Christ and his apostles (ransom, sacrifice, offering, etc.) were necessarily understood by their hearers in the sense which they had been accustomed for ages to attach to them.

(2) If this be so, then nothing could “be more misleading, and even absurd, than to employ those terms which, both among Jews and .Gentiles, were in use to express the various processes and means of atonement and piacular propitiation, if the apostles and Christ himself did not intend to represent his death strictly as an expiation for sin; misleading, because such would be the natural and necessary inference from the terms themselves, which had acquired this as their established meaning; and absurd, because if, as Socinians say, they used them metaphorically, there was not even an ideal resemblance between the figures and that which it was intended to illustrate. So totally irrelevant, indeed, will those terms appear to any notion entertained of the death of Christ which excludes its expiatory character, that to assume that our Lord and his apostles used them as metaphors is profanely to assume them to be such writers as would not in any other case be tolerated; writers wholly unacquainted with the commonest rules of language, and, therefore, wholly unfit to be teachers of others, and that not only in religion, but in things of inferior importance” (Watson, Dict. s.v. Expiation).

Immediately upon the first public manifestation of Christ, John the Baptist declares, when he sees Jesus coming to him, “Behold the Lamb of God, which taketh away the sin of the world” (Joh 1:29); where it is obvious that, when John called our Lord “the Lamb of God,” he spoke of him under a sacrificial character, and of the effect of that sacrifice as an atonement for the sins of mankind. This was said of our Lord even before he entered on his public office; but if any doubt should exist respecting the meaning of the Baptist's expression, it is removed by other passages, in which a similar allusion is adopted, and in which it is specifically applied to the death of Christ as an atonement for sin. In the Acts (Act 8:32) the following words of Isaiah (Isa 53:7) are by Philip the Evangelist distinctly applied to Christ and to his death: “He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.” This particular part of the prophecy being applied to our Lord's death, the whole must relate to the same subject, for it is undoubtedly one entire prophecy; and the other expressions in it are still stronger: “He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed: the Lord hath laid on him the iniquity of us all.” In the First Epistle of Peter is also a strong and very apposite text, in which the application of the term “lamb” to our Lord, and the sense in which it is applied, can admit of no doubt:

“Forasmuch as ye know that ye were not redeemed with corruptible things, but with the precious blood of Christ, as of a lamb without blemish and without spot” (1Pe 1:18-19). It is therefore evident that the prophet Isaiah, seven hundred years before the birth of Jesus; that John the Baptist, at the commencement of Christ's ministry; and that Peter, his companion and apostle, subsequent to the transaction, speak of Christ's death as an atonement for sin under the figure of a lamb sacrificed. The passages that follow plainly and distinctly declare the atoning efficacy of Christ's death: “Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” “Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation” (Heb 9:26; Heb 9:28). “This man, after he had offered one sacrifice for sin, forever sat down on the right hand of God; for by one offering he hath perfected forever them that are sanctified” (Heb 10:12). It is observable that nothing similar is said of the death of any other person, and that no such efficacy is imputed to any other martyrdom. “While we were yet sinners Christ died for us; much more then, being now justified by his blood, we shall be saved from wrath through him; for if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” (Rom 5:8-10). The words “reconciled to God by the death of his Son” show that his death had an efficacy in our reconciliation; but reconciliation is only preparatory to salvation. “He has reconciled us to his Father in his cross, and in the body of his flesh through death” (Col 1:20; Col 1:22). What is said of reconciliation in these texts is in some others spoken of sanctification, which is also preparatory to salvation. “‘We are sanctified” — how? “by the offering of the body of Christ once for all” (Heb 10:10). In the same epistle (Heb 10:29), the blood of Jesus is called “the blood of the covenant by which we are sanctified.” In these and many other passages that occur in different parts of the New Testament, it is therefore asserted that the death of Christ was efficacious in the procuring of human salvation. Such expressions are used concerning no other person, and the death of no other person; and it is therefore evident that Christ's death included something more than a confirmation of his preaching; something more than a pattern of a holy and patient martyrdom; something more than a necessary antecedent to his resurrection, by which he gave a grand and clear proof of our resurrection from the dead. Christ's death was all these, but it was much more. It was an atonenment for the sins of mankind, and in this way only it became the accomplishment of our eternal redemption. The teaching of the New Testament, and the agreement of the statements of Christ with those of his apostles on this subject, are thus set forth (without regard to theological distinctions) by Dr. Thomson, bishop of Gloucester: “God sent his Son into the world to redeem lost and ruined man from sin and death, and the Son willingly took upon him the form of a servant for this purpose; and thus the Father and the Son manifested their love for us. God the Father laid upon his Son the weight of the sins of the whole world, so that he bare in his own body the wrath which men must else have borne, because there was no other way of escape for them; and thus the atonement was a manifestation of divine justice. The effect of the atonement thus wrought is that man is placed in a new position, freed from the dominion of sin, and able to follow holiness, and thus the doctrine of the atonement ought to work in all the hearers a sense of love, of obedience, and of self-sacrifice. In shorter words, the sacrifice of the death of Christ is a proof of divine love and of divine justice, and is for us a document of obedience. Of the four great writers of the New Testament, Peter, Paul, and John set forth every one of these points. \

Peter, the ‘witness of the sufferings of Christ,' tells us that we were ‘redeemed with the blood of Jesus, as of a lamb without blemish and without spot;' says that ‘Christ bare our sins in his own body on the tree.' If we ‘have tasted that the Lord is gracious,' we must not rest satisfied with a contemplation of our redeemed state, but must live a life worthy of it. No one can well doubt, who reads the two epistles, that the love of God and Christ, and the justice of God, and the duties thereby laid on us, all have their value in them; but the love is less dwelt on than the justice, while the most prominent idea of all is the moral and practical working of the cross of Christ upon the lives of men. With St. John, again, all three points find place: that Jesus willingly laid down his life for us, and is an advocate with the Father; that He is also the propitiation, the suffering sacrifice for our sins; and that the blood of Jesus Christ cleanseth us from all sin, for that whoever is born of God doth not commit sin: all are put forward. The death of Christ is both justice and love — both a propitiation and an act of loving self-surrender; but the moral effect upon us is more prominent even than these. In the epistles of Paul the three elements are all present: in such expressions as a ransom, a propitiation who was ‘made sin-for us,' the wrath of God against sin, and the mode in which it was turned away, are presented to us. Yet not wrath alone: ‘The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.' Love in him begets love in us; and, in our reconciled state, the holiness which we could not practice before becomes easy. Now in which of these points is there the semblance of contradiction between the apostles and their Master? In none of them. In the gospels, as in the epistles, Jesus is held up as the sacrifice and victim, quaffing a cup from which his human nature shrank, feeling in him a sense of desolation such as we fail utterly to comprehend on a theory of human-motives. Yet no one takes from him his precious redeeming life; he lays it down of-himself out of his great love for men; but men are to deny themselves, and take up their cross, and tread in his steps. They are his friends only if they keep his commands and follow his footsteps” (Aids to Faith, p. 337. See also Starr and Flatt, Biblical Theology, § 65-70).

II. History of the Doctrine. —

1. The Fathers. — In the early ages of the church the atoning work of Christ was spoken of generally in the words of Scripture. The value of the sufferings and death of Christ, in the work of redemption, was from the beginning both held in Christian faith, and also plainly set forth, but the doctrine was not scientifically developed by the primitive fathers. But it is one thing to admit that the atonement was not scientifically apprehended, and quite another thing to assert that it was not really held at all in the sense of vicarious sacrifice. The relation between the death of Christ and the remission of sins was not a matter of much dispute in that early period. The person of Christ was the great topic of metaphysico-theological inquiry, and it was not until after this was settled by the general prevalence of the Nicene Creed that anthropological and soteriological questions come up into decided prominence. Baur (in whose Versohnungslehre this subject is treated with ample learning, though often with dogmatic assertion of conclusions arrived at hastily and without just ground) admits that in the writings of the apostolical fathers there is abundant recognition of the sacrificial and redemptive death of Christ. Thus Barnabas: “The Lord condescended to deliver his body to death, that, by remission of our sins, we might be sanctified, and this is effected by the shedding of his blood” (c. v). So also Clement quotes Isaiah 53 and Psa 22:7; Psa 22:9, adding,

“His blood was shed for our salvation; by the will of God he has given his body for our body, his soul for our soul.” Similar passages exist in Ignatius and Polycarp, and stronger still in the Epist. ad Diognet. ch. 9. (See citations in Shedd, History of Doctrines, bk. 5, ch. 1; Hagenbach, Hist. of Doctrines, § 68; Thomson, Bampton Lectures, 1853, Lect. 6). In the second century Justin Martyr (A.D. 147) says that “the Father willed that his Christ should take upon himself the curses of all for the whole race of man” (Dial. c. Tryph. 95). “In Justin may be found the idea of satisfaction rendered by Christ through suffering, at least lying at the bottom, if not clearly grasped in the form of conscious thought” (Dial. c. Tryph. c. 30; Neander, Ch. History, 1, 642). The victory of the death of Christ over the power of the devil begins now to play a prominent part in the idea of the atonement. Baur maintains that this was really due to Gnostic ideas taken up into the line of Christian thought; “that as the relation between the Demiurge and Redeemer was, in the Marcionite and Ophitic systems, essentially hostile, so the death of Jesus was a contrivance of the Demiurge, which failed of its purpose and disappointed him.” Baur asserts that Irenaeus (A.D. 180) borrowed this idea from Gnosticism, only substituting Satan for the Demiurge. But Dorner shows clearly that Irenseus, with entire knowledge of Gnosticism, repelled all its ideas, and that Baur's charge rests upon a misinterpretation of a passage (adv. Hoer. v. 1, 1) in which, although the Satanic idea is prominent, it is far removed from Gnosticism (Dorner, Person of Christ, 1, 463; see also Shedd, Hist. of Doctrines, 2, 213). Baur's theory that the foundations of the doctrine of vicarious satisfaction were laid in the notion that it was the claims of Satan, and not of God, that were satisfied, falls to the ground; for “if this theory can be found in any of the fathers, it is in Irenaeus” (Shedd, 1. c.). Nevertheless, it is true (though not in the Gnostic spirit) that Irenaeus represents the sufferings of Christ as made necessary by the hold of Satan on man, and in order to a rightful deliverance from that bondage. Tertullian (A.D. 200) uses the word satisfactio, but not with reference to the vicarious sufferings of Christ, yet in several of his writings he assumes the efficacious work of Christ's sufferings for salvation. In the Alexandrian fathers we find, as might be expected, the Gnostic influence more obvious, and the idea of ransom paid to the devil comes out fully in Origen (A.D. 230). Yet it is going quite too far to say that Origen does not recognize the vicarious suffering of Christ; so (Hom. 24 on Numbers) he says that “the entrance of sin into the world made a propitiation necessary, and there can be no propitiation without a sacrificial offering.” Dr. Shedd finds the general doctrine of the Alexandrian school inconsistent with vicarious atonement, and interprets the special passages which imply it accordingly; but in this he differs from Thomasius (Origenes, Nurnb. 1837) and Thomson (Bampton Lectures). Origen doubtless held the vicarious atonement, though it was mixed up with speculations as to the value of the blood of the martyrs, and debased by his fanciful views of the relation of Christ's work to the devil. This was carried to a greater extent by later fathers, e.g. Gregory of Nyssa (A.D. 370), who says in substance that the devil was cheated in the transaction by a just retaliation for his deception of men: “Men have come under the dominion of the devil by sin. Jesus offered himself to the devil as the ransom for which he should release all others. The crafty devil assented, because he cared more for the one Jesus, who was so much superior to him, than for all the rest. But, notwithstanding his craft, he was deceived, since he could not retain Jesus in his power. It was, as it were, a deception on the part of God (ἀπάτη τίς ἐστι τρόπον τινά), that Jesus veiled his divine nature, which the devil would have feared, by means of his humanity, and thus deceived the devil by the appearance of flesh” (Orat. Catech. 22-26). Athanasius (A.D. 370), on the other hand, not only maintained the expiation of Christ, but rejected the fanciful Satan theory (De Incarn. Erbi, 6, et al.). Cyril of Jerusalem (A.D. 350) (Catech. 12, § 33) enters more deeply into this doctrine, developing a theory to show why it was necessary that Jesus should die for man. Similar views were expressed by Eusebius of Caesarea, Gregory of Nazianzen, Cyril of Alexandria, and Chrysostom (see Giescler, Dogmengeschichte, p. 383). Several of these fathers also maintain that Christ, by his death, did more than would have been necessary for the redemption of men. They undertook to show that Christ alone was able to achieve redemption, and discussed the qualities which were necessary for his redemptive character. These discussions are especially met with in the writings against the Arians and the Nestorians. Augustine (A.D. 398) was occupied more, in all his controversies, with anthropology than with soteriology, but the vicarious atonement is clearly taught or implied in his De Peccat. Meritis, 1, 56, and in other places; but he called those dolts (stuli) who maintained that God could provide no other means of redemption (De Agone Christ. c. 10). Gregory the Great (A.D. 590) taught the doctrine with great clearness, and approached the scientific precision of a later age (Moralia, 17, 46). Little is to be added to these statements up to the time of Anselm. Enough has been said to show that, although the earlier view may have been incomplete and mingled with error, it is wrong to assert, as Baur and his English followers (Jowett, Garden, etc.) do, that the “doctrine of substitution is not in the fathers, and lay dormant till the voice of Anselm woke it; or that Anselm was the inventor of the doctrine.” (Comp. Brit. and For Ex. Review, Jani. 1861, p. 48.)

2. The Scholastic Period. — Nevertheless, Anselm (t 1109) undoubtedly gave the doctrine a more scientific form thy giving the central position to the idea of satisfaction to the divine justice (Cur Dens homo? transl. in Bibliotheca Sacra, vols. 11, 12). Nicholas of Methone (11th or 12th century?), in the Greek Church, developed the necessity of vicarious satisfaction from the nature of God and his relations to man, but it is not certain that he had not seen Anselm's writings. Anselm's view is, in substance, as follows: “‘The infinite guilt which man had contracted by the dishonor of his sin against the infinitely great God could be atoned for by no mere creature; only the God-man Christ Jesus could render to God the infinite satisfaction required. God only can satisfy himself. The human nature of Christ enables him to incur, the infinity of his divine nature to pay this debt. But it was incumbent upon Christ as a man to order his life according to the law of God; the obedience of his life, therefore, was not able to render satisfaction for our guilt. But, although he was under obligation to live in obedience to the law, as the Holy One he was under no obligation to die. Seeing, then, that he nevertheless voluntarily surrendered his infinitely precious life to the honor of God, a recompense from God became his due, and his recompense consists in the forgiveness of the sins of his brethren” (Chambers, Encycl. s.v.; Neander, Hist. of Dogmas, Bohn's ed. 2:517). Anselm rejects entirely the claims of Satan, and places the necessity of atonement entirely in the justice of God. His theory is defective with regard to the appropriation of the merits of Christ by the believer; but, on the whole, it is substantially that in which the Christian Church has rested from that time forward. His doctrine was opposed by Abelard, who treated the atonement in its relation to the love of God, and not to his justice, giving it moral rather than legal significance. Peter Lombard seems confusedly to blend Abelard's views and Anselm's. Thomas Aquinas developed Anselm's theory, and brought out also the superabundant merit of his death, while he does not clearly affirm the absolute necessity of the death of Christ (Hagenbach, Hist. of Doctrines, § 181). SEE AQUINAS.

Bernard of Clairvaux, in opposition to Abelard, brought up again the idea of the claims of Satan. Duns Scotus, in opposition to Anselm, denied the necessity of Christ's death, and denied also that the satisfaction rendered was an equivalent for the claims of justice, holding that God accepted Christ's sacrifice as sufficient. SEE ACCEPTILATIO. On the whole, the scholastic period left two streams of thought closely allied, yet with an element of difference afterward fully developed, viz. the Anselmic, of the satisfaction of divine justice, absolutely considered; and that of Aquinas, that this satisfaction was relative, and also superabundant. The Romish doctrine of supererogation and indulgence doubtless grew out of this.

3. From the Reformation — All the great confessions — Greek, Roman, Lutheran, Reformed, and Methodist — agree in placing the salvation of the sinner in the mediatorial work of Christ. But there are various modes of apprehending the doctrine in this period ‘(see Winer, Comparat. Darstellung, ch. 7). The Council of Trent confounds justification with sanctification, and hence denies that the satisfaction of Christ is the sole ground of the remission of sin (Canones, De Justificatione, 7, 8). The Romanist writers generally adopt the “acceptilation” theory of Scotus rather than that of Anselm, and hold that the death of Christ made satisfaction only for sins before baptism, while as to sins after baptism only the eternal punishment due to them is remitted; so that, for the temporal punishment due to them, satisfaction is still required by penance and purgatory. Luther does not treat of satisfaction in any special treatise; he was occupied rather with the appropriation of salvation by faith alone, though he held fast the doctrine of expiation through Christ. So, in Melancthon's Loci, and in the Augsburg Confession (A.D. 1530), the atoning work of Christ is fully stated, but under the head of justifying faith. “Men are justified gratuitously for Christ's sake through faith when they believe that they are received into favor, and that their sins are remitted on account of Christ, who made satisfaction for our transgressions by his death. This faith God imputes to us as righteousness” (Augsburg Confession, art. 4). The distinction between the active and passive obedience of Christ came later; its first clear statement in the Lutheran Church is in the Formula of Concord (1576): “That righteousness which is imputed to the believer simply by the grace of God is the obedience, the suffering, and the resurrection of Christ, by which he has satisfied the claims of the law and atoned for our sins. For as Christ is not merely man, but God and man in one person, he was, as Lord of the law, no more subject to it than he was subject to suffering death; hence not only his obedience to God the Father, as exhibited in his sufferings and death, but also by his righteous fulfillment of the law on our behalf, is imputed to us, and God acquits us of our sins, and regards us as just in view of his complete obedience in what he did and suffered, in life and in death” (Francke, Lib. Symb. 685). Nor did this distinction appear early among the Calvinists any more than among the Lutherans. Calvin joins them together (Institutes, bk. 2, § 16, 5). None of the reformed confessions distinguish between the active and passive obedience before the Formula Consensus Helvetica (1675; comp. Guericke, Symbolik, § 47).

The Socinians deny the vicarious atonement entirely. They assert that satisfaction and forgiveness are incompatible ideas; that the work of atonement is subjective, i.e. the repentance and moral renovation of the sinner; that God needs no reconciliation with man. Christ suffered, not to satisfy the divine justice, but as a martyr to his truth and an example to his followers. Socinus did, however, admit that the death of Christ affords a pledge of divine forgiveness, and of man's resurrection as following Christ's (see Winer, Comp. Darstellung, 7, 1; and comp. Hagenbach, History of Doctrines, § 268; Shedd, Hist. of Doctrines, bk. 5).

In opposition to Socinus, Grotius wrote his Defensio fidei Cathol. de Satisfactione (1617), which forms an epoch in the history of the doctrine. He deduced the necessity of satisfaction from the administrative or rectoral justice of God, and not from his retributive justice. He taught that the prerogative of punishing is to be ascribed to God, not as an injured party, but as moral governor of the world. So the prerogative of substitution, in place of punishment, belongs to God as moral governor. If, by any other means than punishment, he can vindicate the claims of justice, he is at liberty, as moral governor, to use those means. The atonement does thus satisfy justice; and through Christ's voluntary offering, the sinner can be pardoned and the law vindicated. The defect of this theory lies in its not referring the work of Christ sufficiently to the nature of God, contemplating it rather in its moral aspects as an exhibition of the evil of sin. The Dutch Arminian divines bring out more prominently the idea of sacrifice in the death of Christ. The Methodist theology asserts the doctrine of satisfaction strongly, e.g. Watson: Satisfaction [by the death of Christ] by Christ is not to be regarded as a merely fit and wise expedient of government (to which Grotius leans too much), for this may imply that it was one of many other possible expedients, though the best; whereas we have seen that it is everywhere in Scripture represented as necessary to human salvation, and that it is to be concluded that no alternative existed but that of exchanging a righteous government for one careless and relaxed, to the dishonor of the divine attributes, and the sanctioning of moral disorder, or the upholding of such government by the personal and extreme punishment of every offender, or else the acceptance of the vicarious death of an infinitely dignified and glorious being, through whom pardon should be offered, and in whose hands a process for the moral restoration of the lapsed should be placed. The humiliation, sufferings, and death of such a being did most obviously demonstrate the righteous character and administration of God; and if the greatest means we can conceive was employed for this end, then we may safely conclude that the righteousness of God in the forgiveness of sin could not have been demonstrated by inferior means; and as God cannot cease to be a righteous governor, man in that case could have had no hope” (Watson, Theol. Institutes, vol. 2, pt. 2, ch. 20). The Arminian theology did nevertheless maintain that God is free, not necessitated as moral governor, and that the satisfaction of Christ has reference to the general justice of God, and not to his distributive justice. The Methodist theology also brings out prominently the love of God, which is organic and eternal in him — his essential nature — as the source of redemption, and holds that the free manifestation of the divine love is under no law of necessity. Even Ebrard, one of the most eminent modern writers of the Reformed Church, sets this forth as a great service rendered to theology by the Arminians (Ebrard, Lehre der stellvero tretenden Genugthuung, Konigsb. 1857, p. 25; compare also Warren, in Methodist Quarterly, July, 1866, 390 sq.; and, on the other side, Shedd, History of Doctrines, bk. 5, ch. 5; and his Discourses and Essays, 294). Hill (Calvinist), in his Lectures on Divinity (bk. 4, ch. 3), appears to adopt the Grotian theory.

Extent of the Atonement. — One of the most important questions in the modern Church with regard to the atonement is that of its extent, viz. whether the benefits of Christ's death were intended by God to extend to the whole human race, or only to a part. The former view is called universal or general atonement; the latter, particular, or limited. What is called the strict school of Calvinists holds the latter doctrine, as stated in the Westminster Confession. “As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ; are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only” (ch. 3, § 6; comp. also ch. 8, §§ 5 and 8). The so-called moderate (or modern) Calvinists, the Arminians, the Church of England, and the Methodist Episcopal Church, adopt the doctrine of general or universal atonement. SEE CALVINISM.

The advocates of a limited atonement maintain that the atonement cannot properly be considered apart from its actual application, or from the intention of the author in regard to its application; that in strictness of speech, the death of Christ is not an atonement to any until it be applied; that the sufferings of the Lamb of God are therefore truly vicarious, or, in other words, that Christ, in suffering, became a real substitute for his people, was charged with their sins, and bore the punishment of them, and thus has made a full and complete satisfaction to divine justice in behalf of all who shall ever believe on him; that this atonement will eventually be applied to all for whom in the divine intention it was made, or to all to whom God in his sovereignty has been pleased to decree its application. But they believe that although the atonement is to be properly considered as exactly commensurate with its intended application, yet that the Lord Jesus Christ did offer a sacrifice sufficient in its intrinsic value to expiate the sins of the whole world, and that, if it had been the pleasure of God to apply it to every individual, the whole human race would have been saved by its immeasurable worth. They hold, therefore, that, on the ground of the infinite value of the atonement, the offer of salvation can be consistently and sincerely made to all who hear the Gospel, assuring them that if they will believe they shall be saved; whereas, if they willfully reject the overtures of mercy, they will increase their guilt and aggravate their damnation. At the same time, as they believe, the Scriptures plainly teach that the will and disposition to comply with this condition depends upon the sovereign gift of God, and that the actual compliance is secured to those only for whom, in the divine counsels, the atonement was specifically intended. The doctrine, on the other hand, that Christ died for all men, so as to make salvation attainable by all men, is maintained, first and chiefly, on scriptural ground, viz. that, according to the whole tenor of Scripture, the atonenment of Christ was made for all men. The advocates of this view adduce,

(1.) Passages which expressly declare the doctrine.

[a] Those which say that Christ died “for all men,” and speak of his death as an atonement for the sins of the whole world.

[b] Those which attribute an equal extent to the death of Christ as to the effects of the fall.

(2.) Passages which necessarily imply the doctrine, viz. [a] Those which declare that Christ died not only for those that are saved, but for those who do or may perish.

[b] Those which make it the duty of men to believe the Gospel, and place them under guilt and the penalty of death for rejecting it.

[c] Those in which men's failure to obtain salvation is placed to the account of their own opposing wills, and made wholly their own fault. (See the argument in full on the Arminian side, in Watson, Theol. Institutes, 2, 284 sq.; Storr and Flatt, Bibl. Theology, bk. 4, pt. 2; Fletcher, Works, 2, 63 et al.)

The Arminian doctrine is summed up in the declaration that Christ “obtained (impetravit) for all men by his death reconciliation and the forgiveness of sins, but upon this condition, that none actually possess and enjoy this forgiveness of sins except believers” (Acta Synod. Remonst. pt. ii, p. 280; Nicholls, Arminianism and Calvinism, p. 114 sq.). It has been asserted (e.g. by Amyraut, q.v.) that Calvin himself held to general redemption; and certainly his language in his Comm. in Job 3:15-16, and in 1Ti 2:5, seems fairly to assert the doctrine. Comp. Fletcher, Works (N. Y. ed. 2:71); but see also Cunningham, The Reformers (Essay 7). As to the variations of the Calvinistic confessions, see Hagenbach, History of Doctrines, § 249. In the French Reformed Church, the divines of Saumur, Camero, Amyraldus, and Placaeus maintained universal grace (see the articles on these names). The English divines who attended the Synod of Dort (Hall, Hales, Davenant) all advocated general atonement, in which they were followed by Baxter (Universal Redemption; Methodus Theologias; Orme, Life of Baxter, 2, 64). The most able advocate of universal grace in the 17th century was John Goodwin, Redemption Redeemed, 1650 (see Jackson, Life of Goodwin, 1828).

On the other hand, Owen, the so-called strict Calvinists of England, and the Old-School Presbyterian Church in America, adhere to the Westminster Confession, interpreting it as maintaining limited atonement. Their doctrine on the whole subject in substance is, that the atonement was made and intended only for the elect; and that its necessity with respect to them arose out of the eternal justice of God, which required that every individual should receive his due desert; and, consequently, that the sufferings of Christ were the endurance of punishment equivalent in amount of suffering, if not identical in nature (as Owen maintains) with that to which the elect were exposed; and, moreover, that the Meritorious obedience of Christ in fulfilling the law imputes a righteousness to those for whom the atonement secures salvation, which gives them a claim to the reward of righteousness in everlasting life. The differences of view in the two divisions of the Presbyterian Church in America are thus stated by Dr. Duffield: “Old- School Presbyterians regard the satisfaction rendered to the justice of God by the obedience and death of Christ as explicable upon principles of justice recognized among men in strict judiciary procedures. While they concede that there is grace on the part of God in its application to the believer, inasmuch as he has provided in Christ a substitute for him, they nevertheless insist that he is pardoned and justified of God as judge, and as matter of right and strict justice in the eye of the law, inasmuch as his claims against him have all been met and satisfied by his surety. The obligations in the bond having been discharged by. his security, the judge, according to this view, is bound to give sentence of release and acquittal to the original failing party, the grace shown being in the acceptance of the substitute. Their ideas of the nature of the divine justice, exercised in the pardon and justification of the sinner because of the righteousness of Christ, are all taken from the transactions of a court of law. New-School Presbyterians, equally with the Old, concede the grace of God in the substitution of Christ, the whole work of his redemption to be the development of ‘the exceeding riches of his grace in his kindness toward us through Jesus Christ;' but they prefer to regard and speak of the atonement of Christ, his obedience and death, by which he satisfied the justice of God for our sins, as the great expedient and governmental procedure adopted by the great God of heaven and of earth in his character of chief executive, the governor of the universe, in order to magnify his law and make it honorable, rather than as a juridical plea to obtain a sentence in court for discharging an accused party on trial” (Bibliotheca Sacra, 20, 618).

The doctrine of Payne, Wardlaw, Pye Smith, and other so-called moderate Calvinists in England, and of many in America, is in substance that the atonement consists in “that satisfaction for sin which was rendered to God as moral governor of the world by the obedience unto death of his son Jesus Christ. This satisfaction preserves the authority of the moral government of God, and yet enables him to forgive sinners. That this forgiveness could not be given by God without atonement constitutes its necessity. The whole contents of Christ's earthly existence, embracing both his active and passive obedience-a distinction which is unsupported by the Word of God-must be regarded as contributing to the atonement which he made. As to the ‘extent' of the atonement, there is a broad distinction to be made between the sufficiency of the atonement and its efficiency. It may be true that Jehovah did not intend to exercise that influence of the Holy Spirit upon all which is necessary to secure the salvation of any one; but as the atonement was to become the basis of moral government, it was necessary that it should be one of infinite worth, and so in itself adequate to the salvation of all.” In New England the younger Edwards († 1801) modified the Calvinistic doctrine of the atonement, representing it, as the Arminians do, as a satisfaction to the general justice, and not to the distributive justice of God. Among American Calvinistic divines Dr. E. D. Griffin holds a very high place. His “Humble Attempt to reconcile the Differences of Christians” was republished by Dr. E. A. Park in 1859. in a volume of essays on the atonement by eminent New England divines. A summary of it is given in the Bibliotheca Sacra for Jan. 1858, and is noticed in the Methodist Quarterly, April, 1858, p. 311. “Dr. Griffin held that the atonement was not a literal suffering of the penalty, nor a literal satisfaction of the distributive justice of God, nor a literal removal of our desert of eternal death, nor a literal surplusage of Christ's meritorious personal obedience becoming our imputed obedience. On the other hand, the atonement was a divine method by which the literal suffering of the penalty might be dispensed with, by which government could be sustained and honored without inflicting distributive justice, by which the acceptors of the work might be saved, without the removal of their intrinsic desert of hell; and all this without imputing Christ's personal obedience as our personal obedience, but by Christ obtaining a meritorious right to save us, as his own exceeding great reward from God.” The article named in the Bibliotheca Sacra contains a valuable sketch of the rise of the “Edwardean theory of the atonement,” and sums up that theory itself as follows:

“1. Our Lord suffered pains which were substituted for the penalty of the law, and may be called punishment in the more general sense of that word, but were not, strictly and literally, the penalty which the law had threatened.

2. The sufferings of our Lord satisfied the general justice of God, but did not satisfy his distributive justice.

3. The humiliation, pains, and death of our Redeemer were equivalent in meaning to the punishment threatened in the moral law, and thus they satisfied Him who is determined to maintain the honor of this law, but they did not satisfy the demands of the law itself for our punishment.

4. The active obedience, viewed as the holiness of Christ, was honorable to the law, but was not a work of supererogation performed by our substitute, and then transferred and imputed to us, so as to satisfy the requisitions of the law for our own active obedience. The last three statements are sometimes comprehended in the more general proposition that the atonement was equal, in the meaning and spirit of it, to the payment of our debts; but it was not literally the payment of either our debt of obedience or our debt of punishment, or any other debt which we owed to law or distributive justice. Therefore,

5. The law and the distributive justice of God, although honored by the life and death of Christ, will yet eternally demand tie punishment of every one who has sinned.

6. The atonement rendered it consistent and desirable for God to save all who exercise evangelical faith, yet it did not render it obligatory in him, in distributive justice, to save them.

7. The atonement was designed for the welfare of all men, to make the eternal salvation of all men possible, to remove all the obstacles which the honor of the law and of distributive justice presented against the salvation of the non-elect as well as the elect.

8. The atonement does not constitute the reason why some men are regenerated and others not, but this reason is found only in the sovereign, electing will of God: ‘Even so, Father, for so it seemed good in thy sight.'

9. The atonement is useful on men's account, and in order to furnish new motives to holiness; but it is necessary on God's account, and in order to enable him, as a consistent ruler, to pardon any, even the smallest sin, and therefore to bestow on sinners any, even the smallest favor.” That this so- called “Edwardean theory” is in substance the Arminian theory, is shown by Dr. Warren in the Methodist Quarterly for July, 1860. See also Fiske, The New England Theology (Bibliotheca Sacra, 1865, p. 577).

As to minor forms of opinion we must be very brief. The orthodox Quakers admit the doctrine of the atoning death of Christ, but not the full Anselmic doctrine of satisfaction; thus W. Penn: “We cannot say the sufferings and death of Christ were a strict and rigid satisfaction for that eternal death and misery due to man for sin and transgression. As Christ died for sin, so we must die to sin, or we cannot be saved by the death and sufferings of Christ.” Barclay treats redemption as twofold: one wrought out in the body of Christ upon the cross, the other wrought in man by the spirit of Christ (Apol. Thes. 7, 3). Zinzendorf and the Moravians made the doctrine of atonement, in its more internal connection with the Christian life, the essence of Christianity, but at the same time gave to it a certain sensuous aspect. On mystical grounds, the doctrine of atonement was altogether rejected by Swedenborg. Kant assigned to the death of Christ only a symbolico-moral significance: “Man must, after all, deliver himself. A substitution, in the proper sense of the word, cannot take place; moral liabilities are not transmissible like debts. The sinner who reforms suffers,: as does the impenitent; but the former suffers willingly for the sake of virtue. Now what takes place internally in the repentant sinner takes place in Christ, as the personification of the idea of suffering for sin. In the death which he suffered once for all, he represents for all mankind what the new man takes upon himself while the old man is dying” (Religion innerhalb d. Grenzen d. blossen Vernunft, p. 87, cited by Hagenbach, History of Doctrines, § 300). The Rationalists of Germany lost sight even of the symbolical in the merely moral, but De Wette made the symbolical more prominent. Schleiermacher represented the sufferings of Christ as vicarious, but not as making satisfaction; and his obedience as making satisfaction, but not as vicarious. He held that “the redeeming and atoning principle is not the single fact that Christ died, but the vital union of man with Christ. By means of this vital union, man appropriates the righteousness of Christ” (Schleieirmacher, Christ. Glaube, 2, 103, 128, cited by Hagenbach, 1. c.). The Hegelian speculative school of German theology regards the death of the God-man as “the cessation of being another (Aufheben des Anderssein), and the necessary return of the life of God, which had assumed a finite form, into the sphere of the infinite.” Some of the strict supernaturalists (e.g. Stier) find fault with the theory of Anselm, and endeavor to substitute for it one which they regard as more scriptural; and in 1856, even among the strict Lutherans of Germany, a controversy arose on this doctrine which is at present (1866) not yet ended; Prof. Hofiann, in Erlangen, rejects the idea of vicarious satisfaction, which is defended by Prof. Philippi and others. Schneider, in Stud. u. Krit. Sept. 1860, shows clearly that Anselm's doctrine is that of the Lutheran as well as of the Reformed Church, in opposition to Hofmann, who maintains that his view accords with the church doctrine as well as with Scripture. See also Smith's Hagenbach, Hist. of Doctrines, § 300, and the references there given. The modern Unitarian view may perhaps be safely gathered, in its best form, from the following statement of one of its ablest writers: “‘There is one mediator between God and men, the man Christ Jesus.' This can only refer to unrivalled pre-eminence, not to exclusive function. For all higher minds do, in fact, mediate between their less gifted fellow-creatures and the great realities of the invisible world. This ‘one' is a human mediator, ‘the man Christ Jesus;' not a being from another sphere, an angel, or a God, but a brother from the boson of our own human family.

‘He gave himself a ransom for all' who embrace his offers and will hearken to his voice. He brings from God a general summons to repent, and with that he conveys, through faith, a spiritual power to shake off the bondage of sin, and put on the freedom of a new heart and a new life. He is a deliverer from the power of sin and the fear of death. This is the end of his mediation. This is the redemption of which he paid the price. His death, cheerfully met in the inevitable sequence of faithful duty, was only one among many links in the chain of instrumentalities by which that deliverance was effected. It was a proof such as could be given in no other way of trust in God and immortality, of fidelity to duty, and of love for mankind. In those who-earnestly contemplated it and saw all that it implied, it awoke a tender response of gratitude and confidence which softened the obdurate heart, and opened it to serious impressions and the quickening influences of a religious spirit'” (Tayler, Christian Aspects of Faith and Duty).

The semi-infidelity which has recently sprung up in high places in the Church of England, so far as it refers to the atonement, may be represented by Jowett as follows: “The only sacrifice, atonement, or satisfaction with which the Christian has to do is a moral and spiritual one; not the pouring out of blood upon the earth, but the living sacrifice ‘to do thy will, O God;' in which the believer has part as well as his Lord; about the meaning of which there can be no more question in our day than there was in the first ages.” “Heathen and Jewish sacrifices rather show us what the sacrifice of Christ was not, than what it was. They are the dim, vague, rude, almost barbarous expression of that want in human nature which has received satisfaction in him only. Men are afraid of something; they wish to give away something; they feel themselves bound by something; the fear is done away, the gift offered, the obligation fulfilled in Christ. Such fears and desires can no more occupy their souls; they are free to lead a better life; they are at the end of the old world, and at the beginning of a new one. The work of Christ is set forth in Scripture under many different figures, lest we should rest in one only. His death, for instance, is described as a ransom. He will set the captives free. Ransom is deliverance to the captive.

‘Whosoever committeth sin is the servant of sin.' Christ delivers from sin.

‘If the Son shall make you free, ye shall be free indeed.' To whom? for what was the ransom paid? are questions about which Scripture is silent, to which reason refuses to answer” (Jowett, On St. Paul's Epistles, 2, 568). See also Essays and Reviews; Replies to Essays and Reviews; Aids to Faith (all republished in New York). Maurice (Theological Essays; Doctrine of Sacrifice; Tracts for Priests and People) is uncertain and obscure in this, as in other points of theology (see Rigg, Anglican Theology; and Bibliotheca Sacra, 1865, 659). The so-called Broad School, in the Church of England, tends to eviscerate the atonement of all meaning except as a moral illustration or example. Dr. Bushnell (of Hartford) has set forth some of the old heresies in very attractive style in his God in Christ (1849), and Vicarious Sacrifice (1865). In the former work he distinguishes three forms of the doctrine of atonement — “the Protestant form, which takes the ritualistic (objective) side of the Gospel, but turns it into a human dogma; the speculative, or philosophic form, identifying atonement with reconciliation of men unto God, one of the varieties of which is the Unitarian doctrine, which ‘pumps out' the contents of these holy forms; and the Romish form, which passes beyond the ritual, objective view, and Judaizes or paganizes it by dealing with blood as a real and miraculous entity.” In the later work he makes “the sacrifice and cross of Christ his simple duty, and not any superlative, optional kind of good, outside of all the common principles of virtue ... It is only just as good as it ought to be, or the highest law of right required it to be.” He holds that Christ did not satisfy, by his own suffering, the violated justice of God. Christ did not come to the world to die, but died simply because he was here; there was nothing penal in the agony and the cross; the importance of the physical sufferings of Christ consists to us not in what they are, but in what they express or morally signify; Christ is not a ground, but a power of justification; and the Hebrew sacrifices were not types of Christ to them who worshiped in them, but were only necessary as types of Christian language (see Methodist Quarterly, Jan. 1851, p. 114; American Presbyt. Review, Jan. 1866, p. 162). A view somewhat similar to Bushnell's is given by Schultz, Begriff d. stellvertretenden Leidens (Basel, 1864). See N. Brit. Rev. June, 1867, art. 3. III. Literature. — For the history of the doctrine of atonement, see Ziegler, Hist. dogm. de Redempiionc (Getting. 1791); Baur, Lehre v. d. Versohnung (Tubing. 1828, 8vo); Thomasius, Hist. dogm. de Obed. Christi Activa (Erlanz. 1845); Cotta, De Hist. Doct. de Redempt. (in Gerhard's Loci, t. 4, p. 105 sq.); Hagenbach, History of Doctrines; Shedd, History of Doctrines, bk. 5; Neander, Planating and Training, bk. 6, ch. 1; Ibid. History of Doctrines; Cunningham, Historical Theology, vol. 2, ch. 24; Beck, Dogmengeschichte, p. 199 sq.; Knapp, Theology, § 110-116; Hase, Dogmatik, § 149; Wilson, Historical Sketch of Opinions on the Atonenent (Philadel. 1817); Gass, Geschichte d. Prot. Dogmatik (Berlin, 1854-66, 3 vols.); Heppe, Dogmatik d. Evang. Ref. Kirche, loc. 18; Weber, Vom Zorne Gottes, 1862 (with preface by Delitzsch, containing a good condensed history of the doctrine of atonement). — On the doctrine of atonement, besides the books on systematic theology and the works named in the course of this article, see Leblanc, Genugthuung Christi (Giessen, 1733 8vo); Loffler, Die kirchl. Genugthuungslehre (1796, 8vo; opposes vicarious atonement); Tholuck, Lehre v. d. Sinde und v. Versohner; Thomasius, Christi Person und Werk, t. 3; Sykes, Scriptural Doctrine of Redemption (Lond. 1756, 8vo); Kienlen, De Christi Satisfact. Vicaria (Argent. 1839); Edwards, Necessity of Satisfaction for Sin (Works, vol. 2); Baur, On Grotian Theory, transl. in Bibliotheca Sacra, 9, 259; Coleridge, Aids to Reflection, and review in Am. Bib. Repos. July, 1844; Baxter, Universal Redemption (1650); Goodwin, Redemption Redeemed (1650, 8vo); and in Dunn, Goodwin's Theology (Lond. 1836, 12mo; also in Goodwin's Exposition of Romans 9, 1663, 8vo); Owen, Works, vol. 5, 6 (reply to Goodwin); Horne, Extent of the Death of Christ (reply to Owen, 1650); Barrow, Works (N. Y. ed. 2, 77 sq.); Stillingfleet, On Christ's Satisfaction (maintains the view of Grotius; Works, vol. 3); Magee, On Atonement and Sacrifice (Lond. 1832, 5th ed. 3 vols. 8vo); J. Pye Smith, On the Sacrifice of Christ (Lond. 1813, 8vo); Jenkyn, On the Extent of the Atonement (Lond. 1842, 3d ed. 8vo; Boston, 12mo); Symington, On Atonement and Intercession (New York, 12mo); Shinn, On Salvation (Philadel. 8vo); Trench, Hulsean Lectures (1846), and Five Sermons; Gilbert, The Christian Atonement (London, 1852, 8vo); Wardlaw, Discourses on the Atonement; Marshall, Catholic Doctrine of Redemption, in answer to Wardlaw (Glasgow, 1844, 8vo); Beman, Christ the only Sacrifice (N. Y. 1844, 12mo); reviewed in Princeton Rev. 17, 84, and Meth. Quarterly, 7, 379; Penrose, Moral Principle of the Atonement (London, 1843, 8vo, maintains the natural availableness of repentance); Thomson (Bp. of Gloucester), Bampton Lecture, 1853; Oxenham (Roman Catholic), Doctrine of the Atonement (Lond. 1865, 8vo); J.M.L. Campbell, Nature of the Atonement (1856; makes atonement a moral work of confession and intercession); Candlish, On the Atonement, reply to Maurice (London, 1861); Wilson, True Doctrine of Atonement (London, 1860); Mellor, Atonement in Relation to Pardon (1860); Kern, The Atonement (Lond. 1860); M'Ilvaine, The Atonement (Lond. 1860); Solly, Doctrine of Atonement (Lond. 1861); Shedd, Discourses and Essays, 272 sq. (Andover, 1862); various articles in the Princeton Review and Bibliotheca Sacra on the two sides of the controversy within the Calvinistic school as to the nature and extent of the atonement; also Barnes, The Atonement (Philadel. 1859), reviewed in Princeton Rev. July, 1859. For the Methodist view, Methodist Quarterly, 1846, p. 392; 1847, p. 382, 414; 1860, 387; 1861, 653; and Dr. Whedon's article on Methodist theology, Bibliotheca Sacra, 1862, 256. For.

Unitarian views, Christian Examiner, I, 367; 18:142; 28:63; 34:146; 36:331; 37:403. SEE EXPIATION; SEE REDEMPTION; SEE SATISFACTION.

## Atonement, Day Of[[@Headword:Atonement, Day Of]]

             (יוֹם הִכַּפֻּרַים, yoma hakkippurim', day of the expiations; Sept. ἡμέρα ἐξιλασμοῦ, Vulg. dies expiationum or diespropitiationis), the Jewish day of annual expiation for national sin. In the Talmud this day is called תִּעֲנַית גְּדוֹלָה, great fasting, and so in Philo, νηστείας ἑορτή (Lib. de Sept. v. 47, ed. Tauchn.); and in Act 27:9, ἡ νηστεία. The Talmudical writers, however, often designate it merely as יוֹמָא, THE day; a circumstance which has suggested to some commentators the notion that by ἡμέρα (Heb 7:27) the apostle intended this atonement day. Though perhaps originally meant as a temporary day of expiation for the sin of the golden calf (as some would infer from Exodus 33), yet it was permanently instituted by Moses as a day of atonement for sins in general; indeed, it was the great day of national humiliation, and the only one commanded in the Mosaic law, though the later Jews, in commemoration of some disastrous events, especially those which occurred at and after the destruction of the two temples, instituted a few more fast days, which they observed with scarcely less rigor and strictness than the one ordained by Moses for the purpose of general absolution (Hottinger, Solen. expiationum diei, Tirur. 1754). SEE FAST.

I. The Time. — It was kept on the tenth day of Tisri, that is, from the evening of the ninth to the evening of the tenth of that month, five days before the Feast of Tabernacles. SEE FESTIVAL. This would correspond to the early part of October. SEE CALENDAR (JEWISH). This great fast, like all others among the Jews, commenced at sunset of the previous day, and lasted twenty-four hours, that is, from sunset to sunset, or, as the rabbins will have it, until three stars were visible in the horizon. — Kitto, s.v. See DAY.

II. Commemorative Signification. — Some have inferred from Lev 16:1, that the day was instituted on account of the sin and punishment of Nadab and Abihu. Maimonides (More Nevochim, 18) regards it as a commemoration of the day on which Moses came down from the mount with the second tables of the law, and proclaimed to the people the forgiveness of their great sin in worshipping the golden calf (q.v.).

III. Scriptural Prescriptions respecting it. — The mode of its observance is described in Leviticus 16, where it should be noticed that in Lev 16:3-10 an outline of the whole ceremonial is given, while in the rest of the chapter certain points are mentioned with more details. The victims which were offered, in addition to those strictly belonging to the special service of the day, and to those of the usual daily sacrifice, are enumerated in Num 29:7-11; and the conduct of the people is emphatically enjoined in Lev 23:26-32. The ceremonies were of a very laborious character, especially for the high-priest, who had to prepare himself during the previous seven days in nearly solitary confinement for the peculiar services that awaited him, and abstain during that period from all that could render him unclean, or disturb his devotions. It was kept by the people as a solemn sabbath. They were commanded to set aside all work and “to afflict their souls,” under pain of being “cut off from among the people.” It was on this occasion only that the high-priest was permitted to enter into the Holy of Holies.

1. Having bathed his person and dressed himself entirely in the holy white linen garments, he brought forward a young bullock for a sin-offering and a ram for a burnt-offering, purchased at his own cost, on account of himself and his family, and two young goats for a sin-offering with a ram for a burnt-offering, which were paid for out of the public treasury, on account of the people. He then presented the two goats before the Lord at the door of the tabernacle and cast lots upon them. On one lot the word לִיהוָֹה(i.e. for Jehovah) was inscribed, and on the other לִעֲזָאזֵל(i. e for Azazel). He next sacrificed the young bullock as a sin-offering for himself and his family. Taking with him some of the blood of the bullock, he filled a censer with burning coals from the brazen altar, took a handful of incense, and entered into the most holy place. He then threw the incense upon the coals and enveloped the mercy-seat in a cloud of smoke. Then, dipping his finger into the blood, he sprinkled it seven times before the mercy-seat, eastward. (See Lev 16:14. The English version, “upon the mercy-seat,” appears to be opposed to every Jewish authority. [See Drusius in loc. in the Critici Sacri.] It has, however the support of Ewald's authority. The Vulgate omits the clause; the Sept. follows the ambiguity of the Hebrew.

The word eastward must mean either the direction in which the drops were thrown by the priest, or else on the east side of the ark, i.e. the side toward the vail. The last clause of the verse may be taken as a repetition of the command, for the sake of emphasis on the number of sprinklings: “And he shall take of the blood of the bullock and sprinkle it before the mercy-seat, on the east; and seven times shall he sprinkle the blood with his finger before the mercyseat.”) The goat upon which the lot “for Jehovah” had fallen was then slain, and the high-priest sprinkled its blood before the mercy-seat in the same manner as he had done that of the bullock. Going out from the Holy of Holies, he purified the holy place, sprinkling some of the blood of both the victims on the altar of incense. (That the altar of incense was thus purified on the day of atonement we learn expressly from Exo 30:10. Most critics consider that this is what is spoken of in Lev 16:18; Lev 16:20. But some suppose that it is the altar of burnt- offerings in which is referred to in those verses, the purification of the altar of incense being implied in that of the holy place mentioned in Lev 16:16. Abenezra was of this opinion [see Drusius in loc.]. That the expression “before the Lord” does not necessarily mean within the tabernacle, is evident from Exo 29:11. If the golden altar is here referred to, it seems remarkable that no mention is made in the ritual of the cleansing of the brazen altar. But perhaps the practice spoken of by Josephus and in the Mishna of pouring what remained of the; mixed blood at the foot of the large altar was an ancient one, and was regarded as its purification.) At this time no one besides the high-priest was suffered to be present in the holy place. The purification of the Holy of Holies, and of the holy place, being thus completed, the high-priest laid his hands upon the head of the goat on which the lot “for Azazel” had fallen, and confessed over it all the sins of the people. The goat was then led, by a man chosen for the purpose, into the wilderness, into “a land not inhabited,” and was there let loose.

2. The high-priest after this returned into the holy place, bathed himself again, put on his usual garments of office, and offered the two rams as burnt-offerings, one for himself and one for the people. He also burnt upon the altar the fat of the two sin-offerings, while their flesh was carried away and burned outside the camp. Those who took away' the flesh and the man who had led away the goat had to bathe their persons and wash their clothes as soon as their service was performed.

The accessory burnt-offerings mentioned Num 29:7-11, were a young bullock, a ram, seven lambs, and a young goat. It would seem that (at least in the time of the second Temple) these were offered by the high- priest along with the evening sacrifice (see below, V, 7).

3. The ceremonies of worship peculiar to this day alone (besides those which were common to it with all other days) were:

(1.) That the high-priest, in a simple dress, confessed his own sins and those of his family, for the expiation of which he offered a bullock, on which he laid them;

(2.) That two goats were set aside, one of which was by lot sacrificed to Jehovah, while the other (AZAZEL), which was determined by lot to be set at liberty, was sent to the desert burdened with the sins of the people.

(3.) On this day, also, the high-priest gave his blessing to the whole nation; and the remainder of the day was spent in prayers and other works of penance.. It may be seen that in the special rites of the Day of Atonement there is a natural gradation. In the first place, the high- priest and his family are cleansed; then atonement is made by the purified priest for the sanctuary and all contained in it; then (if the view to which reference has been made be correct) for the brazen altar in the court; and, lastly, reconciliation is made for the people. SEE SIN- OFFERING.

IV. Statement of Josephus. — In the short account of the ritual of the day which is given by this Jewish writer in one passage (Ant.3, 10, 3), there are a few particulars which are worthy of notice. His words, of course, apply to the practice in the second Temple, when the ark of the covenant had disappeared. He states that the high-priest sprinkled the blood with his finger seven times on the ceiling and seven times on the floor of the most holy place, and seven times toward it (as it would appear, outside the vail), and round the golden altar. Then, going into the court, he either sprinkled or poured the blood round the great altar. He also informs us that along with the fat, the kidneys, the top of the liver, and the extremities (αἱ ἐξοχαι) of the victims were burned.

V. Rabbinical Details. — The treatise of the Mishna, entitled Yoma, professes to give a full account of the observances of the day according to the usage in the second Temple. The following particulars appear either to be interesting in themselves, or to illustrate the language of the Pentateuch.

1. The high-priest himself, dressed in his colored official garments, used, on the Day of Atonement, to perform all the duties of the ordinary daily service, such as lighting the lamps, presenting the daily sacrifices, and offering the incense. After this he bathed himself, put on the white garments, and commenced the special rites of the day. There is nothing in the Old Testament to render it improbable that this was the original practice.

2. The high-priest went into the Holy of Holies four times in the course of the day: first, with the censer and incense, while a priest continued to agitate the blood of the bullock last it should coagulate; secondly, with the blood of the bullock; thirdly, with the blood of the goat; fourthly, after having offered the evening sacrifice, to fetch out the censer and the plate which had contained the incense. These four entrances, forming, as they do, parts of the one great annual rite, are not opposed to a reasonable view of the statement in Heb 9:7 (where the apostle tells us that the high-priest entered only once on that day, since the expression, ἃπαξ τοῦ ἐνιατοῦ, may refer to the one day in the year when such a service alone took place), and that in Josephus (War, 5, 5, 7). Three of the entrances seem to be very distinctly implied in Lev 16:12; Lev 16:14; Lev 15:3. It is said that the blood of the bullock and that of the goat were each sprinkled eight times — once toward the ceiling, and seven times on the floor. This does not agree with the words of Josephus (see above, IV).

4. After he had gone into the most holy place the third time, and had returned into the holy place, the high-priest sprinkled the blood of the bullock eight times toward the vail, and did the same with the blood of the goat. Having then mingled the blood of the two victims together and sprinkled the altar of incense with the mixture, he came into the court and poured out what remained at the foot of the altar of burnt-offering.

5. Most careful directions are given for the preparation of the high-priest for the services of the day. For seven days previously he kept away from his own house and dwelt in a chamber appointed for his use. This was to avoid the accidental causes of pollution which he might meet with in his domestic life. But, to provide for the possibility of his incurring some uncleanness in spite of this precaution, a deputy was chosen who might act for him when the day came. In the treatise of the Mishna entitled “Pirke Aboth,” it is stated that no such mischance ever befell the highpriest. But Josephus (Ant. 17, 6, 4) relates an instance of the high-priest Matthias, in the time of Herod the Great, when his relation, Joseph, took his place in the sacred office. During the whole of the seven days the high-priest had to perform the ordinary sacerdotal duties of the daily service himself, as well as on the Day of Atonement. On the third day and on the seventh he was sprinkled with the ashes of the red heifer, in order to cleanse him in the event of his having touched a dead body without knowing it. On the seventh day he was also required to take a solemn oath before the elders that he would alter nothing whatever in the accustomed rites of the Day of Atonement. (This, according to the “Jerusalem Gemara” on Yoma [quoted by Lightfoot], was instituted in consequence of an innovation of the Sadducean party, who had directed the high-priest to throw the incense upon the censer outside the vail, and to carry it, smoking, into the Holy of Holies.)

6. Several curious particulars are stated regarding the scape-goat. The two goats of the sin-offering were to be of similar appearance, size, and value. The lots were originally of boxwood, but in later times they were of gold. They were put into a little box or urn, into which the high-priest put both his hands and took out a lot in each, while the two goats stood before him, one at the right side and the other on the left. The lot in each hand belonged to the goat in the corresponding position; and when the lot “for Azazel” happened to be in the right hand, it was regarded as a good omen. The high-priest then tied a piece of scarlet cloth on the scape-goat's head, called “the scarlet tongue” from the shape in which it was cut. Maimonides says that this was only to distinguish him, in order that he might be known when the time came for him to be sent away. But in the Gemara it is asserted that the red cloth ought to turn white, as a token of God's acceptance of the atonement of the day, referring to Isa 1:18. A particular instance of. such a change, when also the lot “for Azazel” was in the priest's right hand, is related as having occurred in the time of Simon the Just. It is farther stated that no such change took place for forty years before the destruction of Jerusalem. The prayer which the highpriest uttered over the head of the goat was as follows: “O Lord, the house of Israel, thy people, have trespassed, rebelled, and sinned before thee. I beseech thee, O Lord, forgive now their trespasses, rebellions, and sins which thy people have committed, as it is written in the law of Moses, thy servant, saying that in that day there shall be an atonement for you to cleanse you, that ye may be clean from all your sins before the Lord'” (Gemara on Yoma, quoted by Frischmuth). The goat was then goaded and rudely treated by the people till it was led away by the man appointed. As soon as it reached a certain spot, which seems to have been regarded as the commencement of the wilderness, a signal was made by some sort of telegraphic contrivance to the high-priest, who waited for it. The man who led the goat is said to have taken him to the top of a high precipice and thrown him down backward, so as to dash him to pieces. If this was not a mistake of the writer of Yoma, it must have been, as Spencer argues, a modern innovation. It cannot be doubted that the goat was originally set free. Even if there be any uncertainty in the words of the Hebrew, the explicit rendering of the Sept. must be better authority than the Talmud (καὶ ὁ ἐξαποστέλλων τὸν χίμαρον τὸν διεσταλμένον εἰς ἄφεσινκ. τ. Lev 16:26).

7. The high-priest, as soon as he had received the signal that the goat had reached the wilderness, read some lessons from the law, and offered up some prayers. He then bathed himself, resumed his colored garments, and offered either the whole or a great part of the necessary offering (mentioned Num 29:7-11) with the regular evening sacrifice. After this he washed again, put on the white garments, and entered the most holy place for the fourth time, to fetch out the censer and the incense-plate. This terminated the special rites of the day.

8. The Mishna gives very strict rules for the fasting of the people. In the law itself no express mention is made of abstinence from food; but it is most likely implied in the command that the people were “to afflict their souls.” According to Yoma, every Jew (except invalids, and children under thirteen years of age) is forbidden to eat anything so large as a date, to drink, or to wash from sunset to sunset.

VI. On the Scape-goat, SEE AZAZEL.

VII. Modern Observance of the Day. — The day previous to the day of expiation, the strict class of Jews provide a cock, which they send to an inferior rabbi to be slain; the person whose property it is then takes the fowl by the legs, and with uplifted hands swings it nine times over the heads of himself and his company, and at the same time prays to God that the sins they have been guilty of during the year may enter into the fowl. This cock, which they call כִּפָּרָה (pardon, atonement), seems to be substituted for the scape-goat of old. They then take the fowl and give it to the poor to eat, with a donation according to their means. On the same evening, one hour before synagogue service, they partake of a sumptuous feast, which they call taking their fast, after which they go to the synagogue. In the great synagogue in London, the clerk stands up in the midst, where a large stage is erected for the accommodation of the singers, who chant the customary prayers. The clerk offers up a blessing, and afterward the free-gift offering. Every man, according to his capacity (but it is not compulsory), gives a sum, which is offered up, and inserted in a book kept for that purpose. Most of the Jews endeavor on this occasion to provide themselves with the best apparel, as they say they appear before the King of kings to have their final doom settled upon them. Then begins the evening prayer of the fast, when the reader and chief rabbi, and many of the congregation, are clad with the shroud in which they are to be buried, continuing in prayer and supplication for upward of three hours. There are many who will stand upon one spot from the ninth day (of Tisri) at even until the tenth day at even; and when the service is ended on the ninth eve, those who return home to their dwellings come again in the morning at five o'clock, and continue until dark, observing the following order: First are said the morning prayers, which commence as soon as they come to the synagogue. After saying the usual prayers and supplications peculiar to the day, they then take forth the Law, and read the portion Leviticus 16; the mophter (a certain portion of the Law so named by the Jews) is Num 29:7-11; the portion from the prophets from Isa 57:14, to the end of chap. 58. They then say the prayer for the prosperity of the government under which they dwell, and then put the Law into the ark again, which ends the morning prayer, after having continued for six hours without intermission. They next say the prayer of the masoph (i.e. “addition”), which makes mention of the additional sacrifice of the day (Num 29:7), and supplicates the Almighty to be propitious to them. They finally say the offering of the day from Num 29:7-27. They abstain from food altogether during the day. For many more ceremonies observed among the present Jews on the Day of Atonement, see Picard, Ceremonies et Coutumes Religieuses, etc. t. i, c. 6, p. 18.

VIII. Typical Import of the Entire Observance. — As it might be supposed, the Talmudists miserably degraded the meaning of the Day of Atonement. They regarded it as an opportunity afforded them of wiping off the score of their more heavy offenses. Thus Yomar (cap. 8) says, “The day of atonement and death make atonement through penitence. Penitence itself makes atonement for slight transgressions, and in the case of grosser sins it obtains a respite until the coming of the Day of Atonement, which completes the reconciliation.” More authorities to the same general purpose are quoted by Frischmuth (p. 917), some of which seem also to indicate that the peculiar atoning virtue of the day was supposed to rest in the scapegoat. Philo (Lib. de Septenario) regarded the day in a far nobler light. He speaks of it as an occasion for the discipline of self-restraint in regard to bodily indulgence, and for bringing home to our minds the truth that man does not live by bread alone, but by whatever God is pleased to appoint. The prayers proper for the day, he says, are those for forgiveness of sins past and for amendment of life in future, to be offered in dependence, not on our own merits, but on the goodness of God. It cannot be doubted that what especially distinguished the symbolical expiation of this day from that of the other services of the law was its broad and national character, with perhaps a deeper reference to the sin which belongs to the nature of man. Ewald instructively remarks that, though the least uncleanness of an individual might be atoned by the rites of the law which could be observed at other times, there was a consciousness of secret and indefinite sin pervading the congregation which was aptly met by this great annual fast. Hence, in its national character, he sees an antithesis between it and the Passover, the great festival of social life; and in its atoning significance, he regards it as a fit preparation for the rejoicing at the ingathering of the fruits of the earth in the Feast of Tabernacles. Philo looked upon its position in the Jewish calendar in the same light.

In considering the meaning of the particular rites of the day, three points appear to be of a very distinctive character:

1. The white garments of the highpriest.

2. His entrance into the Holy of Holies.

3. The scape-goat. The writer of the Epistle to the Hebrews (Heb 9:7-25) teaches us to apply the first two particulars.

The high-priest himself, with his person cleansed and dressed in white garments, was the best outward type which a living man could present in his- own person of that pure and holy One who was to purify His people and to cleanse them from their sins. But respecting the meaning of the scape-goat we have no such light to guide us, and (as may be seen from the discussion under the word Azazel) the subject is one of great doubt and difficulty. — Of those who take Azazel for the Evil Spirit, some have supposed that the goat was a sort of bribe or retaining fee for the accuser of men. Spencer, in supposing that it was given up with its load of sin to the enemy to be tormented, made it a symbol of the punishment of the wicked; while, according to the strange notion of Hengstenberg, that it was sent to mock the devil, it was significant of the freedom of those who had become reconciled to God. Some few of those who have held a different opinion on the word Azazel have supposed that the goat was taken into the wilderness to suffer there vicariously for the sins of the people. But it has been generally considered that it was dismissed to signify the carrying away of their sins, as it were, out of the sight of Jehovah. (In the similar part of the rite for the purification of the leper [Lev 14:6-7], in which a live bird was set free, it must be evident that the bird signified the carrying away of the uncleanness of the sufferer in precisely the same manner.) If we keep in view that the two goats are spoken of as parts of one and the same sin-offering, and that every circumstance connected with them appears to have been carefully arranged to bring them under the same conditions up to the time of the casting of the lots, we shall not have much difficulty in seeing that they form together but one symbolical expression. Why there were two individuals instead of one may be simply this — that a single material object could not, in its nature, symbolically embrace the whole of the truth which was to be expressed. This is implied in the reasoning of the author of the Epistle to the Hebrews on the office and sacrifice of Christ (Hebrews 9). Hence some, regarding each goat as a type of Christ, supposed that the one which was slain represented his death, and that the goat set free signified his resurrection (Cyril, Bochart, and others, quoted by Spencer). But we shall take a simpler, and perhaps a truer view, if we look upon the slain goat as setting forth the act of sacrifice, in giving up its own life for others “to Jehovah,” in accordance with the requirements of the divine law; and the goat which carried off its load of sin “to an utter distance” as signifying the cleansing influence of faith in that sacrifice. Thus, in his degree, the devout Israelite might have felt the truth of the Psalmist's words, “As far as the east is from the west, so far hath he removed our transgressions from us.” But for us the whole spiritual truth has been revealed in historical fact in the life, death, and resurrection of Him who was made sin for us, who died for us, and who rose again for our justification. This Mediator it was necessary should, “in some unspeakable manner, unite death and life” (Maurice, On Sacrifice, p. 85). See Journ. Sac. Lit. Jan. 1849, p. 74 sq.

IX. Literature. — Josephus, Ant. 3, 10, 3; the Talmud (Mishna, tract Yoma, ed. by Sheringham [Franeq. 1696, 17108], also with notes in Surenhusius, 2:5), with the Jerus. Gemara thereupon; Maimonides הכפורים עבדות יום(Worship of the Day of Atonement); also in Crenii, Opusc. ad philol. sacr. spect. 7, 651 sq., 819 sq.; Otho, Lex. Rabb. p. 216 sq.; Spencer, De legibus Hebrcebrum Ritualibus, lib. 3, diss. 8; Lightfoot's Temple Service, c. 15; Buxtorf, Synagoga Judaica, cap. 20; Ugolini Thesaur. 18; see Reland, Antiq. Sacr. 4, 6; Carpzov, Appar. p. 433 sq.; Moller, De ritib.festi expiat. (Jen. 1689); Hochstetter, Defesto expiat.

(Tub. 1707); Hottinger, De ministerio diei erpiationis (Marb. 1708; Tur. 1754); Danz, in Menschen's Nov. Test. Talm. p. 912; BShr, Symbol. 2, 664 sq.; Langenberg, De pontif. in expiationis die vicario (Greifsw. 1739); Michaelis, Num esp. dies sub templo secundo fuerit celebratus (Hal. 1751); Danzere's two Dissertationes de Functione Pontificis Maximi in Adyto Anniversario; Kraft, De mysterio Diei inaugurationum (Marb. 1749); Cohn, Bedeutung und Zweck des Versihnungstages (Lpz. 1862); Ewald, Die Alterthuimer des Volkes Israel, p. 370 sq.; Hengstenberg, Egypt and the Books of Moses, on Leviticus 16 (English translation); Thomson's Bampton Lectures, lect. 3, and notes. SEE EXPIATION.

## Atonement, The Day of[[@Headword:Atonement, The Day of]]

             Modern Observance of. In the treatise Hilchoth Tshuvah, c. 1, 2, we read, "At this time, when there is no temple and we have no altar, there is no atonement but repentance. Repentance atones for all sins; yea, though a man be wicked all his days, and repent at last, none of his wickedness is mentioned to him (Eze 33:12). The Day of Atonement itself also atones for them that repent (Lev 16:30)." Without considering the contradiction contained in this statement, we will mention the fact that the rabbins, in spite of repentance and the Day of Atonement, have felt the need of something more, which would a little better resemble real sacrificial atonement; and hence has arisen the custom of sacrificing a cock on the eve of that solemn day. The following account of this custom is given in the קהלת שלמה: "Order of the Atonements. On the eve of the Day of Atonement the custom is to make atonements. A cock is taken for a man, and a hen for a woman; and for a pregnant woman a hen and also f cock, on account of the child. The father of the family first makes the atonement for himself-for the high-priest first atoned for himself-then for his family, and afterwards for all Israel." The order is as follows: He takes the cock in his hand and says these words:

"The children of men that sit in darkness and the shadow of death, being bound in affliction and iron he brought them out of darkness and the shadow of death, and brake their bands asunder. Fools, because of their transgession, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat, and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sendeth his word and healeth them, and delivereth them  from their destructions. Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men (Psalms 17)! If there be for him an angel, an intercessor, one among a thousand, to show unto man his uprightness, then he is gracious unto him, and saith Deliver him from going down to the pit; 1 have found a ransom" (Job 30:23). While moving the atonement round his head, he says,

"This is my substitute. This is my commutation. This cock goeth to death, but may I be gathered and enter into a long and happy life, and into peace." He then begins again at the words, "The children of men," and so he does three times. Then follow the various alterations that are to be made, when the atonement is for a woman or another person, etc., and there is added "as soon as one has performed the order of the atonement, he should lay his hands on it, as the hands used to be laid on the sacrifices, and immediately after give it to be slaughtered." At the synagogue the usual service commences with the so-called Kol-Nidre (q.v.). The ritual for that day contains a series of confessions of sin to be made, which are frequently repeated. Besides these confessions and other prayers, the historical record of the manner in which the highpriest discharged the duties of his office before the destruction of the second Temple is read and heard. For the four collects which the high-priest offered on that day, SEE POETRY, HEBREW (Post-Biblical), § i. The other parts of this historical record are fully given in the treatise Yoma. When the concluding prayer is finished, the ram's horn is blown as a signal that the duties of the day are over, and the ceremonies of the day close with the words "Next year we shall be in Jerusalem." (B. P.)

## Atonement, Theory of[[@Headword:Atonement, Theory of]]

             The moral grounds or explanations of Christ's death on behalf of sinful man usually assigned are two-namely, the demands of justice, which could only thus be satisfied, and the claims of authority, which could only thus be adequately maintained. Both of these essentially resolve themselves into one-namely, the requirements of the divine government, which, it is supposed, would be endangered by pardoning the sinner without the infliction. of the prescribed penalty upon a substitute. This position, plausible as it seems, is, however, based entirely upon the human point of view, and regards the atonement as a transaction in which the Almighty is affected by exterior considerations altogether such as apply to earthly rulers and mundane affairs. It may reasonably be doubted whether we have a right to assume that the Divine Being is thus hampered, or whether we present the atonement in its most favorable and impressive aspect by this course of reasoning. Such statements may be profitable by way of illustration of the divine method of procedure;. but they are hardly satisfactory as a logical exposition of the reasons operative in the divine  mind in the case. We should, of course, speak cautiously in all such premises; but if we speculate at all upon the subject, we should do so in such a manner as to justify adequately the ways of God.

We apprehend that the final cause of this central feature of the redemptive scheme is to be found not so much in any considerations of vindictive or governmental policy or necessity as in its remedial power. Scripture gives the true key to its economy in the words of Christ himself: "God so loved the world that he gave his Son," etc. It was suggested by divine love in the person of the Father, and it was carried out by the same self-sacrificing, uncalculating love in the person of the Son. That impulse to make other beings happy beyond the godhead, which prompted the original creation of man, likewise induced the yearning to restore man to happiness after he had fallen. This is the only Biblical and tenable view of the subject in its ultimate theodicy.

If now it be further asked, Why was the particular method of substitutional redemption adopted? we reply, in like manner, Because divine love chose to suffer itself rather than see the object of that love suffer. Such is the nature of all true love. It rushes spontaneously to the rescue, and. interposes itself between the danger and the victim. There is no cool balancing of probabilities, risks, or advantages. It was not simply nor properly because there would be a gain in the suffering of one in place of many, nor because the infinite Sufferer was more able to endure than the finite race. Such a quantitative analysis of the transaction belittles it to a mere commercial affair. Nor does disinterested love stop to inquire whether its devotion will be altogether successful. It freely offers itself if there be the least hope or opportunity of thereby averting the doom of the beloved. It begs the privilege, and will only be restrained by insurmountable obstacles. The only real difficulties in this case would be the refusal of the judge or that of the culprit himself. The former is obviated by the fact of the unity between the persons of the Trinity, which makes them necessarily consentaneous in purpose and concurrent in act, SEE MEDIATION; the latter, by the conscious guilt and helplessness of the penitent sinner, who accepts this as his only possible mode of escape. SEE VICARIOUS SUFFERING. The final cause of Christ's atonement thus appears in its moral effect upon the will of the subject of redemption, by awakening any susceptibility of compunction and gratitude left in his nature. The spectacle of the Divine Sufferer on the cross was the last resort  for winning back the erring (Joh 12:32). Dying love alone has power to constrain to penitence and fealty.

On the other hand, the strictly governmental view of the atonement falls short as an ultimate vindication of its morale in at least three essential respects. First, as such it is a signal failure in point of fact. Christ's atonement has not, as a rule, restrained mankind at large from sin, either prophylactically or punitively; but, on the contrary, has rather led to the extension of crime, partly by protracting human probation, and partly by inducing a general sense of direct impunity. Secondly, and more conclusively, as a purely governmental device, the atonement violates the most fundamental principle of all jurisprudence by proposing to excuse the guilty and punish the innocent. Thirdly, as a magisterial act it expiates offences twice over-once in the person of the Mediator, and again in that of the finally impenitent. All that we can justly say in behalf of the so-called governmental theory of atonement is, that as a secondary or subordinate design its most important advantages are indirectly subserved by the remedial economy. But we cannot consistently regard God as shut up to its adoption by the exigencies or results of his own sovereignty..

Once more, should it be inquired, If the love of God be of such an all- constraining character, why might it not have been more fully indulged by refraining from all punishment whatever? we answer, This is substantially the fact, when the word punishment is properly defined and understood in the case. Christ was not " punished" at all: he suffered indeed, but his anguish was not penal; it was voluntarily undergone for the sake of its effect upon others. Nor is the final and eternal sentence upon the impenitent sinner so much a positive and direct infliction as a deprivation of privilege and a relinquishment to the natural consequences of his own moral abandonment. He simply lies down in the bed of woe which his own hands have made. The inherent power to -sin carries with it its own penalty. God undoubtedly could, at man's creation, have constituted him incapable of either sin or misery; but he chose to confer upon him this tremendous' capability because (as we reverently conceive) the virtue of resistance is necessarily greater than that of impassivity, and the glory of redemption transcends even Edenic innocence. In a word, confirmed (because voluntary and tested) conformity to the divine will is, in truth, the only perfect happiness in the universe and by reason of God's own nature this must be the case; and this means only that supreme love to God is the sole unalloyed bliss. All who fall short of this, therefore, whether in this  world or the next, are proportionately miserable by the very constitution of their being. The atonement sprang from the pure love of God, and is calculated to restore a reciprocity of it in the human breast. Its eventual failure in any individual is final perdition.

God, we repeat, doubtless could have obviated the consequences of man's fall by some less costly means, or he might, we presume, have arbitrarily prevented man's sin altogether; but we see no way by which he could so effectually have exhibited his intense and ceaseless love for the race as by sending his Son to die for its salvation. At all events, this is the method of redemption which he has actually chosen, and we feel compelled to believe that he selected this in order to manifest the full extent of his interest in his fallen creatures. The catastrophe, we suppose, was permitted in order that the remedy might be possible; and both illustrate the magnanimity of the divine nature in the highest conceivable degree.

We are not deterred from this explanation of the atonement by the Socinian abuse of it, which represents Christ as dying, like a mere hero, for the sake of example to his fellows. Nothing short of self-sacrifice on the part of God will satisfy the conditions of our view. The offended and injured parent must himself intervene for the rescue and recovery of the contumacious and ruined child. The undying love of the Creator only can save the lost creature. It is this sublime devotion alone that call conquer the rebel and reform the depraved. The God-man is essential no less as a crowning attraction upon the cross than as a model in the pathways of life. The atonement extends from the manger to the sepulchre; and it is divinity that lends it all its commanding lustre.

Nor in the above view of God's fatherly feelings towards the sinner do we overlook his hatred of sin. But this latter we regard as rather an emotion of grief and regret (humanly speaking) than of resentment or indignation, as directed towards the person of the offender. We can only arrive at a just notion of the divine sentiments by comparing them with those of an earthly parent respecting a disobedient child. The sin is hateful, but the sinner is still loved with pity and benevolence. The temper and bearing of Jesus in his entire earthly career most beautifully illustrated this combination.

Additional Literature.-Bushnell, God in Christ, and other works (proceeds upon the purely spectacular theory); Knapp, Christian Theology (reviews the leading opinions, and concludes that "God chose this extraordinary  means from the impulse of his own benevolence"); Van Oosterzee, Christian Dogmatics (treats of its external relations only); Martensen, Christian Dogmatics (clearly contrasts Anselm's and Abelard's views, which respectively represent the severe and the benignant theories of all later discussions); Steinmeyer, Passion of our Lord (from the German, Edinb. 1879, p. 6 sq.; examines the latest positions and inclines to the satisfaction theory); Miley, The Atonement in Christ (adopts the governmental theory). See also the works cited by Danz, Wirterb. s.v. "Versohnungslehre ;" Malcolm, Theolog. Index, s.v.; Darling, Cyclop. Bibliog. Index, s.v.; Low's English Catalogue, Index, s.v.; Poole, Index, s.v.; and other bibliographical works.

## Atri[[@Headword:Atri]]

             in HindA mythology, were certain deities emanating from Brahma, whom he invested with the power of creation.

## Atrium[[@Headword:Atrium]]

             In ancient churches, between the first porch, called the propylaeum, or vestibulum magnum, and the church itself, was a large area or square plot of ground, which the Latins called atrium or impluvium, because it was a court open to the air without any covering. It was surrounded by cloisters. In this place stood the first class of penitents, according to Eusebius, who says it was the mansion of those who were not allowed to enter farther into the church. They generally stood in this porch to beg the prayers of the faithful. — Binghamn, Orig. Eccl. bk. 8, ch. 3, § 5.

## Atropos[[@Headword:Atropos]]

             in Greek mythology, was one of the Parcae, or Fates; and it is she who cuts the thread spun by the other two sisters, Clotho and Lachesis-the bringer of death. She is generally represented as a woman with a pair of scissors. SEE PARCE.

## Atroth[[@Headword:Atroth]]

             (Num 32:35). SEE ATAROTH.

## Attabeira[[@Headword:Attabeira]]

             in the mythology of the Antilles tribes, was worshipped by the ancient inhabitants of Hayti as the mother of the omnipotent, unseen Being.' Her servants were protecting spirits of the seasons, of hunting, of health, of fisheries, etc.

## Attacanti (or Atavanti) Giacomo[[@Headword:Attacanti (or Atavanti) Giacomo]]

             an Italian ecclesiastic, was a Servite and of a noble family in Florence, and distinguished for his genius and acquirements. Costo de' Medici made him professor of theology at Pisa, and the pope appointed him general of his order. He collected a library of more than three thousand volumes in his convent at Pisa, and died at the age of eighty-one (in 1607), leaving many works still ill MS., both in Italian and Latin; among them an immense work in twenty-five volumes, called Ager Domini, containing the treasures of wisdom and divine knowledge.

## Attacanti (or Atavanti), Paolo[[@Headword:Attacanti (or Atavanti), Paolo]]

             an Italian writer, was a monk of the Order of the Servites, born of a noble family of Florence, who entered the order in 1427. He acquired early a high reputation, and taught theology at Sienna; was made provincial of the province of Tuscany; and was charged by Pius II with the direction of the Hospital of the Holy Spirit at Rome. He quitted this employment and retired to Florence, where he died in 1499, aged eighty. His works are, Dialogus ad Petrum Medicem, de Origine Ordinis Servotrum (1471):- VitaC B. Joachimi et Francisci, Sezuensium, Ord. Serv. MSS.:-Breviarium Deer. Decretal. Sexti, etc.: — Thesaurus Concionaforius (Milan, i479), Lenten sermons:-Comment. in XII Prophetas Minores, et in Apocalyp. S. Johan. (1583):-Sermones de Sanctis: — Breviaritm Totius Juris Canonici (Milan, 1479):-Quadragesimale de Reditu Peccatoiis ad Deum (ibid. eod.): — Expositio in Psalmos. Pritentiales (ibid. eod.). He wrote many other works, none of which have been printed. See Mag. Biblioth. Eccles. p. 694; Hoefer, Nouv. Biog. Generale, s.v.

## Attachment, Letters of[[@Headword:Attachment, Letters of]]

             (Lettres d'Attache) are letters, added to others, to put the latter in execution. Sometimes they were called letters-patent, and were required in France and elsewhere before the papal bulls, etc., could take effect within  the kingdom. See De Ferribre, Dict. de, Droit et de Pratique.-Landon, Eccles. Dict. s.v.

## Attah Chonen[[@Headword:Attah Chonen]]

             (L e. thou farorest). SEE SHEMIONEH ESRH.

## Attah Gibber[[@Headword:Attah Gibber]]

             (i.e. thou art powerful). SEE SHEMONEH ESREH.

## Attah Kadosh[[@Headword:Attah Kadosh]]

             (i.e. thou art holy). SEE SHEMONEH ESREH.

## Attai[[@Headword:Attai]]

             (Hebrews Attay, עִתִּי, perhaps opportune, comp Ittai), the name of three men.

1. (Sept. Ι᾿εθθεί v. r. Ε᾿θί.) A son of the daughter of Sheshan (of the tribe of Judah) by his Egyptian servant Jarha, and the father of Nathan (1Ch 2:35-36). B.C. prob. ante 1658.

2. (Sept. Ε᾿θθεί v. r. Ι᾿εθί.) The sixth of David's mighty men from the tribe of Gad during his freebooter's life in the desert of Judaea (1Ch 12:11). B.C. cir. 1061.

3. (Sept. Ι᾿εθθί v. r. Ι᾿ετθί.) The second of the four sons of King Rehoboam, by his second and favorite wife Maachah, the daughter of Absalom (2Ch 11:20). B.C. post 972.

## Attala (or Attalas), St[[@Headword:Attala (or Attalas), St]]

             second abbot of Bobbio (Bobium), was born in Burgundy. He first entered the Monastery of Lerins, and afterwards that of Luxeuil, where his friend St. Columbanus presided, whose fortunes he followed. In: the year 612 Columbanus founded the Monastery of Bobbio, in the Milanese, and became the first abbot; and, upon his death, Attala was elected to succeed him. Many of his monks, finding the strictness of his rule to bear heavily upon them, withdrew; but several were induced to return by the miserable death which had overtaken some of their fellow - recluses. He died March 10, 627. See Baillet, March 10.

## Attalia[[@Headword:Attalia]]

             (Α᾿ττάλεια), a maritime city of Pamphylia (near Lycia, to which it is assigned by Stephen of Byzantium), in Asia Minor, near the mouth of the river Catarrhactes (see Wesseling, ad Antonin. Itin. p. 579, 670). It derived its name from its founder, Attalus Philadelphus, king of Pergamus (Strabo, 14:657), who ruled over the western part of the peninsula from the north to the south, and was in want of a port which should be useful for the trade of Egypt and Syria, as Troas was for that of the AEgean. All its remains are characteristic of the date of its foundation. It was visited by Paul and Barnabas on their first missionary tour, being the place from which they sailed on their return to Antioch from their journey into the inland parts of Asia Minor (Act 14:25). It does not appear that they made any stay, or attempted to preach the Gospel in Attalia (see Conybeare and Howson's St. Paul, 1, 200).

This city, however, though comparatively modern at that time, was a place of considerable importance in the first century. Its name in the twelfth century appears to have been Satalia, a corruption, of which the crusading chronicler, William of Tyre, gives a curious explanation. It still exists under the name of Adalia (Busching, Erdbeschr. 11, 1, 121), and extensive and important ruins attest the former consequence of the city (Leake's Asia Minor, p. 193). This place stands on the west of the Catarrhactes, where Strabo (14, 4) places it; Ptolemy, however (v. 5, 2), places the ancient city on the east of the river, on which accounts Admiral Beaufort (Karamania, p. 135) held the present Laara to be the representative of Attalia, and the modern Adalia (or Satalia) to be the site of the ancient Olbia, which Mannert (Geog. 6, 130) thought to be the same with Attalia (see Forbiger, Alte Geogr. 2, 268); but Spratt and Forbes (Lycia, 1, 217) have found the remains of Olbia farther west, and it is therefore probable that the bed of the Catarrhactes changed at different times (see Smith's Dict. of Class. Geogr. s.v.).

Attalia

The situation of this place made it a natural port of the adjacent region, and hence Paul readily found here a vessel coasting to Antioch, in Syria. See Lewin, Life and Letters of St. Paul, i, 155. .

## Attalus[[@Headword:Attalus]]

             (῎Ατταλος, a Macedonian name of uncertain signification), a king of Pergamus in the time of the Jewish prince Simon ( Maccabees 11:22), and, as would appear from the connected circumstances, about B.C. 139; a closer determination of the date depends upon the year of the consul Lucius (q.v.), named in the same connection (Act 14:16), which is itself doubtful. As Attalus was the name of three kings of Pergamus, who reigned respectively B.C. 241-197, 159-198 (Philadelphus), 138-133 (Philometor), and were all faithful allies of the Romans (Liv. 45:13), it is uncertain whether the letters sent from Rome in favor of the Jews (1Ma 15:22) were addressed to Attalus II (Polyb. 25:6; 31:9; 32:3, 5, 8, etc., 25 sq.; Just. 35:1; 36:4, 5; App. Milh. 62), known as the “friend of the Roman people” (Strabo, 13, p. 624), or Attalus III (Philometor), the nephew and successor of Attalus II, and son of Eumenes II, who ascended the throne B.C. 138, and by whose testament the kingdom of Pergamus passed over (B.C. 133) into the hands of the Romans (Justin, 36:4; Flor. 2:20; Strabo, 13:624). Josephus quotes a decree of the Pergamenes in favor of the Jews (Ant. 14, 10. 22) in the time of Hyrcanus, about B.C. 112 (comp. Rev 2:12-17). — Smith, s.v.

## Attalus, St[[@Headword:Attalus, St]]

             one of the martyrs of Lyons in 577.

## Attardi, Bonaventura[[@Headword:Attardi, Bonaventura]]

             an Augustine monk, was born at St. Philip of Agire, in Sicily, and became professor of Church history in the University of Catania. In 1758 he was made provincial of his order in Sicily and Malta.

## Attardi, Pietro[[@Headword:Attardi, Pietro]]

             a learned priest of the Oratory, was born at Girgenti, in Sicily, in 1645. He was a man of intense application to study, taking in other sleep than he could get with his head resting on his books. His vast abilities and learning, and extraordinary memory, caused him to be much employed by his bishop. in difficult matters. He died in 1714, leaving, among other works, Lectiones et Antiphonce SS. Graegorii et Gerlandi, Episc. Ag gigentinorum, a S. C. Rituum approbatae et laudate.

## Attavanti[[@Headword:Attavanti]]

             SEE ATTACANTI.

## Attenborough, Thomas Beardsley[[@Headword:Attenborough, Thomas Beardsley]]

             an English Congregational minister, was born at Ilkestone in March, 1810. He had not the advantages of Christian nurture, and underwent many trials in his attempts to serve God. Against the wishes of every relative he had, in his seventeenth year he openly professed Christ, connected himself with the Wesleyan Church, and began to preach. In 1840 he adopted Congregational views, and did his first pastoral work at Hope Chapel, Wigan. He first settled at Sedbergh, and removed to Brampton, where he was ordained. - In 1848 Mr. Attenborough accepted the pastorate of the Church at Winslow, Bucks, where he labored nine years, and then removed to Newark-on-Trent. Here he devoted his best powers to the Church until stricken down by paralysis. Mr. Attenborough died Sept. 25, 1874. He was a man of catholic spirit; a special friend of the humbler classes. See (Lond.) Cong. Year-book, 1875, p. 310.

## Attendant Genius[[@Headword:Attendant Genius]]

             SEE GUARDIAN ANGEL.

## Atterbury, Francis[[@Headword:Atterbury, Francis]]

             bishop of Rochester, was born March 6th, 1662, at Milton-Keynes, Bucks, where his father was rector. SEE ATTERBURY, LEWIS, below. He began his studies at Westminster, and finished his course at Christ Church, Oxford. He first distinguished himself by the publication, at Oxford, in 1687, of a “Reply to some Considerations on the Spirit of Martin Luther, and the Original of the Reformation,” a tract written by Walker, master of University College. In the same year he took the degree of Master of Arts, and became tutor to the earl of Orrery's son. In 1690 he married, and soon after went to London, and established so high a reputation by his preaching that he was made almoner to the king. In 1700 he published a vindication of the rights, powers, and privileges of the Lower House of Convocation, which occasioned a warm controversy with Archbishop Wake and others, and raised up a host of adversaries (see Hook, Ecclesiastical Biography, 1, 358, and Lathbury, History of Convocation). The University of Oxford, however, testified its approval of his work by granting him the degree of D.D. without the usual fees. In 1704 he became dean of Carlisle. In 1706 he had a controversy with Hoadley as to “the advantages of virtue with regard to the present life.” In a funeral sermon he had asserted that, “if the benefits resulting from Christianity were confined to our present state, Christians would be, of the whole human race, the most miserable.” Hoadley, on the contrary, maintained, in a printed letter to Atterbury, that it was a point of the utmost importance to the Gospel itself to vindicate the tendency of virtue to the temporal happiness of man. In 1707 he had another controversy with Hoadley concerning “passive obedience.” Under Queen Anne, Atterbury was in high favor, and in 1713 was made bishop of Rochester and dean of Westminster, and was on the point of being made archbishop of Canterbury, when George I, who had justly conceived a strong prejudice against him, came to the throne. From this time he opposed the house of Hanover, and used all his energies to secure the return of the Stuarts. In 1715, when an attempt was made to restore the Stuarts, the archbishop of Canterbury drew up an address to the bishops of his province, exhorting them to excite the devotion of the clergy of their dioceses toward the house of Brunswick. This address Atterbury, and Smalridge, the bishop of Bristol, refused either to sign or to publish in their dioceses.; and this conduct rendered him suspected at court. In 1722 he was accused of being in correspondence with “the Pretender,” and was seized and sent to the Tower. No proof was alleged sufficient to warrant the charge; but, on the 9th of April, 1723, a bill of attainder was introduced into the House of Lords, and he was called upon to make his defense, which he did in the most admirable manner, in a speech abounding in eloquence. The court influence, however, was too great: a special law was introduced against him and passed, and he was condemned to be stripped of all his places and dignities, and to be banished from his country forever. On the 18th of June he left England for Calais. He retired first to Brussels, and afterward to Paris, where he died, February 15th, 1732.

The fame of Atterbury rests chiefly on his sermons, which are both argumentative and unaffectedly eloquent, and on his epistolary correspondence with Pope. His familiar letters, for their ease and elegance, are preferred to the more labored efforts of his correspondent, Pope. As a controversialist, his parts were splendid; but his prejudices were too strong, and his judgment not sufficiently cool to entitle him to a high rank among the inquirers after truth. It was, however, thought at the time that no man understood better than he the points in dispute between the Church of England and the Church of Rome, as well as the dissenters of all denominations. Atterbury has been somewhat absurdly charged, on the strength of an improbable anecdote which Dr. Maty says Lord Chesterfield related to him, with having been, at least in early life, a skeptic; but the whole tenor of his conduct, and every reference in his private as well as public writings, contradict such a supposition. He was a worldly minded and ambitious man, but that he firmly believed the religious truths which he so eloquently defended there can be no reasonable doubt. (See a refutation of this story, in detail, in the New and General Biographical Dictionary, 1784, 1:389.) The conduct of Atterbury with reference to the Stuart dynasty is the great blot on his public career, and though perhaps illegally convicted, he was undoubtedly guilty of the treason for which he was condemned. But it was for no selfish ends that he adhered to its desperate fortunes, nor was his conduct wholly inconsistent with his position as a prelate of the English Church. The plan on which he had fixed his hope of securing the restoration of the Stuarts was that of inducing James to educate his son in the Protestant faith; an absurd expectation undoubtedly, but it was characteristic of Atterbury to overlook obstacles when he had set his heart on accomplishing a great purpose. Hook (Eccles. Biography, 1, 374) calls him “an ecclesiastical politician and intriguer, devoting himself, not-to the establishment of a principle, but to the mere triumph of a party. Great principles were injured by his advocacy of them, since he gave to them a party coloring, and made what was heavenly appear earthly.” In private life the haughtiness and asperity of the politician and controversialist wholly disappeared, and no man ever succeeded in winning a more affectionate attachment from friends as well as relatives. As a preacher, a speaker, and a writer, he had few rivals; and Lord Mahon (Hist. of Eng. c. 12) hardly exaggerates his literary merits when he says that “few men have attained a more complete mastery over the English language than Atterbury; and all his compositions are marked with peculiar force, elegance, and dignity of style” (English Cyclopoedia). Doddridge (Lectures on Preaching, 4, 18) calls him the “glory of English pulpit orators.” Wesley (Works, 7, 420) says that in Atterbury “all the qualities of a good writer meet.” The Tatler (No. 66), having observed that the English clergy too much neglect the art of speaking, makes a particular exception with regard to Atterbury, who “has so particular a regard to his congregation that he commits to his memory what he has to say to them, and has so soft and graceful a behavior that it must attract your attention. His person,” continues this author, “it is to be confessed, is no small recommendation; but he is to be highly commended for not losing that advantage, and adding to propriety of speech (which might pass the criticism of Longinus) an action which would have been approved by Demosthenes. He has a peculiar force in his way, and has many of his audience who could not be intelligent hearers of his discourse were there no explanation as well as grace in his action. This art of his is used with the most exact and honest skill. He never attempts your passions till he has convinced your reason. All the objections which you can form are laid open and dispersed before he uses the least vehemence in his sermon; but when he thinks he has your head, he very soon wins your heart, and never pretends to show the beauty of holiness till he has convinced you of the truth of it.” His writings include Sermons (Lond. 1740, 4 vols. 8vo, 5th ed.): — Correspondence and Charges (Leond. 1783-87, 4 vols. 8vo); besides many controversial tracts and pamphlets of temporary interest. See Stackhouse, Memoirs of Atterbury, 1727, 8vo; Burnet, History of his Own Times; Allibone, Dictionary of Authors, 1, 80; Hook, Eccesiastical Biography, 1, 350 sq.

## Atterbury, Lewis[[@Headword:Atterbury, Lewis]]

             father of Bishop Atterbury, was born about the year 1681. He was the son of Francis Atterbury, rector, of Milton, Northamptonshire, who, among other ministers, subscribed the Solemn League and Covenant in 1648. Lewis was entered a student of Christ Church, Oxford, in 1647, took the degree of bachelor of arts February 23, 1649, and was created M.A. by a dispensation from Oliver Cromwell March 1, 1651. He was one of those who submitted to the authority of the visitors appointed by the Parliament. In 1654 he became rector of Great or Broad Rissington, in Gloucestershire, and, after the Restoration, took a presentation for that benefice under the great seal, and was instituted again, to confirm his title to it. On the 11th of September, 1657, he was admitted rector of Middleton or Middleton Keynes, in Bucks, and at the return of Charles II took the same prudent method to corroborate his title to this living. July 25, 1660, he was made chaplain extraordinary to Henry, duke of Gloucester, and on the 1st of December, in the same year, was created doctor in divinity. Returning from London, whither the lawsuits he was frequently involved in had brought him, he was drowned near his own house in the beginning of December, 1693. He published three occasional sermons, the titles of which may be seen in Wood's Athen. Oxon. vol. 2, col. 911. — New Genesis Biog. Dict. 1, 377.

Atterbury, Lewis

eldest son of the preceding, was born at Caldecot, in Bucks, on the 2d of May, 1656. He was educated at Westminster School under Dr. Busby, and at Christ Church, Oxford. He was ordained deacon in September, 1679. In 1683 he served as chaplain to Sir William Pritchard, lord-mayor of London. In February, 1684, he was instituted rector of Symel, in Northamptonshire. In 1691 we find him lecturer of St. Mary Hill, in London; Soon after his marriage he settled at Highgate, where he supplied the pulpit of the reverend Mr. Daniel Lathom, on whose death, in June, 1695, he became pastor of the chapel. He had a little before been appointed one of the six preaching chaplains to the princess Anne of Denmark at Whitehall and St. James's, which place he continued to supply after she came to the crown, and likewise during part of the reign of George 1. To help the poor of his parish, he studied physic; and after acquiring considerable skill, practiced gratis among his poor neighbors. In 1707 the queen presented him to the rectory of Shepperton, in Middlesex, and in March, 1719, the bishop of London collated him to the rectory of Hornsey. In 1720, on a report of the death of Dr. Sprat, archdeacon of Rochester, he applied to his brother to succeed him. The bishop giving his brother some reasons why he thought it improper to make him his archdeacon, the doctor replied, “Your lordship very well knows that Lanfranc, archbishop of Canterbury, had a brother for his archdeacon, and that Sir Thomas More's father was a puisne judge when he was lord chancellor. And thus, in the sacred history, did God himself appoint that the safety and advancement of the patriarchs should be procured by their younger brother, and that they, with their father, should live under the protection and government of Joseph.” In answer to this, the bishop informs his brother that the archdeacon was not dead, but well, and likely to continue so. He died, however, soon after; and on the 20th of May, 1720, the bishop collated Dr. Brydges, the duke of Chandos's brother, to the archdeaconry, after writing thus in the morning to the doctor: “I hope you are convinced, by what I have said and written, that nothing could have been more improper than the placing you in that post immediately under myself. Could I have been easy under that thought, you may be sure no man living should have had the preference to you.” To this the doctor answered: “.... There is some show of reason, I think, for the non-acceptance, but none for the not giving it. And since your lordship was pleased to signify to me that I should overrule you in this matter, I confess it was some disappointment to me . . . . I hope I shall be content with that meaner post in which I am; my time at longest being but short in this world, and my health not suffering me to make those necessary applications others do, nor do I understand the language of the present times; for I find I begin to grow an old-fashioned gentleman, and am ignorant of the weight and value of words, which in our times rise and fall like stock.” This correspondence is creditable to the bishop, at least.

Dr. Atterbury died at Bath, October 20 1731. He published Twelve Sermons (London, 1720, 8vo): — Tens Sermons (Lond. 1699, 8vo): — Select Sermons, edited by Yardley, with a life of Dr. Atterbury (2 vols. 8vo, 1745): — Letters on the Council of Trent; and several translations from the French. In his will he gave some few books to the libraries at Bedford and Newport, and his whole collection of pamphlets, amounting to upward of two hundred volumes, to the library of Christ Church, Oxford. He charged his estate forever with the payment of ten pounds yearly to a schoolmistress to instruct girls at Newport-Pagnel, which salary he had himself in his lifetime paid for many years. He remembered some of his friends, and left a respectful legacy of one hundred pounds to his “dear brother, in token of his true esteem and affection,” as the words of the will are, and made the bishop's son Osborn (after his granddaughter, who did not long survive him) heir to all his fortune. — New Genesis Biog. Dictionary, 1, 377; Biographica Britannica, vol. 1.

## Attersoll, William[[@Headword:Attersoll, William]]

             a clergyman of the Church of England, rector of East Hoadley, was ejected for non-conformity in 1662, and was subsequently minister at Isfield, Sussex. His writings include A Commentary on the Epistle to Philemon (London, 1612 and 1633, fol.): — A Commentary on the History of Balaam and Balac (4to): — A Commentarie upon the Fourth Book of Moses, called Numbers (London, 1618; and in Dutch, at Amsterdam, in 1667): — The Trumpet of God (London): — De Sacramentis (4to): — Catechismus. The work on the sacraments was printed in English in 1614, under the title The New Covenant. He also wrote Three Treatises, on Luk 12:1; Luk 13:1; Jon 3:4. — Landon, Ecclesiastical Dictionary, 1, 610; Allibone, Dictionary of Authors, 1, 81.

## Atthakathd[[@Headword:Atthakathd]]

             is the title of a commentary on the sacred books of the Buddhists among the Singhalese, which, until recently, was regarded as of equal authority with the text. The text was orally preserved until the reign of the Singhalese monarch Wattagamani, who reigned from B.C. 104 to B.C. 76, when it was committed to writing in the Island of Ceylon. The commentary was written by Budhagosha, at the ancient city of Anuradhapura, in Ceylon, A.D. 420. See Hardy, Eastern Monachism, p. 1, 167, 171, 187.

## Attharates[[@Headword:Attharates]]

             (Α᾿τθαράτης), given (1Es 9:49) as a person's name; evidently by a mistake of the translator, SEE ATHARIAS for the title TIRSHATHA SEE TIRSHATHA (q.v.) of the original text (Neh 8:9).

## Atticus[[@Headword:Atticus]]

             ST., patriarch of Constantinople in 406, during the life of the rightful patriarch, Chrysostom; he succeeded Arsacius, who was intruded into the throne when Chrysostom was driven away. He was born at Sebaste, in Armenia, and led an ascetic life under Eustathius, the bishop of that see. He was a man of ability. Palladius accuses him of being the author of the conspiracy against Chrysostom; and the share he took in the persecution of that saint, and his refusal after his death to replace his name on the diptychs, caused the Western bishops and the people of Constantinople to refuse him their communion until the name of St. Chrysostom was restored. Socrates, who was no great admirer of Chrysostom, gives a more favorable account of Atticus (lib. 6, cap. 20; 7, cap. 2). He died Oct. 10, 426, having filled the see twenty years. Socrates has preserved a letter of this patriarch to Calliopius, bishop of Nicaea, in which he informs him that he has sent him three hundred golden crowns for the poor of that city. He directs him to administer to the wants of those poor persons who were ashamed to come forward for relief, and on no account to give anything to those who made a business of begging. He also recommends that the distribution should be made without any distinction as to religious grounds (Hist. Eccles. 7, 25). Sozomen (Hist. Eccles. 8, 27) says of him that “he possessed more natural gifts than literary attainments, while he evinced aptitude for the management of affairs, and was as skillful in carrying on intrigues as in evading the machinations of others. His sermons did not rise above mediocrity, and were not accounted by his auditors of sufficient value to be preserved in writing,” and asserts that “as Atticus was distinguished alike for learning, piety, and discretion, the churches under his episcopate attained a very flourishing condition.” He also wrote to Eupsychius concerning the incarnation (Theodoret), and to St. Cyril of Alexandria concerning the restitution of the name of St. Chrysostom in the diptychs, and another to Peter and AEdesius, deacons of the church of Alexandria, concerning the restoration of peace in that church. A fragment of a homily on the Nativity will be found in Labbe, 3, 116. — Cave, Hist. Lit. 1, 384; Landon, Eccles. Dict. 1, 610.

## Attigny, Council Of[[@Headword:Attigny, Council Of]]

             (additional), held in May 870, at which Charles the Bold brought his son Carloman to judgment, and Hincmar of Laon was compelled to submit to royal and ecclesiastical authority. See Landon, Manual of Councils, s.v.

## Attigny, Councils of[[@Headword:Attigny, Councils of]]

             (Conciliumn Attiniacensium), held at Attigny, a town of France, on the river Aisne, north-east of Rheims.

I. A.D. 765, provincial, under Pepin.

II. A.D. 822, at which the emperor Louis did public penance, especially for his cruelty to his nephew Bernard.

III A.D. 834, November, under Ludovicus Pius, a synod of "the whole empire," passed some canons on behalf of the Church, and referred a criminal cause, brought before them by the emperor, to the State tribunal.

## Attila[[@Headword:Attila]]

             (called by the ancient Germans Etzel, in the Magyar language Atzel), a celebrated king of the Huns, ruled from 434 to 453. He assured his people that he had discovered the sword of their god, with which he was to procure for them the dominion of the world. He called himself the Scourge of God, and his subjects looked upon him with superstitious awe. He extended his sway over a large portion of Europe and Asia, and but for his defeat by AEtius in the Catalaunian plains, in 451, would have destroyed the Roman Empire. He spared the city of Rome in consequence, it is believed, of the impression made upon his mind by Pope Leo I. See LEO I, Pope.

## Attilly, Council of[[@Headword:Attilly, Council of]]

             ( Concilium Attillience), was held at Attilly, a village near Narbonne, A.D. 902, in which it was declared, that the- Church of the Holy Virgin (called Quadradgintan) did not depend on the Church of Cruzy (Gallia Christ. vi,192).

## Attingians[[@Headword:Attingians]]

             a Christian sect which originated in the 8th century. They solemnized baptism, not with the words of institution, but with the words I am the living water;" and in the Lord's supper they added to the words "Drink ye all of it" the word "Take."'

## Attiniacensium, Concilium[[@Headword:Attiniacensium, Concilium]]

             SEE ATTIGNY, COUNCILS OF.

## Attire[[@Headword:Attire]]

             (קְשֻׁרַים, keshurim', girdles, Jer 2:32; “headbands,” Isa 3:20). Under this head we propose to bring together a general description of the various articles of apparel with either sex among the ancient Jews, so far as this can be gathered from the notices of antiquity, leaving a more detailed account to each portion of dress in its alphabetical place, while a comparison with modern Oriental styles will be found under COSTUME SEE COSTUME , and a statement of the materials under CLOTHING SEE CLOTHING . (See generally Jahn's Archceology, § 118-135.) Compare also DRESS SEE DRESS .

I. MALE garments. — The regular pieces of raiment worn by men were chiefly the following, to which may be added, in cases of royalty or eminence, the signet, crown, and scepter, and (for ornament) the anklet, bracelet, etc. (which see severally).

1. The shirt or tunic, in Hebrews כַּתֹּנֶת, kitto'neth, generally rendered by the Sept. χιτών, which indeed is but a Graecized form of the Hebrews word (see Gesenius, Thes. Heb. p. 724). It was the usual under-garment (comp. Lev 16:4) of youths (Gen 27:3; Gen 27:23, etc.) and men (2Sa 15:32), also of the priests and Levites in their service (Exo 28:40; Lev 8:7; Lev 8:13; Lev 10:5). Female tunics or “chemises” were also called by the same name (2Sa 13:18; Son 5:3). The kittoneth was commonly quite short, scarcely reaching to the knee; but eventually, as a peculiar kind, there is mentioned (Gen 27:3; Gen 23:32; 2Sa 13:18 sq.), as an ornamental dress of young persons of either sex, the kittoneth passim', פִּסַּים כַּתֹּנֶת, tunsic of the extremities, i.e. reaching to the feet (for so the word appears to signify; see Gesenius, Thes. Heb. p. 1117; rather than party-colored tunic, “coat of many colors,” as in the Auth. Vers. after the Sept. and Vulg.), which was an under-dress with sleeves, and extending to the ankles (Josephus, Ant. 7, 8, 1). SEE TUNIC.

2. The mantle or robe, a comprehensive term that appears to include several Hebrews words, signifying not only a long flowing outer garment, but sometimes also a wide under-garment or double tunic. SEE ROBE. It sometimes approaches the signification of “veil” (see below), as this was often like a modern cloak, or at least shawl. Wide flowing mantles were a fashion introduced by the ancients from the Babylonians, Medes, and Persians (Herod. 1:195; Strabo, 11:526). Such are doubtless referred to in Dan 3:21; it only remains uncertain which of the Chaldee terms there employed (כִּרְבְּלָא, karbela', Auth. Vers. “hat,” or סִרְבְּלָא, sarbela', “coat”) has this signification. Gesenius (Thes. Heb. in verb.) renders both pallium, or cloak, against the improbability that in a single verse two kinds of mantle. would be named. Others, as Lengerke, understand the second word to mean stockings, which would yield a good sense, and one agreeable to etymology, could we be sure that hosiery. was employed by the ancient Babylonians. The word פְּתִיגַיל, petchigil' (Isa 3:24, Auth. Vers. “stomacher”), which some regard as a cloak, is probably a festive garment or finery (see Gesenius, Thes. Heb. p. 1137). Ewald separates the word thus: פְּתִי גַּילbreadth of mantle (comp. Syr. גולתא). In the N.T. the mantle is denoted by στολή, a robe, such as the scribes wore (Mar 12:38), a long garment like a gown, reaching to the feet. For the χλαμύς and φαιλόνης, SEE APPAREL.

3. The girdle, in Hebrews חֲגוֹר(hagor', or חֲגוֹרָה, chagorah' (the usual name both for male and female girdles, Isa 3:24; whether the same article of apparel is designated by גְּנָזַים, genazimn', “chests,” in Eze 27:24, as supposed by Hartmann, is doubtful), Gr. ζώνη, one of the most distinguished articles of attire among the Hebrews and Orientals generally (comp. Eze 23:15; Dan 10:5), except the Phoenicians (Auson. Paneg. Grat. 14; Tertull. Pall. 1; Plant. Pan. v. 2, 15; see Credner, Joel, p. 146 sq.), being a belt by which the under-garment (tunic) was gathered at the waist, and thus prevented from floating, as well as hindering the person in walking (1Ki 18:46; 2Ki 4:29; 2Ki 9:1) or in any other bodily motion (sometimes dancing, 2Sa 6:14). Hence girdles were often bestowed as presents (2Sa 18:11; 1Ma 10:87), and were an article of fancy goods (Pro 31:24). The poor and ascetic classes wore girdles of leather (2Ki 1:8; Mat 3:4; Mar 1:6, as they still do in the East, of half a foot in width), the rich of linen (Jer 13:1; comp. Arvieux, 3, 247) or byssus (Eze 16:10; the moderns even of silk, of some four fingers' breadth, Mariti, p. 214; Chardin, 3, 68), ornamented (Dan 10:5; 1Ma 10:89; 1Ma 11:58; 1Ma 14:44; Curt. 3, 3, 18; comp. Arvieux, 3, 241; a Persian fashion, Xenoph. Anab. 1, 4, 9; comp. Brisson, Regn. Pers. p. 169 sq.) in a costly manner (with gold, jewels, etc.); this last description was especially valued in female girdles, which, being an indispensable part of household manufacture (Pro 31:17), was probably the chief article of feminine luxury (Isa 3:20; Isa 3:24; comp. Iliad, 14, 181; Odyss.v. 231; Hartmann, Hebraerin. 2, 299 sq.). The men wore girdles about the loins (1Ki 2:5; 1Ki 18:46; 2Ki 4:29; Jer 13:11; Rev 1:13; Rev 15:6, etc.), but the priests somewhat higher around the breast (Josephus, Ant.3, 7, 2); the women, as still in the East, wore the girdle lower and looser (Niebuhr, Reis. 2, 184, pl. 27; 236, pl. 64; comp. Odyss.3, 154). The sacerdotal girdle is called אִבְנֵט, abnet', and was tied up in front, so that the two ends hung down to the feet; female girdles were called קַשֻּׁרַים, kishshurin' (Isa 3:20; Jer 2:32); while men's girdles were generally called אֵזוֹר, ezor'. Anciently, as still, persons wore in the girdle the sword (dagger, 2Sa 20:8; 2sa 25:13; Jdg 3:16; Curt. 3:3, 18; comp. Arvieux, 3, 241; hence a secure girdle was an essential part of a good equipment of the warrior, 1Ki 2:5; Isa 5:27; and the phrase “to gird one's self” is tantamount to arming for battle, Isa 8:9; Psa 76:11; 1Ma 3:58; comp. Herod. 8:120; Plutarch, Coriol. 9) and the inkstand (Eze 9:2; comp. Shaw, p. 199; Schulz, Leit. v. 390); it also served as a purse (Mat 10:9; Mar 6:8; comp. 2Sa 18:11; Jamblich. Vit. Pythag. 27, p. 121; Liv. 33:29; Suet. Vit. 16; Plaut. Paen. v. 2, 48 sq.; Juven. 14:297; Gell. 15:12, 4; Niebuhr, Beschr. p. 64; Shaw, p. 199; see Rost, De vet. zona pecuniaria, Jen. 1681). The passing over one's girdle to another is among friends a mark of great confidence and intimate relation (1Sa 18:4; see Rosenmüller, Morgenl. 3, 103); when it occurs between (high) functionaries it is a symbol of installation into honor (Isa 22:21; on Isa 3:24, see Gesenius, in loc.; and in general see Credner, Joel, p. 142 sq.). SEE GIRDLE.

4. The turban, of which there were various kinds:

(1.) Among the ancient Hebrews of either sex, coifs, formed of folds wound about (comp. צנŠ, חבשׁ) the head, were in common use, but nothing distinct is given as to their shape. Their usual names are as follows: (a.) צָנַיŠ, tsaniph', which is applied to men (Job 29:14), women (Isa 3:23), and the highpriest (Zec 3:5); but which, according to all the passages, was a prominent distinctive costume.

(b.) מַצְנֶפֶת, mitsne'pheth (Sept. κίδαρις or μίτρα), which occurs more frequently of the cap of the high-priest (Exo 28:4; Exo 28:37; Exo 28:39; Exo 29:6; Lev 16:4, etc.), and but once of the king (Eze 21:31). SEE HIGH-PRIEST.

(c.) מַגְבָּעָה, migbaah', simply the bonnet of the ordinary priests (Exo 28:40; Exo 29:9; Lev 8:13; see the description of Josephus, under the article SACERDOTAL ORDER SEE SACERDOTAL ORDER ).

(d.) פְּאֵר, per', which occurs of the head-dress of men (Isa 61:3; Isa 61:10; Eze 24:17) and women (Isa 3:20), and sometimes stands in connection with the foregoing term (פְּאֲרֵי הִמַּגְבָּעוֹת, Exo 39:28; comp. Eze 44:18).

This was likewise a piece of special apparel. Schroeder (Vestit. Mul. p. 94 sq.) understands a hightowering turban. The צְפַירָה, tsephirah' (Isa 28:5), signifies a crown or diadem, and does not belong here (see Gesenius in loc.); on the other hand, Hartmann (flebr-erin, 3, 262) explains it of a chaplet of gorgeous flowers. SEE CROWN. Among the modern Arabs and Persians there are very various kinds of turbans (some of them exceedingly costly), which are always wound out of a long piece of muslin (Arvieux, Voyage,3, 243; Niebuhr, Reisen, 1, 159, comp. pl. 14-23). Nevertheless, this species of head attire appears not to have been customary in the ancient East. On the ruins of Persepolis are delineated sometimes caps (flat and pointed), sometimes turbans, which were wholly wound out of strips of cloth, and ended in a point (Niebuhr, Reisen, 2, pl. 21, 22). The latter is the more probable form of the coiffure of the Hebrews. Ordinary Israelites, i.e. laborers, probably bound the hair about only with a cord or ribbon (Niebuhr, Beschr. p. 64; Reisen, 1, 292; comp. the Persepolitan figures in vol. ii, pl. 22, fig. 9; pl. 23, fig. 5, 6, 11), or wrapped a cloth around the head, as is yet customary in Arabia. The nets (סבכות) mentioned in the Talmud (Mishna, Chel. 24, 16) were not hoods (of women), but protectives for the eye-sight. (2.) The tiaras of the Chaldaeans (Herod. 1:195) are called טְבוּלַים, tebulim' (Eze 23:15), probably from their colored material; they were, according to the monuments (Munter, Rel. d. Babyl. p. 97), high in form; and such some interpreters (as Jahn, Archs ol. I, 2:118 sq.) find among the Persians (תִּכְרַיךְ, takrik', Est 8:15; כִּרְבְּלָא, karbel', Dan 3:21), although both these passages rather refer to cloaks (see Lengerke, in loc.). SEE HEADRESS.

5. The shoe (נִעִל, na'al; ὑπόδημα, σανδάλιον, sandal) was among the Orientals (as also among the Greeks and Romans), and still is, a simple sole of leather or wood, which was fastened under the foot (comp. Niebuhr, Beschr. p. 63, pl. 2; Mariti, Trav. p. 214; Harmer, Obs. 2, 304 sq.) by a thong (שְׂרוֹךְ, serok', Gen 14:23; Isa 5:27; ἱμάς, Mar 1:7; Luk 3:16, etc.; comp. Perizzonius ad AElian. Var. Hist. 9, 11) passing over it. This protection for the feet, at once suitable to the climate of the East, and probably cheap (comp. Amo 2:6; Amo 8:6), is found very generally represented on the Persepolitan monuments (Niebuhr, Reisen, 2, 132, pl. 23, 6; Ker Porter, Trav. 1, pl. 39, 40, 41, 47). Females probably wore a more costly sort of sandals (Jugdes 16:11; comp. Son 7:1 [see the Targ.]; Eze 16:10), since also among the Syrians (Virg. En. 1, 366 sq.), the Persians, the Greeks, and the Romans (Martial, 2:29,8), shoes of varierated (especially purple-colored) leather, and even gilt (calcei aurei), were a favorite article of luxury; and, although a considerable part of this decoration might be expended upon the latchet merely, yet there is also evidence that sandals with a side and upper leather (like slippers) were employed. The (eminent) Persians certainly wore actual shoes (Xenoph. Cyrop. 8, 1, 41; Strabo, 15:734), and the monuments represent a kind of half-boot (Ker Porter, Trav. 1, pl. 39); the shoes of the Babylonians, according to Strabo (16. 746), were no ordinary sandal, and it is possible that the later Hebrews wore a covering for the feet similar to theirs. The task of binding on and unbinding (λύειν, Aristoph. Thesmoph. 1183; in Hebrews נָשִׁל, חָלִוֹ, or שָׁלִ) these soles, and of carrying them about for one's use, was assigned to (menial) slaves (Mat 3:11; Mar 1:7; Joh 1:27; Act 13:25; comp. Talm. Bab. Kiddush, 17, 2; Kethuboth, 66, 1; Plutarch, Sympos. 7, 8, 4; Arrian, Epict.3, 26, 21; Euseb. Hist. Eccl. 4, 15; see Kype, Observ. 1, 12 sq.; C. W. Volland [A. Plathner], De sandaligerulis Hebr. Viteb. 1712; also in Ugolini Thesaur. 29). Indoors the Orientals wore no shoes, which visitors were required to leave in the outer hall (comp. also Plat. Sympos. p. 213). Only at the paschal meal were the Israelites to keep their shoes on (Exo 12:11), in order to complete their equipment for travelling, since for a journey and on going out persons of course assumed their sandals (Act 12:8). It was customary in very early times, however, to walk barefoot (הִנִּעִל חֲלוּוֹ יָחֵ, nudopede) in sacred spots, where the Deity was believed to have been disclosed (Exo 3:5; Act 7:33; Jos 5:15); and, according to Jewish tradition (see Josephus, Ant. 2, 15, 1), which the O.T. by no means contradicts, the Jewish priests performed their sacred services unsandalled (comp. Ovid, Fast. 6, 397; see Balduin, De calceo, p. 23; Dougtaei Analect. 1, 57sq.; Spanheim ad Callim. Cerer. 325; Carpzov, De discalcatione in loco sacro, Lips. 1729; also in his Apparat. antiq. p. 769 sq.; Walch, De religiosa veterum ἀνυποδησίᾷ, Jen. 1756; also in his Dissert. ad Acta Revelation 1; Wichmannshausen, De calceo in Ebrtcor. sacris deponendo, Viteb. 1721; also in Ugolini Thesaur. xxix). Also, in deep grief, persons went unshod (2Sa 15:30; Eze 24:17; Eze 24:23; Isa 20:2; comp. Bion, Idyll. 1:21; Stat. Theb. 9, 572; Kirchmann, De funerib. Romans p. 355; Rosenmüller, Morgen. 4, 340). The pulling off the shoe was a legal act, symbolical, with respect to the Levirate marriage (Deu 25:9-10; Rth 4:7; comp. Otho, Lex. Rabb. p. 112), that the individual surrendered his title or passed it over to another, who thus, as it were, stepped into his shoes (Rosenmüller, Morgen.3, 71 sq.), a usage that seems to be alluded to in Psa 60:10; Psa 108:10 (comp. Castell. Lex. heptaglott. 2342; Balduin, De calceo, p. 217 sq.; see Ewald, Psalm. p. 313). The generally unavoidable collection of dust and stains upon the covering of the feet among the Israelites rendered the frequent washing of the feet necessary. SEE UNCLEANNESS. Shoemakers are named in the Talmud, SEE MECHANIC; among the Persians the fabrication of foot-clothing was carried on in manufactories (Xenoph. Cyrop. 8, 2, 5). On the subject generally, see Bynseus, De calceis vet. Hebr. (Dordr. 1682, 1715; also in Ugolini Thesaur. 29); Rottboll, De vestib. et calceis Israelit. (Hafn. 1755); Balduin, Calceus antiq.; and Nigron, De caliga vet. (L. B. 1711). SEE SANDAL.

II. FEMALE articles of apparel consisted, in addition to the foregoing, of the following pieces of ornament (unless we except the veil) rather than necessity. SEE PAINT; SEE ORNAMENT; SEE HEAD-DRESS. 6. The veil (in general perhaps כְּסוּת עֵינִיַם, a covering of the eyes, Gen 20:16) belongs throughout the East to this day as a most indispensable piece of female attire, and no lady of character and respectability allows herself to be seen without it in public, or even by strangers within doors (comp. the Koran, 33:56). Only female slaves (Niebuhr, Reisen, 2, 162), public dancing-girls (who are probably always prostitutes, yet do not usually dispense with the veil, Hasselquist, Trav. p. 73, but are easily induced to lay it aside, Niebuhr, Reisen, 1, 184), and in general women of the lowest class constitute an exception to this universal custom. These usages appear, on the whole, to have been prevalent among the Israelites (see Bucher, Antiquit. Hebr. et Graec. de velatis feminis, Budiss. 1717), since we cannot suppose the privacy and restraint of females to have been less than in modern Oriental society, SEE WIFE, although in patriarchal times a less strict etiquette would seem to have prevailed with regard to the use of the veil. Virgins (Gen 24:15 sq.) and even wives (Gen 12:14) of the old Hebrew nomads, especially in domestic employments, appear to have gone unhesitatingly without a veil, as still in Arabia (Wellsted, 1:249) and Palestine (Russegger, 3, 109); but the betrothed covered herself in the presence of her bridegroom (Gen 24:65; comp. the phrase nubere viro), and to this act of delicacy the apostle appears to allude in 1Co 11:5 sq. Courtesans were known by their deep veiling (Gen 38:15; comp. Petron. 16), and sought the more to decoy by this mark of modesty. That the veil was a principal article of female costume in the Israelitish republic appears from Isa 3:22; Son 5:7; and ladies of rank may have worn several veils, one over the other, like the modern Oriental women (Buckingham, 2:383). The various species of veils designated by the several Hebrews terms having this general significance are but uncertainly indicated by the etymologies of the different words:

(1.) רִעִל, ra'dl (Isa 3:19), is thought (in accordance with its Arabic synonym ral) to be the large general covering thrown loosely around the head and temples, and hanging down in walking, yet so arranged about the eyes as to allow the female to see through the folds (see Jahn, pl. 9, fig. 10). In the Talmud (Mishna, Shabb. 6, 6) Arab women are designated (רעולות) from this peculiarity of dress.

(2.) רָדַיד, radid' (Isa 3:23; Son 5:7), may denote the thin covering that Oriental females still wear over the entire clothing, and might have been earlier styled a mantle (see Jahn, pl. 8, fig. 12; comp. Schroder, Vestit. mulier. p. 368 sq.).

(3.) A still different kind of veil, which is vet worn in Egypt (Niebuhr, Reisen, 1, 166) and Syria (Arvieux, Voyage, 3, 247), covered the bosom, neck, and cheek as far as the nose, while the eyes were left free (see Jahn, pl. 10, fig. 1). This form is depicted on the Persepolitan ruins, and may also have been in common use by the Hebrewesses. Yet this import cannot, on intrinsic grounds, be assigned to either of the words צָעַיŠ, tsaiph' (Gen 24:65; Gen 38:14; Gen 38:19; Sept. θέριστρον), or צִמָּה, tsammah' (Son 4:1; Son 4:3; Son 6:7, Isa 47:2); and whether this last means in general veil (Hartmann, Hebrderin, 3, 236 sq.) is doubtful (Gesenins, Jesa. in loc.; Rosenmüller, Song of Solomon in loc.). See VEIL.

7. The armlet, or band for the wrist (צָמיד, tsamida, or צָמַידָה, tsamidah'), was a very favorite ornament, not only of all ancient nations (Plin. 33:10, 12; 12:42; 7:29; Liv. 10:44; Suet. Ner. 30), but especially of Orientals (so much so that gold and silver ones are forbidden in the Koran, 18:30; 35:30; 76:21; on the forms of ancient Egyptian ones, see Wilkinson, 3, 374), being worn by men as well as women (Xenoph. Cyrop. 1, 3, 2; Anab. 1, 5, 8; Curt. 8:9, 21; Petron. Sat. 32; comp. Bartholin, De armillis vet. Amst. 1676; Schroder, De Vestit. mul. p. 56 sq.). Among the Hebrew females it was general from the earliest times (Gen 24:22; Gen 24:30; Gen 24:47; comp. Isa 3:19; Eze 16:11; Eze 23:42; Jdg 10:14), but among the men those of rank only appear to have worn it (2Sa 1:10; comp. Num 31:50; see Harmer, 2:126 sq.; Ker Porter, 2, pl. 60). They consisted either of rings (of ivory, precious metals, etc.; among the poor probably likewise of horn, as in modern times, Harmer, 3, 368) or of cords and chains, שֵׁרוֹת, sheroth' (Isa 3:19). They were worn on both arms or (more usually) on one arm (the right? Sir 21:23), and partly covered the wrist (Xenoph. Cyrop. 6, 4, 2); but (in Persia) they are often so broad as to reach to the elbows (comp. Niebuhr, Reisen, 1, 164; Hartmann, Hebr. 2, 178 sq.; Buckingham, Mesopot. p. 433). SEE BRACELET. Like the ear-rings, the armlets also generally served as amulets (Plin. 28:47). SEE TALISMAN.

8. The anklet (עֶכֶס, e'kes; comp. περισφύριον, Herod. 4:168, periscelis; also πέδη, Lucian, Lexiphan. 9), of metal, horn, ivory, etc., was in ancient times, as still by Eastern ladies, extensively worn about the feet (Isa 3:18; see Michaelis, in Pott's Sylloge, 2, 90; Niebuhr, Reisen, 1, 164; Russell, Aleppo, 2, 130; Harmer, 2:400 sq.; Riippel, Abyss. 1, 201; 2:179; comp. Longi Pastor, 1, 2; Arista-net. Ep. 1, 19), being indeed an Oriental fashion (Horace, Ep. 1, 17, 56; Plin. 33:54; comp. Jdg 10:4). They are generally so arranged that in walking a clapping or clinking is heard (Isa 3:16; comp. Koran, 24:32; Tertull. Cult. fem. 7; Dougtai Analect. 1, 243; Arvieux, 3, 251; Shaw, p. 211), of which the wearer is greatly proud (comp. Rosenmüller, Morgenl. 4, 212), especially among coquettish females (comp. Aristenet. Ephesians 1, 4; Dougtaei Analect. 1, 248). Sometimes small chains (צְעָרוֹת, tsearoth', Isa 3:20; Talm. כְּבָלַים, kebalil') were fastened from one foot to the other, probably in order to secure a short genteel step (Harmer, 3, 468; Riippel, Abyss. 2, 53; comp. Clem. Alex. Paedag. 2, 89; and the Gemara, in Shabb. 6, 4); according to the rabbins (see Surenhusius's Mischna, 2, 25), perhaps to prove their maidenly innocence (Michaelis, Mos. Recht. 2, 156 sq.). (See generally Schroder, De Vestit. mul. c. 1, § 3; Bynaeus, De calceis Hebrews 1, 8; Hartmann, Hebraerin, 2, 183 sq.; 3, 217 sq.; [P. Lyser] C. G. Blumberg, De עֲכָסַים, Lips. 1683; also in Hassei et Ikenii Nov. thes. 1, 853 sq.; also in Ugolini Thesaur. 29). SEE ANKLET.

9. The necklace, רָבַיד, rabid', a still every favorite ornament in the East (Pro 1:9; Pro 3:3; Pro 25:12; Eze 16:11; Hos 2:13), which not only women (Son 4:9; Xenoph. Cyrop. 8, 5, 18), but also (eminent) men, even warriors, perhaps the last, however, among the Medes and Persians (Xenoph. Cyrop. 1, 3, 2; 2:4, 6; Anab. 1, 5, 8; 8, 29; Curt. 3, 3,13; Philostr. Apoll. 2:1; Strabo, 4:197; comp. Odyss. 15, 460; Adams, Rom. Antiq. 2, 198), as among the Belgic Gauls (Strabo, 4:197), for we find no trace of this as an article of male attire among the Israelites (see Scheffer, De torquibus, Holm. 1658; c. notis a J. Nicolai, Hamb. 1707). Necklaces were made sometimes of metal, at others of stones or pearls, which were strung upon a cord (חֲרוּזַים, charuzin', Son 1:10; comp. Frahn, ad Ibn Foszlan. Petropol. 1823, p. 86 sq.; the תּוֹרַים, torim', Son 1:10, are probably not a necklace [Vulg. nmurcenulce], but an ornament for the head, most likely strings of pearls entwisted in the hair or attached to the head-dress [q.v.] and flowing down, see Michaelis, in loc.), and hung down to the breast, or even as far as the girdle (Jerome ad Ezech. 17, 11; Arvieux, 3, 253). Persons of rank perhaps wore several such. Other articles of finery were also at times attached to them, such as

(1.) שִׂהֲרֹנַים, saharonim', half-moons or crescents, Isa 3:18 (Sept. μήνισκοι; comp. lunule, Plant. Epid. v, 1:34; see Tertull. Cult. fer. 2, 10; called in Arabic ahalat); comp. Jdg 8:21 (where similar trinkets appear as ornaments for camels' necks);

(2.) Smelling-bottles, בָּתֵּי נֶפֶשׁ, bottey' ne'phesh (lit. houses of the soul), Isa 3:20 (comp. Le Bruyn, Voyage, 1, 217; Chardin, 3, 72);

(3.) perhaps little stellated studs, שְׁבַיסַים, shebisim', Isa 3:18; and

(4.) serpents, לְחָשַׁים, lechashim', Isa 3:20, probably as amulets (q.v.); but see Gesenius, Comm. z. Jesa. 1, 209, 211. Ladies may also have worn rings (collars) of metal around the neck (see Niebuhr, Reisen, 1, 164; comp. Virg. AEn. v. 559). Among the Persians kings used to invest men with a necklace (הִמְנַיךְ, hamnik', which, however, may mean armlet) as a mark of favor (Daniel 5:7; 16:29; comp. Xenoph. Anab. 1, 2, 27; Cyrop. 8, 5, 18); and it appears that a higher rank was associated with this distinction (Dan 5:7). In Egypt the prime minister of state was adorned with a (state) necklace (Gen 41:42); the chief-justice also wore a golden chain, with the symbol of truth attached (Diod. Sic. 1:48; comp. Hengstenberg, Moses, p. 29 sq.). (See generally Schroder, Vestit. mulier. p. 130 sq.; Hartmann, Hebraerin, 2, 172 sq., 259 sq.; 3, 208, 267 sq.). SEE NECKLACE.

10. Earrings were universal in the East with women (Exo 32:2; Eze 16:12; Jdg 10:4) and children of both sexes (Exo 32:2; comp. Buckingham, Trav. p. 241, 342). Travelers have found them sometimes small and closely fitting the ear, sometimes very large and heavy (Mandelslo, Reisen, p. 21; in North Africa as thick as a good-sized pipe- stem, Host, Marocco, p. 119), four fingers' breadth in diameter; they so enlarge the hole through the lobe of the ear that it is said one can pass two fingers through it (Harmer, Obs. 3, 314). Luxury has carried the fashion to such a pitch that women puncture as many apertures in the ear-lobe as possible, and hang a ring through each (Arvieux, 3, 25); Wellsted (Travels, 1, 224) counted sometimes fifteen in a single ear, and Russegger (II, 2:180) speaks of even twenty. The ancient Hebrews designated this ornament by the terms נֶזֶם, ne'zem (e.g. Gen 35:4, נְזָמַים אֲשֶׁר בְּאָזְנֵיהֶם, the rings that were in their ears), and עָגַילagl' (Eze 16:2), which almost everywhere also signify ring or hoop. See RING. Besides proper rings (of horn, bone, or metal), persons also wore other trinkets in the ear, which were called, for example,

(1.) נְטַיפוֹת, netiphoth', little drops (Jdg 8:26; Isa 3:19), i.e. ear pendants with tiny bells, namely pearls (Gr. στάλαγμα, Lat. stalagmium, Plant. Men. 3, 18);

(2.) כּוּמָז, kumaz', on the other hand, is probably not an ear-ring, but necklace or amulet (see Gesenius, Thes. Heb. p. 692);

(3.) for a peculiar kind of Jewish ear-ring, see the Mishna (Chelim, 11, 9; according to the Mishna, Shabb. 6, 6, the girls first drew a cord through the ear after piercing, until it was healed). Whether men among the Jews made use of ear ornaments is uncertain; Pliny (xi. 50) asserts the custom of Orientals without distinction, and other writers state the usage in the case of men with respect to several Eastern nations more or less positively and reliably: e.g. the inhabitants along the Euphrates (Juven. 1, 104), the Lydians (Xenoph. Anab. 3, 1, 31), the Libyans (Macrob. Sat. 7, 3), the Arabians (Petron. Sat. 102), the Carthaginians (Plant. Pan. 5, 2, 21), the Indiais (Curt. 9:1, 30), the Parthians (Tertull. Cult. fern. 10), the Assyrians (Asiatic Journ. 1843, No. 8, pl. 17), and probably others (see Bochart, Hieroz. 1, 342). The modern Arabs likewise certainly wear ear-rings (Niebuhr, Beschr. p. 65; Reisen, p. 164 sq,), as anciently the Midianites (Jdg 8:24). Among the Greeks only children wore rings, and that but in the right ear (Isid. Orig. 19, 31, 10; Appul. Habit. 1, 160, ed. Bip.; yet see Dio Chrys. 32:361 [or 654 ed. Reiske]); among the Romans the women had reached the highest pitch of luxury in earrings, wearing gold, jewels, and the most costly pearls in their ears, not singly, but in pairs and triple (Seneca, Benef. 7, 9; Vit. beat. 17; Pliny, 9:56). Nevertheless, Exo 32:2, appears indirectly to forbid the supposition that they were at that time worn by male Israelites; and we may assume from the Mishna (Shabb. 6, 6) that among the later Jews even children did not usually have these ornaments. It remains to notice that in early times ear-rings were employed as charms (Gen 35:4; comp. Jonathan's Targ. in loc.; see Maimonid. Idolol. 7, 10; Augustine, Ep. 73); and Eichhorn (Enleit. his N.T. 1, 524) would introduce their mention into Mat 7:6, as the rendering (for “pearls”) of the original Aramaean Gospel. SEE AMULET. On the boring the ear of a slave (Deu 15:17), SEE SERVANT. (See generally Schroder, Vestit. mul. p. 187 sq.; Hartmann, Hebrderin, 2, 163 sq.; Bartholin, De inaurib. vet. syntaqma, Amstel. 1676; Rathgeber, in the Hall. Encyclop. III, 2:333 sq.). SEE EARRING.

11. The nose-ring (in general נֶזֶם, ne'zemn, comp. Pro 11:22; Eze 16:12; more definitely נֶזֶם הָאָ, ne'zem ha-a/h, jewel of the nose, Isa 3:21; probably also חָח, chath, Exo 35:22), a very favorite adornment among Oriental females from the earliest times (Gen 24:22; Gen 24:47; comp. Mishna, Shabb. 6, 1, where it appears that the Jewesses wore no nose-rings on the Sabbath, but ear-rings only). Eastern women to this day wear in the perforated extremity of the cartilage of the left (Chardin, in Harmer, 3, 310 sq.) or right nostril (see the fig. in Hartmann, Hebrderin, pt. 2), or even in the middle partition of the nose (Mariti, p. 216), a ring of ivory or metal (doubtless often decorated with jewels) of two or three inches diameter, which hangs down over the mouth, and through which the men are fond of applying their kiss

(Arvieux, 3, 252; see Tavernier, 1:92; Shaw, p. 211; Niebuhr, Beschr. p. 65; Joliffe, p. 35; Ritppel, Arab. p. 203; comp. Hartmann, Hebrderin, 2, 1C6 sq., 292; Bartholin, De annulis narium, in his treatise De morbis Bibl. c. 19; also in his work De inauribus vet. Amstel. 1767). Even among the aborigines of America this ornament has been found. Occasionally men also in the East affect the use of the nose-ring (Russegger, II, 2:180). But whether it was derived from the practice of treating animals thus (as Hartmann thinks) is not clear; for the female love of decoration might naturally introduce nose-rings as well as ear-rings, since the nose and the ears are such conspicuous parts of the person as readily to lead to a desire to set them off by artificial finery. — Wild beasts were led (as still bears and buffaloes are) by a ring through the nose, as the easiest mode of subduing and holding them; the same is sometimes done with large fishes that have been caught and again placed in the water (comp. Bruce, 2:314). Such a ring is likewise called חָח, chach, or חוֹחֵ, cho'ach (Job 40:26 [21]; comp. 2Ki 19:28; Isa 37:29; Eze 19:4; Eze 29:4; Eze 38:2), by the Arabs Chizam. SEE NOSE-JEWEL.

## Attiret, Jean Denis[[@Headword:Attiret, Jean Denis]]

             a French Jesuit and painter, was born at Dole, July 7,1702. He studied at Rome, and had already produced some good pictures when he entered the Society of the Jesuits at Avignon. In 1737 he went to Peking, China, at the solicitation of the French Jesuit missionaries stationed there, and was employed by the emperor Kien Lung. He died at Peking, Dec. 8, 1768.

## Attis, (or Atys)[[@Headword:Attis, (or Atys)]]

             a beautiful Phrygian shepherd and priest of the goddess Cybele. who was deified after his death and worshipped as the sun. Julian calls him the great god Attis, and Lucian mentions a golden statue of Attis placed among those of Bendis, Anubis, and Mithras, who were all adored as the sun. He is, frequently joined with Cybele in ancient monuments, and is sometimes pictured alone, holding a pastoral pipe in his right hand and a crook in his left.

## Attitude[[@Headword:Attitude]]

             From the numerous allusions in Scripture to postures expressive of adoration, supplication, and respect, we learn enough to perceive that the usages of the Hebrews in this respect were very nearly, if not altogether, the same as those which are still practiced in the East, and which the paintings and sculptures of Egypt show to have been of old employed in that country. SEE SALUTATION.

I. ADORATION AND HOMAGE. — The Moslems in their prayers throw themselves successively, and according to an established routine, into the various postures (nine in number) which they deem the most appropriate to the several parts of the service. For the sake of reference and comparison, we have introduced them all at the head of this article; as we have no doubt that the Hebrews employed on one, occasion or another nearly all the various postures which the Moslems exhibit on one occasion. This is the chief difference. (See Lane's Arabian Nights, passim; Mod. Egyptians, 1, 105 sq.; Thomson's Land and Book, 1, 26.) In public and common worship the Hebrews prayed standing (1Ki 8:54; Ezr 9:5; Dan 6:10; 2Ch 6:13); but in their separate and private acts of worship they assumed the position which, according to their modes of doing homage or showing respect, seemed to them the most suitable to their present feelings or objects. It would appear, however, that some form of kneeling was most usual in private devotions. SEE ADORATION.

1. Standing in public prayer is still the practice of the Jews. This posture was adopted from the synagogue by the primitive Christians, and is still maintained by the Oriental Churches. This appears, from their monuments, to have been the custom also among the ancient Persians and Egyptians, although the latter certainly sometimes knelt before their gods. In the Moslem worship, four of the nine positions (1, 2, 4, 8) are standing ones; and that posture which is repeated in three out of these four (2, 4, 8) may be pointed out as the proper Oriental posture of reverential standing, with folded hands. It is the posture in which people stand before kings and great men.

While in this attitude of worship, the hands were sometimes stretched forth toward heaven in supplication or invocation (1Ki 8:22; 2Ch 6:12; 2Ch 6:29; Isa 1:15). This was perhaps not so much the conventional posture (1) in the Moslem series, as the more natural posture of standing adoration with outspread hands, which we observe on the Egyptian monuments. The uplifting of one hand (the right) only in taking an oath was so common, that to say “I have lifted up my hand” was equivalent to “I have sworn” (Gen 14:22; comp. 41:44; Deu 32:40). This posture was also common among other ancient nations; and we find examples of it in the sculptures of Persia (fig. 1) and Rome (fig. 2, above).

2. Kneeling is very often described as a posture of worship (1Ki 8:54; Ezr 9:5; Dan 6:10; 2Ch 6:13; comp. 1Ki 19:18; Luk 22:41; Act 7:60). This is still an Oriental custom, and three forms of it occur (5, 6, 9) in the Moslem devotions. It was also in use, although not very frequent, among the ancient Egyptians; who likewise, as well as the Hebrews (Exo 34:18; 2Ch 29:29; Isa 1:15), sometimes prostrated themselves upon the ground. The usual mode of prostration among the Hebrews by which they expressed the most intense humiliation was by bringing not only the body, but the head to the ground. The ordinary mode of prostration at the present time, and probably anciently, is that shown in one of the postures of Moslem worship (5), in which the body is not thrown flat upon the ground, but rests upon the arms, knees, and head. In order to express devotion, sorrow, compunction, or humiliation, the Israelites threw dust upon their heads (Jos 7:6; Job 2:12; Lam 2:10; Eze 24:7; Rev 18:19), as was done also by the ancient Egyptians, and is still done by the modern Orientals. Under similar circumstances it was usual to smite the breast (Luk 18:13). This was also a practice among the Egyptians (Herod. 2:85). and the monuments at Thebes exhibit persons engaged in this act while they kneel upon one knee.

3. In 1Ch 17:16, we are told that “David the king came and sat before the Lord,” and in that posture gave utterance to eloquent prayer, or rather thanksgiving, which the sequel of the chapter contains. Those unacquainted with Eastern manners are surprised at this. But there is a mode of sitting in the East which is highly respectful and even reverential. It is that which occurs in the Moslem forms of worship (9). The person first kneels. and then sits back upon his heels. Attention is also paid to the position of the hands, which they cross, fold, or hide in the opposite sleeves. The variety of this formal sitting which the annexed figure represents is highly respectful. The prophet Elijah must have been in this or some other similar posture when he inclined himself so much forward in prayer that his head almost touched his knees (1Ki 18:42). SEE SITTING.

II. SUPPLICATION, when addressed externally to man, cannot possibly be exhibited in any other forms than those which are used in supplication to God. Uplifted hands, kneeling, prostration, are common to both. On the Egyptian monuments suppliant captives, of different nations, are represented as kneeling or standing with outspread hands. This also occurs in the sculptures of ancient Persia (Persepolis). The first of the accompanying figures is of peculiar interest, as representing an inhabitant of Lebanon.

1. Prostration, or falling at the feet of a person, is often mentioned in Scripture as an act of supplication or of reverence, or of both (1Sa 25:21; 2Ki 4:37; Est 8:3; Mat 18:29; Mat 28:9; Mar 5:22; Luk 8:41; Joh 11:32; Act 10:25). In the instance last referred to, where Cornelius threw himself at the feet of Peter, it may be asked why the apostle forbade an act which was not unusual among his own people, alleging as the reason, “I myself also am a man.” The answer is that, among the Romans, prostration was exclusively an act of adoration, rendered only to the gods, and therefore it had in him a significance which it would not have had in an Oriental (Kuinol, ad Act 10:26). This custom is still very general among the Orientals; but, as an act of reverence merely, it is seldom shown except to kings; as expressive of alarm or supplication, it is more frequent (Hackett's Illustra. of Script. p. 109).

2. Sometimes in this posture, or with the knees bent as before indicated, the Orientals bring their forehead to the ground, and before resuming an erect position either kiss the earth, or the feet, or border of the garment of the king or prince before whom they are allowed to appear. There is no doubt that a similar practice existed among the Jews, especially when we refer to the original words which describe the acts and attitudes of salutation, as נָפִל אִרְצָה, to bend down to the earth, הַשְׁתִּחֲוָה אִרְצָה, to fall prostrate on the earth, כָּרִע אִפַּים אִרְצָה, to fall with the face to the earth, and connect them with allusions to the act of kissing the feet or the hem of the garment (Mat 9:20; Luk 7:38; Luk 7:45).

3. Kissing the hand of another as a mark of affectionate respect we do not remember as distinctly mentioned in Scripture. But as the Jews had the other forms of Oriental salutation, we may conclude that they had this also, although it does not happen to have been specially noticed. It is observed by servants or pupils to masters, by the wife to her husband, and by children to their father, and sometimes their mother. It is also an act of homage paid to the aged by the young, or to learned and religious men by the less instructed or less devout. Kissing one's own hand is mentioned as early as the time of Job (Job 31:27), as an act of homage to the heavenly bodies. It was properly a salutation, and as such an act of adoration to them. The Romans in like manner kissed their hands as they passed the temples or statues of their gods. SEE ADORATION. It appears from 1Sa 10:1; 1Ki 19:18; Psa 2:12, that there was a peculiar kiss of home age, the character of which is not indicated. It was probably that kiss upon the forehead expressive of high respect which was formerly, if not now, in use among the Bedouins (Antar, 2, 119). SEE KISS.

III. BOWING. — In the Scriptures there are different words descriptive of various postures of respectful bowing: as קָדִדto incline or bow down the head; כָּרִע, to bend down the body very low; בָּרִךְ, to bend the knee, also to bless. These terms indicate a conformity with the existing usages of the East, in which the modes of bowing are equally diversified, and, in all likelihood, the same. These are, 1, touching the lips (is this the kissing of the hand noticed above?) and the forehead with the right hand, with or without an inclination of the head or of the body, and with or without previously touching the ground; 2, placing the right hand upon the breast, with or without an inclination of the head or of the body; 3, bending the body very low, with folded arms; 4, bending the body and resting the hands on the knees: this is one of the postures of prayer, and is indicative of the highest respect in the presence of kings and princes. In the Egyptian paintings we see persons drop their arms toward the ground while bowing to a superior, or standing respectfully with the right hand resting on the left shoulder. SEE BOWING.

It is observable that, as before noticed, the word בר, barak, means to bless and to bend the knee, which suggests the idea that it was usual for a person to receive a blessing in a kneeling posture. We know also that the person who gave the blessing laid his hands upon the head of the person blessed (Gen 48:14). This is exactly the case at the present day in the East, and a picture of the existing custom would furnish a perfect illustration of the patriarchal form of blessing.

4. For the attitude at meals, SEE ACCUBATION.

## Atto[[@Headword:Atto]]

             SEE HATTO.

## Atto (Acton, Or Hatton)[[@Headword:Atto (Acton, Or Hatton)]]

             an Italian prelate, who was made in 945 bishop OF VERCELLT, in Piedmont, and died about the year 960, is the author of Satuta Ecclesice Vercellensis, Collectio .Canonum: — De Pressuris Ecclesiasticis:- Polypticus (πολύπτυχος, so called from its various contents); Commentary on Paul's Epistles Letters and Sermons. .Some of these writings were published by D'Achery in his Spicilegium; a complete edition was published by count Buronti del Signore (Vercelli, 1768, 2 vols. fol.). See Herzog, Real- Encyklop. s.v.; Natalis, Hist. Eccles. 6:195; Oudin, Suppl. Script. Eccles. p. 305; Dupin, Nouvelle Bibl. Viii, 27. (B. P.)

## Atto, The Blesse[[@Headword:Atto, The Blesse]]

             was a native of Badajoz, Spain, according to some, or of Florence, according to other writers, general of the Order of Vallombrosa, and raised to the see of Pistoja in 1133. After governing the Church for twenty years, he died in 1153. He wrote, Life of J. Gualbertus, the founder of his order (Madrid, 1612. [?]):--Life of St. Bernard, Abbot of St. Salvus, Bishop of Parma and Card.:-Quce S. Bernardus, etiam Cardinalis Existens, pro sua Religione gesserit:-Letters:-On the Translation of the Relics and of the Miracles of St. James the Apostle. See Antonio, Bibl. Hisp. ii, 16; Negri, De Script. Florent. p. 72.

## Attributes of God[[@Headword:Attributes of God]]

             are the several qualities or perfections of the divine nature. Some distinguish them into the negative, and positive or affirmative. The negative are such as remove from God whatever is imperfect in creatures; such are infinity, immutability immortality, etc. The positive are such as assert some perfection in God which is in and of himself, and which in the  creatures in any measure is from him. This distinction is now mostly discarded. Some distinguish them into absolute and relative; — absolute ones are such as agree with the essence of God as Jehovah, Jab, etc.; relative ones are such as agree with him in time, with some respect to his creatures as Creator, Governor, Preserver, Redeemer, etc. But the more commonly received distinction of the attributes of God is into communicable and incommunicable ones. The communicable ones are those of which there is some resemblance in men as goodness, holiness, wisdom, etc.; the incommunicable ones are such as there is no appearance or shadow of in men as independence, immutability, immensity, and eternity.-Buck. See those different articles in this work.

Attributes of God

SEE GOD.

## Attrition[[@Headword:Attrition]]

             in the Romish theology, means imperfect contrition. SEE CONTRITION. The term was introduced by the schoolmen in the twelfth century, to make a distinction between a perfect and an imperfect repentance, after they had brought penance into the number of the sacraments. By contrition they mean a thorough or complete repentance (contritio cordis), the spirit being crushed under a sense of sin; by attrition they mean an inferior degree of sorrow, such as may arise from a consideration of the turpitude of sin or from the fear of hell (timor servilis). Alexander of Hales distinguishes as follows (p. 4, qu. 74, membr. 1): Timor servilis principium est attritionis, timor initialis (i.e. that with which the life of sanctification begins) principium est contritionis . . . . Item contritio est a gratia gratum faciente, attritio a gratia gratis data. Comp. Thom. Aquinas, qu. 1, art. 2; Bonaventura, in lib. 4, dist. 17, p. 1, art. 2, qu. 3 (Hagenbach, Hist. of Doctrines, § 198). This distinction is maintained by the Council of Trent as follows: “Imperfect contrition, which is called attrition, commonly arising from a consideration of the turpitude of sin and a fear of hell and punishment, the intention of continuing in sin with the hope of receiving pardon at last being disavowed, not only does not make a man a hypocrite and a greater sinner, but is really a gift of God and an impulse of the Holy Spirit; not that the Spirit does as yet dwell in the soul, but merely excites the penitent, who, thus aided, prepares his way to righteousness. And although it cannot of itself conduct the sinner to justification without the sacrament of penance, yet it disposes him to seek the grace of God in the sacrifice of penance” (Sess. 14, c. 4). To Protestant eyes, attrition seems to have been devised to make a way of salvation easier than contrition. If attrition, with penance and priestly absolution, avail before God unto justification, then imperfect repentance, arising from fear, is all the repentance necessary in practice to a sinner, whatever the theory may be. So Dens: “Imperfect contrition is required, and it is sufficient; perfect contrition, though best, is not absolutely required, because this last justifies without the sacrament” (Theologia, t. 6, no. 51). This is one of the worst features of the Romish theology. “A belief in sacerdotal power to procure acceptance for those who merely feel a servile fear of divine wrath is one of those things that require to be plucked up by the roots,” if human society, in Roman Catholic countries, is to be preserved pure. The better class of divines in that church seek to palliate this doctrine; they would do better to conspire for its subversion. Elliott, Delineation of Romanism, bk. 2, c. 10; Bergier, Dict. de Thiologie, 1, 210; Perrone, Prcelect. Theologicae, 2, 337; Gibson, Preservative against Popery, 2, 36 (fol. ed.); Soames, Latin Church, p. 98; Ferraris, Prorata Bibliothecat, s.v. Baptismus.

## Attud[[@Headword:Attud]]

             SEE GOAT.

## Attwater, Henry S[[@Headword:Attwater, Henry S]]

             a Protestant :Episcopal clergyman of the diocese of Kansas, was born at Blanford, Mass., in 1798. He was ordained by bishop Hobart in 1829; labored faithfully and acceptably in the churches at Malone, Little Falls, and Mount Morris, N. Y., and in those at New Preston, Bethany, Kent, and Poquetannock, Conn. He died at Cedar Vale, Dec. 28, 1879. See Whitaker's Almanac and Directory, 1881.

## Attwood, Thomas[[@Headword:Attwood, Thomas]]

             a musical composer, was born in London in 1767. After receiving some elementary instruction, he was sent abroad to study at the expense of the prince of Wales, in 1783. He studied two years at Naples, and then proceeded to Vienna, where he became a favorite pupil of Mozart. On his return to London he became one of the chamber musicians to the prince of Wales. In 1795 he was chosen organist of St. Paul's, and the year following he became composer to the chapels royal. His court connection was further confirmed by his appointment as musical instructor to the duchess of York and afterwards to the princess of Wales. For the coronation of George IV he composed the anthem The King shall Rejoice. In 1821 king George appointed him organist to his private chapel at Brighton. Soon after the establishment of the Royal Academy of Music, Attwood was chosen one of its professors. He wrote the anthem O Lord, Grant the King a Long Life, which was performed at the coronation of William IV; and he was composing a similar work for the coronation of queen Victoria when he died, March 24, 1838. His services and anthems were published in a  collected form, after his death, by his pupil Walmesley, and are frequently used in cathedral worship. See Encyclop. Brit. (9th ed.) s.v.

## Atum[[@Headword:Atum]]

             (or Atmiu) was the Egyptian deity of the setting sun, or darkness. He was called "the Sun who reclines himself," and was represented as an erect human figure wearing a crown composed of an expanded lotus, surmounted with four upright feathers, like those on the crown of Amen- Ra. He was specially adored at Heliopolis in Lower Egypt. He, is also called Tux (q.v.)

## Atwater Jeremiah[[@Headword:Atwater Jeremiah]]

             D.D., a Congregational minister, was born at New Haven in 1774; graduated at Yale College in 1793; was tutor in that college from 1795 to 1799; president of Middlebury College from 1800 to 1809; and president of Dickinson College, Carlisle, from 1810 to 1818. From that period he lived in retirement until his death, July 29th, 1858. Dr. Atwater was a man of great reading, and of a retentive memory, especially of historical events, and the lives and characters of men he had known, but he had no fondness for writing, and has left, it is believed, but few literary remains. — Am. Cong. Year-book (vol. 6, 1859, p. 118).

## Atwater, Edward Elias[[@Headword:Atwater, Edward Elias]]

             a Congregational minister, was born in New Haven, Connecticut, May 28, 1816; graduated from Yale College in 1836, and from the Theological Seminary in 1840; was a pastor until 1870; and thereafter engaged in literary pursuits until his death at Hawthorne, Florida, December 2, 1887. His published Works are, Genealogical Register (1851): — The Sacred Tabernacle of the Hebrews (1875): — History of the Colony of New Haven (1881): — History of the City of New Haven (1887).

## Atwater, Horace Cowles[[@Headword:Atwater, Horace Cowles]]

             a Presbyterian minister, was born at Homer, Cortland Co., N. Y., March 14, 189. He studied for three years in the Yale Divinity School, and during these three years, being a licensed preacher of the Methodist Episcopal Church, preached in Westville and other neighboring places. He then spent twelve years in ministerial work in connection with the Methodist denomination in southern New England, being ordained at Fall River, Mass., April 3, 1847. In 1857 he went to the West, and was employed for some years in evangelistic work under the auspices of the Congregational churches. His longest settlement was in Alexandria,. O., from 1861 to 1867. He labored chiefly in North Carolina and Tennessee under the direction of the Presbyterian Church, and in 1870 settled in Elizabethtown, Tenn., as stated supply of the Church there, but, after the presidential election of 1876, was. dismissed from this relation as a penalty for his vote for president Haves. He died at Elizabethtown. Feb. 7,1879. See Obituary Record of Yale College, 1879.

## Atwater, Jason[[@Headword:Atwater, Jason]]

             a Congregational minister, was born in Mount Carmel Society, Hamden, Conn. He studied theology in the seminary of Yale College, and was ordained as pastor in Middlebury, Conn., Oct. 20, 1830. In October, 1845, he was dismissed from this charge. After this, he resided for several years in Newtown and Southbury; Conn., preaching to the Congregational churches in those towns. The latter days or his life were spent in West Haven, in the town of Orange, Con. He died April 1, 1860. See Obituary Record of, Yale. College, 1860.

## Atwater, Lyman Hotchkiss, D.D., LL.D[[@Headword:Atwater, Lyman Hotchkiss, D.D., LL.D]]

             an eminent Presbyterian divine, was born at Cedar Hill (now in New Haven), Connecticut, February 23, 1813. He graduated from Yale College in 1831, spent the ensuing year at the head of the classical department of Mount Hope Institute, Baltimore, Maryland, and then entered Yale Divinity School. At the end of the first year he was appointed tutor of mathematics in Yale College, where he remained two years, continuing his theological studies. He was licensed to preach in 1834, and became pastor of the First Church in Fairfield, Connecticut, where he remained twenty years. In 1854 he was appointed professor of intellectual and moral philosophy in Princeton College, which position he substantially held until the close of his life, February 17, 1883. In 1861 he was appointed to the  lectureship extraordinary in Princeton Theological Seminary, which office he held for five years. He was a member of the joint committee on the subject of the reunion of the old and new school branches of the Presbyterian Church. He was acting president of Princeton College from the retirement of Dr. McLean to the inauguration of Dr. McCosh. He was a voluminous writer, especially for the reviews, and became editor of the Princeton Review, which position he held until it was united with the Presbyterian Review. His contributions greatly exceeded those of any other man, beginning, in 1840, with his well-known essay on The Power of Contrary Choice. Many of his articles 'have been republished in this country and in Europe. He was held in the highest esteem by his colleagues, and was very popular with the students. See Necrol. Report of Princeton Alumni, 1883, page 8; Nevin, Presb. Encyclop. s.v. (W.P.S.)

## Atwater, Noah[[@Headword:Atwater, Noah]]

             a Congregational minister, was born at New Haven, Conn. He graduated at Yale College in 1774, where he was a tutor from 1778 to 1781. He was ordained pastor of the Church in Westfield, Mass., Nov. 21,1781. His last sermon was preached on the twentieth anniversary of his ordination, and was published. See Sprague, Annals of the Amer. Pulpit, i,.537.

## Atwater, William W.[[@Headword:Atwater, William W.]]

             a Methodist Episcopal minister, was born .at Burlington, Vt., Feb. 15, 1814. He experienced conversion in 1832, received license to exhort and preach in 1841, and in 1842 united with the Troy Conference. In 1850 he located in his native town, and for six years followed printing. He published a Vermont Directory and the Vermont Courier, a newspaper. In 1856. he was again admitted into the Conference, and continued to serve in the pastorate until 1871, when, being appointed secretary of the Vermont State. Temperance Society, he retired to Burlington and commenced the publication of the Vermont Witness. He died Aug. 3, 1878. Mr. Atwater was a man of tireless activity; he had a passion for work; was honest, fearless, pronounced, persistent, a champion in the temperance reform. See Minutes of Annual Conferences, 1879; p.44.

## Atwell, James[[@Headword:Atwell, James]]

             a Methodist Episcopal minister, was born at Montville, Conn., June 11, 1797. He experienced religion early in life, and in 1826 entered the travelling connection of the Oneida Conference. In this relation he labored until his death, Feb. 7, 1860. Mr. Atwell excelled as a pastor; visiting the lowly, warning the ungodly, comforting the poor and distressed, and enlightening the doubting. He was a man of warm affections. sound common sense, and well versed in theology. See Minutes of Annual Conferences, 1860, p. 167.

## Atwell, John[[@Headword:Atwell, John]]

             a Methodist, Episcopal minister, was born at Grafton, N. H., March 26; 1788. He experienced conversion in early life, and in 1810 entered the East Maine Conference, in which he labored faithfully until 1859, when he became superannuated, and retired to Orono, Me., where he died, May 30,  1868. Mr. Atwell was a practical, diligent, devout, fluent, acceptable minister. See Minutes of Annual Conferences, 1868, p. 142.

## Atwell, Paul P., M.D.[[@Headword:Atwell, Paul P., M.D.]]

             a Methodist Episcopal minister, was born at Haverhill, N. H., March 28,1801. He experienced religion at the age. of twenty-three while pursuing a medical education; received license to preach in his twenty- eighth year; and in 1843 entered the Troy Conference, which he served faithfully for a number of years, and then, taking a supernumerary relation, resumed the practice of medicine. In 1870 he retired to Schuylerville, where he died, June 13, 1873. Mr. Atwell was a good man, true to God and his Church. He was an able minister, and much beloved. See Minutes of Annual Conferences, 1874, p. 65.

## Atwill, William[[@Headword:Atwill, William]]

             a Protestant Episcopal clergyman of the diocese of Western New York, was for a number of years a missionary. in Bradford, N. Y., and parts adjacent. From 1866 he was rector of St. John's Church, Catharine, N. Y., which position he held until about 1870, when he returned to Bradford as rector of St. Andrew's Church; but in 1875 he removed to Dresden, N.Y., as rector of St. John's Church. About 1877 he removed to Elmira, N.Y., and in 1878 went to Dallas, Tex. His death occurred at San Antonio, Tex., April 19, 1879, at the age of eighty years. See Prot. Episc. Almanac, 1880, p. 170.

## Atwood, Anson S[[@Headword:Atwood, Anson S]]

             a Congregational minister of Connecticut, was born at Woodbury, Aug. 1, 1790, and graduated at Yale in 1814. After spending some time in home missionary labor, he accepted a call from the Church at South Mansfield, where he was ordained in 1819. This was his only pastorate one of almost forty-three years. During this period, he had seven revivals, and received into the Church four hundred and twenty-one persons. He died at East Hartford, July 22, 1866. Mr. Atwood was firm in his convictions of duty and in his opinions, a faithful preacher and laborious pastor, with a slight dash of eccentricity in his manner. See Cong. Quarterly, 1866, p. 389.

## Atwood, Edward Sumner. D.D[[@Headword:Atwood, Edward Sumner. D.D]]

             a Congregational minister, was born in Taunton, Massachusetts, June 4, 1833. He graduated from Brown University in 1852; from Andover Theological Seminary in 1856; the same year was ordained pastor at Grantville, Massachusetts; in 1864: became the colleague of Brown  Emerson, D.D., in the South Church, Salem, and after his death its sole pastor. He was a corporate member of the A.B.C.F.M. from 1873, and member of its prudential committee from 1886. He was the first president of the Essex Congregational Club. He died May 13, 1888.

## Atwood, John[[@Headword:Atwood, John]]

             a Baptist minister, was born at Hudson, N. H., Oct. 3, 1795. - He was a graduate in the theological class connected with Waterville College. in 1822. For two .or three years subsequent to his graduation he preached as a supply in Readnfield, Me., and in New London and Pittsfield, N. H. His ordination took place in New Boston, N. H., May 18, 1825. Here he remained as pastor eleven years. Subsequently he became pastor of the Church in Francestown, and held the office one year; then removed to Hillsboronugh, where his ministry covered a period of seven years. About. the year 1847 he was elected State treasurer, and was in office six years, during a part of which time he served. as chaplain of the State prison. The Democratic party in New Hampshire, in 1851, nominated him as their candidate for governor of the State. Having given offence to the party by the utterance of his free-soil sentiments, he was abandoned by them. For about twenty years he lived on his farm in New Boston, occasionally preaching, as opportunity presented, until his death, which occurred April 28, 1873. Mr. Atwood was highly respected for character and talent. See Supplement No. 1 to the Colby University Obit. Record, p. 6. (J. C. S.)

## Atwood, Thomas[[@Headword:Atwood, Thomas]]

             a Baptist minister, was born at Plymouth, Mass., not far from the year 1810. In early life he followed the sea, and became first officer of several merchant-ships. Soon after the excitement connected with mining in California commenced, he went, in 1849, to the Pacific Coast, with a company made up of persons residing in the Old Colony, and there he remained for ten years. While there he was ordained to the work of the ministry, and spent several years in this capacity at Stockton, and labored as an evangelist among the miners. In 1859 he came back to the East, and for nearly twenty-five years he devoted himself, with but little cessation, to his ministerial work. His settlements, during this period, were in each of the New England states, Vermont and Maine excepted, and in the State of New York. He met with abundant success as a preacher of the Gospel, and witnessed repeated revivals of religion; He died at Marshfield, Mass. in the summer of 1880. See The Watchman, Sept. 16, 1880. (J.C.S.)

## Auber, Miss Harriet[[@Headword:Auber, Miss Harriet]]

             an English poetess, was born in London, January 20, 1773. She lived a long but retired life, and died at Hoddesdon, Hertshire, January 20, 1862. Of her poetry only a single volume was published, entitled The Spirit of the Psalms (anonymously, 1829), containing some selected pieces, but much original matter of great value, which has been largely adopted in modern hymnals.

## Auberlen Karl August[[@Headword:Auberlen Karl August]]

             an eminent German theologian, was born November 19, 1824, at Fellbach, near Stuttgart. He studied four years, from 1837, at Blaubeuern, and in 1841 entered the University of Tubingen as theological student. F. C. Baur (q.v.) was then at the height of his glory, and Auberlen for a time was carried away by this brilliant Rationalist: a discipline which probably helped to fit him for his later work in resisting the destructive school of theologians. The lectures of Schmid and Beck (who came to Tubingen in 1843) helped to save him from the abyss of Pantheism. He had hardly taken his doctor's degree when he published Die Theosophie Oetinger's, ein Beitrag z. Dogmengeschichte, etc. (Tibinaen, 1847, 8vo), showing the higher sphere into which his studies bad ascended. SEE OETINGER. He had previously (1845) become a pastor; and in 1848 he followed Hofacker (q.v.) in that office. In 1849 he became repentent at Tubingen, and in 1851professor extraordinary at Basel. In the same year he married the daughter of Wolfgang Menzel. From this time his labors as teacher, preacher, and author were most abundant and successful to the time of his death. He published in 1855 Zehn Predigten (Basel,,8vo); Der Prophet Daniel und die Offenbarung Johannis (Basel, 1854, 2d ed. 1857; translated into both French and English), a work which contributed greatly to the revival of sound Biblical theology in Germany; Zehn Vortrage zur Verantwortung des Christlichen Glaubens (Basel, 1861, 8vo); Die Gottliche Offenbarung, ein apologet. Versuch (vol. 1:1861; vol. ii, posthumous, 1864). In part one he undertakes to show “that, even if we accept only those New Testament Scriptures which the most destructive of the Tubingen critics grant to be genuine, to wit, the Epistles to the Galatians, Corinthians, and Romans, a strictly scientific and logical method of interpretation forces us to the inevitable conclusion that the extraordinary gifts of the apostolic church, the miracles of the apostles, the resurrection of Christ, his manifestation of himself to Saul on the way to Damascus, as also his continued intercourse with him, are FACTS. In the gospels he asks but one concession, to wit, the historical genuineness of Christ's testimony respecting himself when on trial (and this is granted by Baur, Strauss, etc.), in order to put all deniers of the divinity of Christ in a very disagreeable predicament. In the same regressive way he goes back to the Old Testament, and by a sure induction mounts from the patent and undeniable fact-phenomena of the Old Dispensation to a supernatural and divine factor in the whole history. The result of this part of the discussion is this: ‘Were the revelations of God, the miracles, not facts, then has the inmost consciousness of all the holy men of old — that is to say, of the noblest and mightiest spirits, the real pillars of human history — reposed upon illusion and mental derangement. The world is either a Bedlam, an insane asylum, or it is a temple, a place of divine epiphanies.' The second, or historical part, is a succinct history of the long struggle in Germany between rationalism and supranaturalism.” A translation of part of vol. 1, by Professor Hackett, is given in Bibliotheca Sacra, July, 1865. His career was prematurely cut short by consumption, May 2, 1864. In the last hour he said, in the fullness of Christian faith, “God be thanked, of death I have no fear; the Lord Jesus is my light and my song” (sketch of his life in preface to 2d vol. of Die Gttl. Offenbarung). — Herzog, Real- Encyklopadie, Supplem. 1:793; Bibliotheca Sacra, 1865, p. 395, 517.

## Aubermont, Jean Antoine[[@Headword:Aubermont, Jean Antoine]]

             was a Ducminican of the Low Countries, who took the habit at twenty years of age, in 1632, at Gllent. He studied at Cologne, and taught philosophy at Louvain, where he took his doctor's degree in 1652. Afterwards he was made apostolic missionary in Holland. He died suddenly in 1686, leaving many works, among them, Oratio Panegyr. in. S. Thomam de Aquino. (Louvain, 1650, 4to ):-Doctrina quamn de Primatu, Auctoritate, ac Infallibilitate R. Pont. tradiderunt Lovanienses, etc. (Liege, 1682, 4to):-Responsio Historico-theogica ad Cleri Gallicani de Potestate Ecclesias. Declarationem Parisiis, 1682, factam, etc. (Cologne, 1683, 8vo):-a new edition of the Life of St. Rose of Lina, by P Leo (Loavain, 1688, 12mo), etc.

## Aubert, Augustin[[@Headword:Aubert, Augustin]]

             a French portrait, historical, and landscape painter, was born at Marseilles in the year 1781. His principal subjects are from sacred history, and are held in considerable estimation in France.

## Aubert, Bishop OF Avranches[[@Headword:Aubert, Bishop OF Avranches]]

             lived in the early half of the 8th century. He founded Mont St. Michel, with which, according to the custom of the time, a legend is connected. Here he at first established canons; then the Benedictines. The body of St. Aubert was interred at Mont St. Michel. Being discovered more than three hundred years later, these remains attracted numerous pilgrims, among others Louis XI, who established on: this occasion the Order of St. Michel. See Hoefer Nouv. Biog. Generale, s.v

## Aubert, Francois[[@Headword:Aubert, Francois]]

             Canon Regular and French scholar, was born in Paris in 1709, and died in 1770. He wrote, Entretiens sum la'Nature de l'Ame des Betes (Colmar, 1756; and with a new title, Basle, 1760):Refutation de Belimire et de ses Oracles: (J. J. Rousseau, Voltaire, etc.) (ibid. and Paris,. 1768). See Hoefer, Nouv. Biog. Generale, s.v.

## Aubert, Michel[[@Headword:Aubert, Michel]]

             a Parisian painter and historical engraver, was born in 1700. He died in 1757. Some of his principal plates are, The Circumcision, after Ciro Ferri: — St. Francis, after Guido: — The Reconciliation of Jacob and Esau, after Jeaurat.-Portraits: Elizabeth, Queen of England; Charles Emmanuel, Duke of Savoy; Charles Stuart.

## Aubert, ST[[@Headword:Aubert, ST]]

             SEE AUDEBERTUS.

## Aubertiin Edme[[@Headword:Aubertiin Edme]]

             one of the most learned divines of the French Protestant Church, was born at Chalons-sur-Marne in 1596, and became minister at Chartres in 1618. He was called to Paris in 1631, and died there April 5th, 1652. He wrote Conformite de la Creance de l'elise et de St. Augustine sur le Sacrement de l'Eucharistie (1626, 8vo), which attracted great attention, and was afterward enlarged into L'Eucharistie de I'ancienne cglise, etc. (1683, fol.). This work awakened great attention and controversy. Arnauld answered it, but ineffectively. It was translated into Latin by Blondel, De Eucharistia site cena Domini libri tres (Deventer, 1654). — Haag, La France Protestante, 1, 149.

## Aubery, Antoine[[@Headword:Aubery, Antoine]]

             a celebrated French parliamentary advocate, died in February, 1695. le published, a General History of the Cardinals (vol. i, 1642). In the following years he published four other volumes, and dedicated all to cardinal Mazarin, who, in return, granted .him a pension. - In 1649 he published a work on the pre-eminence of the kings of France over the emperor and the king of Spain:—a Life of Cardinal Joyeuse (1654) :-a Life of Cardinal Richelieu (1660): a Treatise on the Dignity of Cardinal (1673):-a Treatise on the Regale(cir. 1678): — and a Life of Cardinal Mazarin (1695). See Biog. Universell,. iii, 5; Dupin, 17th Cent.

## Aubespine, Gabriel De L[[@Headword:Aubespine, Gabriel De L]]

             a French prelate, was born in Paris, Jan. 26, 1579. He was the son of Guillaume d'Aubespine, baron of Chateauneuf. In 1604 he succeeded his kinsman, Jean d'Aubespine, in the bishopric of Orleans. He inherited a talent for negotiation, and was so successful that many affairs were intrusted to him. He assisted at the assembly of the bishops .of the province of Sens in 1612, and there signed, with regret, the condemnation of the famous book. of Richer. He died at Grenoble, Aug. 15, 1630. He wrote, De Veteribus Ecclesice Ritibus (1623): — De Ancienne Police de l'Eglise sur l'Administration de l'Eucharistie: — Notes upon the canons of the several councils collected by Labbe:-also Notes upon Tertullian and upon Optatus of Milevia. See Hoefer, Nouv. Biog. Generale, s.v..

## Aubigne Theodore-Agrippa D[[@Headword:Aubigne Theodore-Agrippa D]]

             a French writer and historian, born the 8th of February, 1550, at Saint- Maury en Saintonge. He showed at a very early age signs of what he was afterward to become. At six years of age he studied Latin, Greek, and Hebrew; at ten he translated the Crito of Plato, on his father's promise to print it with his portrait. A year after, his father, who was a zealous Protestant, made him swear (upon the scaffold on which some Protestants were executed) eternal hatred to Rome. He kept the vow. At fifteen he was a student at Geneva under Beza, but soon quit his studies to serve in the army under the Prince de Conde and the King of Navarre. He soon rose to the first rank of Protestant warriors, and did not lay down his sword till Henry IV was established on the throne. He served his king only too faithfully, and by his plain rebukes often brought down upon his head the wrath of the monarch. After the death of Henry he published l'Histoire universelle de son temps de 1550 a 1601 (Paris and Amsterdam, 1616-26, 3 vols. fol.). The book was condemned to be burnt by the Parliament, and the author took refuge at Geneva, where he died the 29th of April, 1630. He was a species of Admirable Crichton, combining the statesman's skill, the warrior's intrepidity, the scholar's learning, and the poet's genius with all the sterling virtues of the Christian. His daughter became afterward the mother of Madame de Maintenon, who inherited many of the qualities of her ancestor, but not his religion. A new Life of D'Aubigne, from a MS. found in the library of the Louvre in 1851, was published in 1854 by M. Lalanne (Paris, 8vo), who also published reprints of the minor writings of D'Aubigne (Les Tragiques, 1857; A ventures de Faeneste, edited by Merimee, with a sketch of D'Aubigne, 1855). — Haag, La France Protestante, s.v.; Herzog, Real-Encyklopadie, Suppl. p. 117; Hoefer, Nouv. Biog. Generale, 3, 576.

## Aubin, Gabriel Jacques[[@Headword:Aubin, Gabriel Jacques]]

             a Parisian historical painter and engraver, brother of Augustin, was born in 1724. He engraved some plates from his own designs, the principal of which are, Six Statues of the Christian Virtues: — View of the Louvre Exhibition of. Paintings in 1753,

## Aubin, N.[[@Headword:Aubin, N.]]

             a French writer and Protestant minister, was born at Loudun near the middle of the 17th century. He took refuge in Holland after the Revocation of the Edict of Nantes; :and published a translation of the Life f Michael Ruyter, by Brandt, in 1698: — Dictionnaire de Marine (Amsterd. 1702) :- Histoire des Diables de Loudun;. on, De la Possession des Religieuses Ursulines, et de la Condamination et du Supplice draumbain Grandier, Cure de-la meme Ville (ibid. 1693). This subject, which met with a great- deal of success, was afterwards published under the titles of Cruels Effets de la Vengeance du Cardinal de Richelieu (ibid. Roger, 1716), and Histoire d'Urbain Grandier. (ibid. 1735). See Hoefer, Nouv. Biog. Generale, s..v.

## Aubin, St., Bishop Of Angers[[@Headword:Aubin, St., Bishop Of Angers]]

             was born at Vannes, Brittany, in 469. He retired to the Monastery of Cincillac, since called Tintillant, of which he afterwards became abbot, and held that office for twenty-five years. In 529 the people of Angers almost forcibly compelled him to become their bishop, in which capacity he attended several councils; and signalized himself by his zeal against  incestuous marriages, especially at the third Council of Orleans. He died in .550, and was buried first. in the Church of St. Peter, but was afterwards translated to the Church of St. Stephen, thenceforward called St. Aubin's. He is commemorated March 1, the day of his death, and June 30, the 'day of his translation.- See Baillet, March 1.

## Aubrey, Thomas[[@Headword:Aubrey, Thomas]]

             a Welsh Wesleyan minister, was born at Cefn-coed-y-emernear Merthyr- Tydvil, May 13, 1808. He was received into the ministry in 1826; soon took a prominent place among the most popular preachers of his native land; was appointed chairman of the North Wales District in 1854; continued in that capacity for eleven years; devised the North Wales Chapel Loan Fund for the relief of encumbered Church property; became a supernumerary in 1865; and died at Rhyl, Nov. 15, 1867. "He was truly a great man, a mighty preacher, a faithful, wise, and loving pastor His mental faculties were vigorous, penetrating, inventive, and logical. His application to study was intense, and of theology and philosophy he had a clear and comprehensive knowledge. God had endowed him with a remarkable gift of eloquence-an eloquence sometimes calm and subdued at other times  vehement and elevated. His native language he studied its genius he admired; he discovered much of its neglected wealth, and wielded its oratorical force with ability and success. His sermons were prepared with care, elevated in conception, full of original thought, and delivered with emotion and energy." See Minutes of British Conference, 1868, p.11.

## Aubriot, Jean[[@Headword:Aubriot, Jean]]

             a French prelate, belonged to the family of the provost of Paris, Hugh Aubriot, and was raised to the bishopric of Chalon-sur-Saone at the commencement of the year 1336. He gained great favor with the duke Eudes of Burgundy, who. greatly approved the counsel of this prelate. Eudes, who died in 1349, had made Aubriot the executor of his will. Aubriot died about 1351. See Hoefer, Nouv. Biog. Generale, s.v.

## Aubry, Jean Baptist[[@Headword:Aubry, Jean Baptist]]

             a French Benedictine of the Congregation of St. Vannes, was born at Deyvillier, near pinmal, in 1836, and became prior of the house of Commercy. He died about 1809. His works are, Questions Philosophiques sur la Religion Nature:— L'istoire des Auteurs Sacires et Ecclesiastiques:-and Questions Metaphysiques sur l'Existence et la Nature de Dieu.

## Auburn Declaration[[@Headword:Auburn Declaration]]

             a popular designation of the "Esscinding Act," passed in that city (N.Y.) against the churches in the western part of the state as non-Presbyterian, for failing to come up to the higher Calvinistic theology assumed in the document. It has been practically a dead-letter. For its text, see Schaff, Creeds of Christendom, 2:777.

## Auburn Theological Seminary[[@Headword:Auburn Theological Seminary]]

             SEE SEMINARIES, THEOLOGICAL.

## Auch, Council Of[[@Headword:Auch, Council Of]]

             (Coancilium Auscense), was a council of the province called by Hugo the White, legate. It was ordered that all the churches of Gascony should pay a quarter of the tithe to the cathedral, St. Orens and a few others being exempted. See. Labbe, Concil. 9:1195.

## Aucher Pascal[[@Headword:Aucher Pascal]]

             an Armenian monk, born 1771 in Armenia, died 1854. He was, while yet very young, sent, together with his elder brother, J. B. Aucher (born 1760, died 1853), to the Armenian convent of San Lazaro at Venice, where they were educated, and subsequently joined the order of Mechitarists. Both deserved well of the theological literature of Armenia by publishing a number of important works of ancient Armenian literature (e.g. the Chronicles of Eusebius, the Discourses of Philo, etc.). Paschal Aucher also published an Armenian-English Dictionary (2 vols. Venice, 1821).

## Auchmuty, Samuel, D.D.[[@Headword:Auchmuty, Samuel, D.D.]]

             a missionary of the Church of England, was born in Boston, Mass., in 1721. His father, Robert Auchmuty, a Scotchman, was a lawyer, and for several years a judge in the Court of Admiralty."' Samuel received his education at Harvard College, graduating in 1742. - Five years after he was ordained deacon by the bishop of London, and received an appointment as  missionary from the Society for the Propagation of the Gospel in Foreign Parts. He became assistant to Dr. Barclay, rector of Trinity Church, New York city; and, also, was catechist to the colored population, entering upon his duties March 8,1748. St. George's Chapel in Beekman Street being opened in 1752, Mr. Auchmuty and the rector supplied the two churches. In August, 1764, he succeeded Dr. Barclay, deceased; and shortly after his induction St. Paul's Chapel was opened for public worship. When the Revolution opened, he espoused the cause of the royal government. The American army having taken possession of the city of New York, April 14,1776, he removed with his family to New Brunswick, N. J., where he remained until the British army, under general Howe, regained possession of New York, ill September following. Being anxious to reach the city, on account of loss of property by a fire, he vainly sought to pass the American lines. Compelled to escape by night, Iis health suffered from the exposure; and this was eventually the cause of his death, which occurred in New York city, March 4, 1777. See Sprague, Annals of the Amer. Pulpit, v, 127.

## Auctor[[@Headword:Auctor]]

             a bishop, of whom nothing further is known, is commemorated, as a saint in Bede's Martyrology on Aug. 9.

## Auda, Angelo[[@Headword:Auda, Angelo]]

             an Italian theologian, native of Lantosca, lived in the middle of the 17th century. He was secretary for the province of Romagna. He wrote, Octavarium Exercitiorum Spiritual. (Rome, 1660): — Commentarius in Reguidm S. Francisci (ibid. 1664) :-Bollarimum Romanum Novissimum ab Urbano VIII usgue ad Clementumn X (ibid. 1672). See Hoefer, Nouv. Biog. Generale, s.v.

## Audactus[[@Headword:Audactus]]

             SEE ADAUCTUS.

## Audaeans, Audeans, Or Audians[[@Headword:Audaeans, Audeans, Or Audians]]

             followers of Audseus or Audius (A.D. 340 or 350), a native of Syria, who boldly castigated the luxury and vice of the clergy, and who finally left the church. He and his followers afterward deviated from the usages of the church, especially on the date of Easter. He was charged with anthropomorphism. He had himself irregularly consecrated as bishop; was banished to Scythia, and died before 372. His personal character was remarkably pure. The sect died out in the fifth century. See Schroder, De Audeo et Audianis (Marburg, 1716); Lardner, Works, 4, 176; Mosheim, Ch. Hist. 1, 309; Neander, Ch. Hist. 2, 705.

## Audard, Sr[[@Headword:Audard, Sr]]

             SEE THEODARDUS.

## Audax[[@Headword:Audax]]

             (saint and martyr) was originally a magician, but is said to have been converted by St. Anatolia, a Ropman virgin, and suffered for the faith by order of Faustinianus, governor of the country of the Sabines, who had wished to employ him against that saint. See Baillet, July 9.

## Audcenus[[@Headword:Audcenus]]

             SEE OUEN, ST.

## Audebert, Ann[[@Headword:Audebert, Ann]]

             a martyr, was taken, on her: way to Geneva, and brought to Paris; and there, by the council, adjudged to be burned at Orleans, in 1549. When the rope was put around her neck, she called it- the wedding girdle wherewith she was to be married to Christ. See Fox, Acts .and Monuments, 4:405.

## Audebertus[[@Headword:Audebertus]]

             (Ausbertus, Autpertus, Aubert, Or Haubert, probably the same originally as Albert), St., bishop OF CAMBRAY and ARRAS in 663, is said to have been very charitable and religious. He founded many churches, and died in' 668. He is commemorated on Dec. 16.

## Audenaerd (Or Oudenaerde), Robert Van[[@Headword:Audenaerd (Or Oudenaerde), Robert Van]]

             a Flemish painter and engraver, was born at Ghent in 1663, and died there. in 1743. He studied. first under Francis van Mierhop, and subsequently with John Cleef. When quite young he visited Rome, and studied with Carlo Maratti, under whose instruction he became a reputable historical painter. He painted several pictures for the churches of Ghent, among which is the great altar-piece in the Church of the Carthusians, representing St. Peter appearing to the monks of that order, considered his best work. In the Church of St. James is a picture of St. Catharine Refusing to Worship the False Gods. The following are some of his principal plates Portraits - Cardinal Sacripanti (1695); Cardinal Turusi; (Cardinal Ottoboni. Subjects after different Italian masters — Hagar in the Desert; The Sacrifice of Abraham; Rebecca and the Servant of Abraham; David with the Head of Goliath.

## Audentius[[@Headword:Audentius]]

             a Spanish bishop and theologian, probably lived in the second half of the third century. According to Gemnnaius, he wrote a treatise De Fide adversus Haereticos, in which he vindicated the Trinity against the  Manicheians, Sabellians Arians, and Photinians. See Hoefer, Nouvelle Biographie Generale s.v.

## Audhumbla[[@Headword:Audhumbla]]

             SEE AUDUMLA.

## Audience[[@Headword:Audience]]

             a court formerly held by the archbishops of either province of England; that of Canterbury was removed from the palace to the Consistory Place of St. Paulus. All cases, whether contentious or voluntary, which were reserved for the archbishop's hearing were tried here; and the evidence was prepared by officers called auditors. When the court was no longer held in the palace, the jurisdiction was exercised by the master and official of the Audience. He is now represented by the vicar-general, official of the Arches and Audience, whose court was held in the hall of Doctors' Commons.

## Audientes[[@Headword:Audientes]]

             SEE HEARERS.

## Audientia Episcopalis[[@Headword:Audientia Episcopalis]]

             (i.e. episcopal judgment), a name first used in the code of Justinian, and thence generally employed in the ecclesiastical law of the Middle Ages to designate the right of the bishops to act as arbiters in civil affairs. — Herzog, Real-Encyklop. s.v. SEE BISHOP; SEE JURISDICTION.

## Audifax[[@Headword:Audifax]]

             (saint and martyr), was the son of Sts. Marius and Martha, also martyrs. He is commemorated on Jan. 20.

## Audin J. M. Vincent[[@Headword:Audin J. M. Vincent]]

             a French litterateur, was born at Lyons in 1793, and studied theology at the seminary of Argentibre. He soon abandoned theology for the study of the law, but after being admitted to the bar he never practiced. In 1814 he came to Paris and commenced bookseller, at the same time keeping up his literary pursuits. The books for which his name is mentioned here are Histoire de la St. Barthlenmy (1826, 2 vols. 12mo); Histoire de la Vie, des Ouvrages, et des Doctrines de Luther (2 vols. 8vo; translated by Turnbull, London, 1854, 2 vols. 8vo); Histoire de la Vie, etc., de Calvin (1843, 2 vols. 8vo); Henry VIII et le Schisme d'Angleterre (2 vols. 8vo; transl. by Browne, Lond. 1852, 8vo). He died February 21st, 1851. His lives of Luther and Calvin are written in a controversial spirit, and are often unjust as well as inaccurate. Brownson (Roman Catholic) says of him that, as a writer of history, “he is conscientious and painstaking, but we cannot regard him as very sagacious or profound; and, under the relation of style and manner, he is not sufficiently grave and dignified to suit our taste, or to inspire us with full confidence in his judgment. He takes too much pains to be striking and brilliant, and appears to weigh the phrase more than the thought. Regarded as popular works, as they probably were designed to be, we esteem very highly Audin's biographies; but, regarded as studies on the Reformation, they are deficient in philosophical depth and comprehensiveness. They take, in our judgment, quite too-narrow and too superficial a view of the great Protestant movement, and afford us very little aid in understanding its real causes and internal character.” — Hoefer, Nouv. Biog. Generale, 3, 604; Brownson's Review, January, 1855.

## Auditor[[@Headword:Auditor]]

             in ecclesiastical phrase, is

(1) a judge of the tribunal of theRota at Rome.;

(2) of the Apostolic Chamber, at Rome (Auditor Canmerae Apostolicae);

(3) of the court at Rome.

## Auditores[[@Headword:Auditores]]

             (hearers). The Manichaeans were divided into electi and auditores, corresponding, according to some writers, to clergy and laity, and, according to others, to the faithful and catechumens. By the Manichaean rule a different course of conduct was prescribed to the elect from that of the auditors. The latter might eat flesh, drink wine, bathe, marry, trade, possess estates, etc., all which things were forbidden to the elect. — Mosheim, Comm. 2, 399.

## Auditory[[@Headword:Auditory]]

             (1.) A parlor. (2.) The alley of the cloister in which the Clugniacs and Cistercians kept the school of novices.

## Audley, Edmund[[@Headword:Audley, Edmund]]

             an English prelate; was educated at Lincoln College, Oxford, and in 1463 took the degree of A.B. In 1471 he became prebendary of Farendon in the Church of Lincoln, and in October, 1475, attained a like-preferment in the  Church of Wells. In the same year, on Christmas-day, he was made archdeacon of the East Riding of Yorkshire; in 1480 he was promoted to the bishopric of Rochester, and in 1492 was translated to Hereford; thence to Salisbury in 1502. About this time he was made chancellor of the Most Noble Order of the Garter. In 1518 he gave four hundred pounds to Lincoln College, and bestowed upon the same house the patronage of a chantry, which he had founded in the cathedral church of Salisbury. He contributed. also to St. Mary's Church in Oxford. He died Aug. 23, 1524, at Ramsbury, in the County of Wilts.

## Audomar[[@Headword:Audomar]]

             SEE OMAR ST,

## Audradus Modicus[[@Headword:Audradus Modicus]]

             chorepiscopus of Sens, lived in the 9th century, and is chiefly celebrated for the visions which he claimed to have had relating to the suspension of the intestine hostilities then prevalent in France. He visited Rome on that errand in 849. He-was deposed, together with the other Galliean chorepiscopi, by a Council of Paris. His prophecies, or visions, were committed to writing, and will be found in Duchesne's' Collection of French Historians, and: in the Collection of Dom Bouquet, vii, 289; See New General Biographical Dictionary, p. 333; Hoefer, Nouvelle Biographie Generate, s.v.

## Audran, Benoit[[@Headword:Audran, Benoit]]

             a French engraver, was born at Lyons in 1661, and was the second son of Germain Audran, from whom he at first received instruction. He afterwards studied under his uncle, the celebrated Gerard Audran. He was a member of the Academy of Painting, and was appointed engraver to the king. He died in 1721. The following are some of his principal religious subjects after various masters: The Baptism of Jesus Christ; The Rape of Dejanira; Moses and the Brazen Serpent; The Saviour with Martha and Mary; St. Paul Preaching at Ephesus; The Elevation of the Cross.

## Audran, Charles[[@Headword:Audran, Charles]]

             a Parisian engraver, brother of the elder Claude, was born in 1594. He visited Rome, when quite young, for improvement. He afterwards returned to France and settled in Paris, where he had wonderful success. He died in 1674. The following are a few of his principal sacred subjects after different masters: The Baptism of Christ; The Stoning of Stephen; The Conception of the Virgin Mary . The Virgin Mary -and Infant Jesus Treading on the Serpent.

## Audran, Claude[[@Headword:Audran, Claude]]

             a French painter, third son of Claude, Sr., was born at Lyons in 1644, and died at Paris in 1684. He was employed by Lebrun in several sketches. His principal sacred pictures are, The Beheading of John the Baptist, and The Miracle of the Five Loaves. See Hoefer, Nouv. Biog. Generale, s.v.

## Audran, Gorard (Or Girard)[[@Headword:Audran, Gorard (Or Girard)]]

             a celebrated French engraver, the son of Claude the elder and the nephew of Charles, was born at Lyons in 1640. He probably studied under. Carlo Maratti. He resided in Rome three years, and executed a portrait of Clement IX, which gained him so much reputation that the great Colbert, himself a liberal patron of the arts, invited Audran to return to Paris. After his return, he was: appointed engraver to the king. He may be said to have carried the art to its highest perfection, especially in his large historical plates. He died in 1703. The following are a few only of-his principal plates: Portraits and subjects from his own designs — Pope Clement -IX, of the family of Raspigliosi; Andrea Argolus, S. Marci Eques.; St. Paul Preaching at Athens; Wisdom and Abundance, above two genii with a banner inscribed "Louis le Grand." Subjects from different masters-Moses and the Burning Bush; St. Paul Beaten by, Daemons; The Temptation of St. Jerome; St. Peter Walking on the Sea; The Woman Taken in Adultery; The Descent of the Holy Ghost. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Audran, Jean[[@Headword:Audran, Jean]]

             a French engraver, was born at Lyons in 1667. He was the brother of Benoit, and the second son of Germain Audran. In 1707 he was appointed engraver to the king, with apartments in the Gobelins.. He gained a high  reputation, and died in 1756. The following are some of his chief sacred works after various masters: Our Saviour in the Bark Preaching; The Infant Saviour Regarding the Cross Presented by Angels; The Miracle of the Loaves; The Resurrection of Lazarus; The Resurrection of Christ; The Descent from the Cross; The Disciples at Emmaus. See Spooner, .Bio.. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Audran, Louis[[@Headword:Audran, Louis]]

             a French engraver, third son of Germain, was born at Lyons in 1670. .He first studied under his father, but finally under his uncle Gerard. He died at Paris in 1712. His chief sacred work is The Massacre of the Innocents. See Hoefer, Noun. Biog. Generale, s.v.

## Audry[[@Headword:Audry]]

             SEE ALDRICUS.

Audry

(or Etheldreda), saint and virgin, queen of Northumberland and abbess of Ely, was the daughter of Anna, king of the East Angles, who was slain in battle by the pagans in 654. Although twice married first to Tumbert, a king of the East Angles, and secondly to Egfrid, king of Northumberland- she preserved, it is said, her virgin state, and obtained leave of her second husband to retire into the Abbey of Coldingham. She afterwards built a monastery on the Isle of Ely, in the river Ouse, which had been granted to her by Tumbert. Thomas of Ely, in his Historia Eliensis, says that this took place in the year 673, and that St. Auidry collected both monks and nuns, and was made first abbessy St. Wilfrid of York. She died June 23, 679, and was honored by the Church of England as a saint within a short period of her death. See Baillet, June 23; Anglia Sacra, i, 594; Godwin, De Praes. Angl. p. 247.

## Audry (St.) Of Sens[[@Headword:Audry (St.) Of Sens]]

             SEE ALDRICUS.

## Audumla (Or Audhumbla)[[@Headword:Audumla (Or Audhumbla)]]

             in Norse mythology, was a cow which arose when the ice in Ginnungagap, the Northern Chaos, thawed. This cow licked the salt icebergs and thus  created the-first god, Bur, The latter produced. Bor, who was the father of Odin. The giant Ymir was nourished by her milk.

## Audur[[@Headword:Audur]]

             in Norse mythology, was the son of the dark Not (night) and of Naglfari (air or ether). It is unknown in what relation his name, Audur (matter), stands to the doctrine of the creation.

## Auer, John Gottheb, S.T.D.[[@Headword:Auer, John Gottheb, S.T.D.]]

             a missionary bishop of.the Protestant Episcopal Church. for Cape Palmas, Africa, and parts adjacent, resided, in 1865, in Gambier, O., and the year following removed to Philadelphia. In 1867 he was appointed. missionary to Cape Palmas; in 1870 was a missionary at Cavalho, Africa, and while in this station was elected, in 1872, bishop of the African Mission. He was- consecrated in St. John's Church, Georgetown, D. C., April 17, 1873. He died Feb. 16, 1874, aged forty-one years. See Prot. Episc. Almanac, 1875, p. 144.

## Auerbach, David[[@Headword:Auerbach, David]]

             a Lutheran theologian of Germany, was born at Limehna, Sept. 2,1599. He studied at Leipsic and Wittenberg, was in 1624 bachelor of theology, and in 1639 professor extraordinary. In 1640, when he was called as superintendent to Borna, he received the degree of doctor of divinity, and he died April 14,:1647. He wrote, Dissertatio Theolog. de Religione non Cogenda (Lipsise):-De Traditionibus non Scriptis Pontificiorum (ibid.):- De Votis Christianorum Oppositis Votis Monasticis (ibid. 1624) :-De Dicto Babac. ii, 3 (ibid. 1639): — Refutatio Tractatus Calviniiani quem M. Heinr. Junigenhoefer, Aposfata, de Januis Clausis ex Joh. xx ediderat (ibid. 1637). See Witte, Diarium Biographicum. (B. P.)

## Auerbach, Isaac Levin[[@Headword:Auerbach, Isaac Levin]]

             a Jewish rabbi of Germany, was born at Inowraclaw, in the duchy of Posen, about the year 1785. His primary education he received, according to the custom of the time, in the Talmudic schools of his country.. At 'an early age he went to Berlin in order to acquire a more liberal education; For a long time he stood at the head of a Jewish girls' school at Berlin, and for over forty years was the leader of the Bruder Society. He was one of the first to introduce regular preaching into the German synagogues, and  for over a quarter of a century he acted as preacher of the synagogue at Leipsic. He died at Dessau, July 5,1853.- He published, Sind dei Israeliten verpflichtet, ihre Gebete durchaus in hebraischer Sprache zu verrichten? (Berlin, 1818): — Die wichtigsten Anglegenheiten. Israels, erortert und vorgetragen in Prediten :(Leipsic, 1828, etc.). See First, Bibl. Jud. i, 72; Kayserling, Bibliothek judisher Kanzelredner, i, 19 sq. Philippson, Biogr. Skizzen, p. 189; Allgemeine Zeitung des Judenthums, 1853, p. 371; Zunz, Monatstage, p. 38. (B.P.)

## Aufsess, Jobst Bernhard Von[[@Headword:Aufsess, Jobst Bernhard Von]]

             dean of Bamberg and Wurzburg, was born March 28, 1671, at. Mengersdorf, in Franconia. He was baptized in the Lutheran Church, but through the influence of his uncle, Carl Sigismund, dean of Bamberg and Wurzburg, he was brought up in the Roman Catholic faith. From 1683 to 1690 he was educated at the seminary in Wurzburg, was in 1695 dean of Bamberg, and in 1714 he received besides the deanery of Wurzburg. In 1723 he was also appointed provost of St. Stephen at Bamberg. He died April 2, 1738. He founded the famous seminary at Bamberg. See Archiv  fur Geschichte von Oberfranken, volume 1 in 1838; volume 10 in 1866; Refutation in Sachen der katholischen Barone von Aufsess (Bamberg, 1739); Gutenacker, Gesch. des Freihern v. aufsessischen Studienseminars (ibid. 1866); Weber, Das Aufsessische Seminar (ibid. 1880); Wittmann, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Augendus[[@Headword:Augendus]]

             a Carthaginian (Cyprian, Ep. 41) who joined against Cyprian in the faction of Felicissimus. In Epistle 42 he is excommunicated by bishop Caldonius, along with Repostus, Irene, Paulus, Sophronius, and Soliassus. Possibly the same Augendus (id. Ep. 44) reappears as a deacon of Novatians sent to Carthage with the presbyter Maximus. In this case-he would, after his excommunication, accompany Novatus. to Rome and join Novatian, and return, as Novattus did, to push the Novatianist cause against Cyprian.

## Auger, Edmond[[@Headword:Auger, Edmond]]

             a French Jesuit, was born in 1530 at Alleiman, in the vicinity of Troyes. He became a Jesuit at Rome under St. Ignatius. He taught classical studies in Italy, and went to France in order to devote himself to the conversion of the Protestants. He was arrested at Valencia by the baron Des Adrets, and condemned to be executed, but was finally: saved on account of his eloquence and power. One can but admire his zeal at Lyons in the midst of the pestilence. He became confessor and preacher of king Henry III, after whose death his superiors sent him to Italy. — He was very fierce against the Huguenots, whom he tried to convert by all means. That he converted 40,000 Huguenots near Lyons is more than exaggeration. He died at Como, June 17, 1591. He wrote, Le Pidagogue d'Armes a un Prince Chratiea pour entsreprende et achever heuretsemnent une Bonne Guerre Victorieuse de tows les Ennemis de son Etat et de Peaglise (Lyons, 1568): Des Sacramens de L'Eglise Catholique (Paris, 1567): Catechismus Parus, h. e. Summa Doctrine Catholicn Greece et Latine (Lyons, 1852):-- Metanelogi sur le sujet des penitents -(Paris, 1584): — Breviarium Somaum cum Rubris Gallicis (ibid. 1588). See Bailly, Histoire de la Vie d'Edm. Auger (Paris, 1652); Dorigny, Vie du P. Edm. Auger (Lyons, 1716); De Backer, Bibl. de la Comp. de Jesus (1869-76); Lichtenberger,  Encyclopedie des Sciences Religieuses, s., v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Auget[[@Headword:Auget]]

             a French baron, celebrated for his great philanthropic labors and munificent endowments of humanitarian institutions, was born at Paris December 23 or 26, 1733. He was successively intendant of the provinces of Provence, Auvergne, and Aunis; and, as a member of the royal council, opposed the unlawful proceedings resorted to in the case of Lachalotais, and protested against the dissolution of ancient parliaments decreed by chancellor Maupeon. In consequence of this latter act he was deprived of his office. Soon after the accession of Louis XVI he was appointed councillor of state; became, in 1780, chancellor of the count d'Artois (afterwards Charles X); emigrated to England on the breaking out of the French Revolution, and did not return to France until the second restoration. He possessed a princely fortune, and devoted the larger portion not only of his income, but also of his capital, to philanthropic purposes. He generously assisted his exiled countrymen, and bequeathed to French hospitals over 3,000,000 francs. As early as 1782 he had founded a prize for virtue, and several other prizes, to be awarded by the French Academy and the Academy of Sciences. These having been suppressed by order of the Convention, were renewed by the donor on his return to France in 1816, and afterwards increased. Every year the French Academy distributes two Monthvon prizes of 10,000 francs each: one to the poor person who has performed the most meritorious deed of virtue, the other to the author of the work which has been judged the most useful for the improvement of public morals. Two others, of equal amount, are awarded by the Academy of Sciences: one to him who shall have found during the year some means of  improvement of the medical and surgical art, the other to him who shall have discovered the means of rendering some mechanical art less unhealthy. Montoyon died in 1820.

## Augia[[@Headword:Augia]]

             (Αὐγία), the daughter of Berzelees and wife of Addus (1Es 5:38), probably a conjecture of the copyists or translator, since her name is not given in either of the genuine texts (Ezr 2:61; Neh 7:63), nor even in the Vulg. at the passage in Esdras.

## Augian Manuscript[[@Headword:Augian Manuscript]]

             (CODEX AUGIENSIS), a Creek and Latin MS. of the epistles of Paul, supposed to have been written in the latter half of the ninth century, and so called from Augia major, the name of a monastery at Rheinau, to which it belonged. After passing through several hands, it was, in 1718, purchased by Dr. Bentley for 250 Dutch florins, and it is now in the library of Trinity College, Cambridge. This noted MS, F, is contained on 136 leaves of good vellum, 4to (the signatures proving that 7 more are lost), 9 inches by 73, with the two languages in parallel columns of 28 lines on each page, the Greek being always inside, the Latin next the edge of the book. It is neatly written in uncial letters, and without accents; not continua serie, as is common with more ancient copies, but with intervals between the words, and a dot at the end of each. The Greek text is very valuable. The Latin is a pure form of the Vulgate, but in the style of character usually called the Anglo-Saxon, whence it is tolerably clear that it must have been written in the west of Europe, where that formation of letters was in general use between the seventh and twelfth centuries. The first sheets, containing Rom 1:1-3; Rom 1:19, are wholly absent; in four passages (1Co 3:8-16; 1Co 6:7-14; Col 2:1-8; Phm 1:21-25), the Greek column is empty, although the Latin is given; in the epistle to the Hebrews, the Latin occupies both columns, the Greek being absent. Tischendorf examined it in 1842, and Tregelles in 1845. Scrivener published an edition of this Codex in common type (Lond. 1859, 8vo), with prolegomena and a photograph of one page. — Tregelles, in Home's Introd. 4, 197, 255; Scrivener, Introd. p. 133 sq. SEE MANUSCRIPTS.

## Augilus (Augurius, Or Augustus)[[@Headword:Augilus (Augurius, Or Augustus)]]

             an alleged martyr in Britain, bishop of Augusta or London, under Diocletian (Martyrol. Feb. 6).

## Augmentation[[@Headword:Augmentation]]

             is a term in Scotch ecclesiastical law denoting a portion of the ancient tithes placed under the superintendence of the Court of Session, and granted by them to an incumbent, as they shall see cause. The ordinary way of obtaining it is to raise a process before the courts.

While impropriations were in the hands of monks and other ecclesiastical persons or bodies, the bishop had power to augment the endowment given- by such impropriators to the vicarages of churches where they held the tithes and profits; nor is there any reason to doubt that the bishops in the present. day possess the same power over impropriators, both lay and clerical. Such was the opinion of the law officers given to Morton, bishop of Durham. See Watson, p. 140, 305; Johnson, Clergyman's Vade-mecum, p. 82; Kennet, On Impropriations, p. 145.

## Augsburg Confession[[@Headword:Augsburg Confession]]

             (Confessio Augustana), the first Protestant confession of faith.

I. History. — After Charles V concluded peace with France, he summoned a German Diet to meet at Augsburg April 8, 1530. The writ of invitation called for aid against the Turks, who in 1529 had besieged Vienna; it also promised a discussion of the religious questions of the time, and such a settlement of them as both to abolish existing abuses and to satisfy the demands of the pope. Elector John of Saxony, who received this writ March 11, directed (March 14) Luther, Jonas, Bugenhagen, and Melancthon to meet in Torgau (q.v.), and draw up a summary of the most important and necessary articles of faith, in support of which the evangelical princes and states should combine. These theologians (with the exception of Jonas, who joined them somewhat later) drew up a profession of their faith on the ground of the seventeen articles which had been prepared by Luther for the convention at Schwalbach (q.v.), and fifteen other articles, which had been drawn up at the theological colloquy at Marburg (q.v.), Oct. 3, 1529, and subsequently presented to the Saxon elector John at Torigau. (The original articles were for the first time published by Heppe, in Niedner's Zeitschrift fur histor. Theologie, 1848, 1st number.) The first draft made by the four theologians, in seventeen articles, was at once published, and called forth a joint reply from Wimpina, Mensing, Redoerfer, and Dr. Elgers, which Luther immediately answered. The subject of the controversy had thus become generally known. Luther, Melancthon, and Jonas were invited by the Saxon elector to accompany him to Augsburg. Subsequently it was, however, deemed best for Luther's safety to leave him behind. Melancthon, soon after his arrival at Augsburg, completed the Confession, and gave to it the name of Apologia. On May 11 he sent it to Luther, who was then at Coburg, and on May 15 he received from Luther an approving answer. Several alterations were suggested to Melancthon in his conferences with Jonas, the Saxon chancellor Briick, the conciliatory bishop Stadion of Augsburg, and the imperial secretary Valdes.

To the latter, upon his request, 17 articles were handed by Melancthon, with the consent of the Saxon elector, and he was to have a preliminary discussion concerning them with the papal legate Pimpinelli. Upon the opening of the Diet, June 20, the evangelical theologians who were present — Melancthon, Jonas, Agricola, Brenz, Schnepf, and others-presented the Confession to the elector. The latter, on June 23, had it signed by the evangelical princes and representatives of cities who were present. They were the following: John, elector of Saxony; George, margrave of Brandenburg; Ernest, duke of Lunenburg; Philip, landgrave of Hesse; John Frederic, duke of Saxe; Francis, duke of Lunenburg; Wolfgang, prince of Anhalt; and the magistrates of Nuremberg and Reutlingen. The emperor had ordered the Confession to be presented to him at the next session, June 24; but when the evangelical princes asked for permission to read it, their petition was refused, and efforts were made to prevent the public reading of the document altogether. The evangelical princes declared, however, that they would not part with the Confession until its reading should be allowed. The 25th was then fixed for the day of its presentation. In order to exclude the people, the little chapel of the episcopal palace was appointed in the place of the spacious City Hall, where the meetings of the Diet were held. In this episcopal chapel the Protestant princes assembled on the appointed day, Saturday, June 25, 1530, at 3 P.M. The Saxon chancellor Bruck (Pontanus) held in his hands the Latin, Dr. Christian Bayer the German copy. They stepped into the middle of the assembly, and all the Protestant princes rose from their seats, but were commanded to sit down. The emperor wished to hear first the Latin copy read, but the elector replied that they were on German ground; whereupon the emperor consented to the reading of the German copy, which was done by Dr. Bayer. The reading lasted from 4 to 6 o'clock. The reading being over, the emperor commanded both copies to be given to him.

The German copy he handed to the archbishop of Mayence, the Latin he took along to Brussels. Neither of them is now extant. He promised to take this highly important matter into serious consideration, and make known his decision; in the mean while the Confession was not to be printed without imperial permission. The Protestant princes promised to comply with this; but when, soon after the reading, an erroneous edition of the Confession appeared, it became necessary to have both the Latin and German texts published, which was done through Melancthon. On June 27 the Confession was given, in the presence of the whole assembly, to the Roman Catholic theologians to be refuted. The most prominent among them were Eck, Faber, Wimpina, Cochlaeus, and Dietenberger. Before they got through with their work a letter was received from Erasmus, who had been asked for his opinion by cardinal Campegius, recommending caution, and the concession of the Protestant demands concerning the marriage of the priests, monastic vows, and the Lord's Supper. On July 12 the Roman Catholic “Confutation” was presented, which so little pleased the emperor, that “of 280 leaves, only twelve remained whole.” A new “Confutation” was therefore prepared and read to the Diet, August 3, by the imperial secretary Schweiss. No copy of it was given to the evangelical members of the Diet, and it was not published until 1573 (by Fabricius, in his Harmonia Conf. Aug. Cologne, 1573; the German text in Chytrsus, Historie der Augsburg. Conf., Rostock, 1576). Immediately after the reading of the Confutation, the Protestants were commanded to conform to it. Negotiations for effecting a compromise were commenced by both parties, but led to no result. Negotiations between the Lutherans and the Zuinglians were equally fruitless. Zuinglius had sent to the emperor a memorial, dated July 4 (Ad Carolum Romans Imperatorem comitia Augustae celebrantem fidei Huldrychi Zwinglio ratio), and Bucer, Capito, and Hedio had drawn up, in the name of the cities of Strasburg, Constance, Memmingen, and Lindau, the Confessio Tetrapolitana, which was presented to the emperor July 11. Neither of these two confessions was read, and both were rejected.

Against the Roman Catholic “Confutation,” Melancthon, at the request of the evangelical princes and cities, prepared an “Apology of the Confession” (Apologia Confessionis), which was presented by the chancellor Bruck, on Sept. 22, to the emperor, who refused to receive it. Subsequently Melancthon received a copy of the “Confutation,” which led to many alterations in the first draft of the Apology. It was then published in Latin, and in a German translation by Jonas (Wittenberg, 1531). A controversy subsequently arose, in consequence of which Melancthon after 1540 made considerable alterations in the original Augsburg Confession, altering, especially in Art. 10, the statement of the doctrine of the Lord's Supper in favor of the Reformed view. Melancthon, who had already before been charged with “crypto-Calvinism,” was severely attacked on account of these alterations; yet the “Confessio Variata” remained in the ascendency until 1580, when the Confessio Invariata was put into the “Concordienbuch” in its place, and thus the unaltered Confession has come to be generally regarded as the standard of the Lutheran churches. But the altered Confession has not ceased to find advocates, and several branches of the Lutheran Church have even abrogated the authoritative character of the Confession, and do not demand from the clergy a belief in all its doctrines.

II. The following is the table of contents of the Confession and of the Apology:

Part I. —

1. Acknowledges four oecumenical councils: —

2. Declares original sin to consist wholly in concupiscence: —

3. Contains the substance of the Apostles' Creed: —

4. Declares that justification is the effect of faith, exclusive of good works: —

5. Declares the Word of God and the sacraments to be the means of conveying the Holy Spirit, but never without faith: —

6. That faith must produce good works purely in obedience to God, and not in order to the meriting justification: —

7. The true church consists of the godly only: —

8. Allows the validity of the sacraments, though administered by the evil: —

9. Declares the necessity of infant baptism.

10. Declares the real presence in the Eucharist, continued with the elements only during the period of receiving; insists upon communion in both kinds: —

11. Declares absolution to be necessary, but not so particular confession: —

12. Against the Anabaptists: —

13. Requires actual faith in all who receive the sacraments: —

14. Forbids to teach in the church, or to administer the sacraments, without being lawfully called: —

15. Orders the observation of the holy days and ceremonies of the church: —

16. Of civil matters and marriage: — 17. Of the resurrection, last judgment, heaven, and hell: —

18. Of free will: —

19. That God is not the author of sin: —

20. That good works are not altogether unprofitable: —

21. Forbids the invocation of saints.

Part II. —

1. Enjoins communion in both kinds, and forbids the procession of the holy sacrament: —

2. Condemns the law of celibacy of priests: —

3. Condemns private masses, and enjoins that some of the congregation shall always communicate with the priest: —

4. Against the necessity of auricular confession: —

5. Against tradition and human ceremonies: —

6. Condemns monastic vows: —

7. Discriminates between civil and religious power, and declares the power of the church to consist only in preaching and administering the sacraments.

The Apology of the Augsburg Confession contains sixteen articles, which treat of original sin, justification by faith, fulfillment of the law, penitence, repentance, confession, satisfaction, number and use of the sacraments human ordinances, invocation of the saints, communion in both kinds, celibacy, monastic vows, and ecclesiastical jurisdiction. The “Confessio,” with the “Apologia,” may be found in Francke, Libri Symbolici Ecclesiae Lutherance (Lips. 1847, 12mo); in Hase, Libri Symbolici Eccl. Evangelicae (Lips. 1846, 12mo), which contains also the papal Augustance Confessionis Responsio of Faber, in Tittmann, Libri Symbolici (1817, 8vo). It has also been edited by Winer (1825), Zweiten (1840, 1850), Francke (1846), Miuller (1848), Heppe (Kassel, 1855). There are works on the history of the Confession by Chytraeus (Rost. 1576); Miller (Jena, 1705); Cyprian (Gotha, 1730); Salig (Historie der A. C. und deren Apologie, Halle, 1730, 3 vols.); Weber (Kritische Gesch. der A. C. Leipz. 1783, 2 vols.); Rottermund (Hann. 1830); Danz (De A. C. nach ihrer Gesch. Jena, 1829); Rudelbach (Historische Einleitung in die A. C. Dresd. 1841),; Rickert (Lumhers Verhaltniss zur A. C. Jena, 1854); Calinich

(Luther und die A. C. Leipzig, 1861). See also Evang. Qu. Review, April, 1864, art. 6; Zeitschriiftfur hist. Theol. 1865, Heft. 3; Hardwick, Hist. of 39 Articles, ch. 2; Smith's Hagenbach, Hist. of Doctrine, § 215; Gieseler, Church History (Smith's edit.), 4:432. The history and literature of the “Confession” are given in a very summary but accurate way by Hase, in his Prolcgomena, etc., to the Lib. Symb.; see also Guericke, Christliche Smymbolik, § 14. On the relation of the Variata edition of 1540 to the original, see Heppe, Die confessionelle Elntwicklung der alt- protsstantischen Kirche Deutschlands (Marb. 1854); Fbrstemann, Urkundenbuch (Halle, 1833-35). English versions of the “Confession”

have been published by Rev. W. H. Teale (Leeds, 1842); also in P. Hall's harmonyi of Confessions (Lond. 1842), and in Barrow, Summary of Christian Faith and Practice, vol. 1 (London, 1822, 3 vols. 12mo); the latest American edition is Henkel's, of Baltimore, 1853 (a revised translation). SEE CONFESSIONS.

## Augsburg Interim[[@Headword:Augsburg Interim]]

             SEE INTERIM.

## Augsburg, Councils Of[[@Headword:Augsburg, Councils Of]]

             (Concilium Augustanum). Augsburg (Augusta Vindelicorum) is a city of Swabia, and capital of a principality belonging to Bavaria, situated at the junction of the Wertach and the Lech, thirty miles north-west of Munich. Two councils were held. there.

I. Held on Aug. 7, 952. Twenty-four bishops from Germany and Lombardy were present at it, among whom Uldaric, bishop of Augsburg, was the most illustrious. They made eleven canons. It was forbidden to all the clergy, from the bishop to the subdeacon, to marry, or to have women in their houses, or to keep dogs or birds for sporting, or to play at any game of chance. The sixth canon orders that all monks shall submit to the bishop of the diocese and receive his correction. See Labbe, Concil. 9:635.

II. Held Nov. 12, 1548, by cardinal Otho, bishop of Augsburg,. at Dillingen, on the Danube. Thirty-three regulations were drawn up relating to discipline and morality. Among other things, it was ordered that open sinners should be proceeded against canonically, and that those who were found incorrigible should be handed over to the grand-vicar; that the deans of chapters should watch over the conduct of the canons, and be careful to punish those who were guilty of drunkenness, gaming, debauchery,  fornication, etc.; that those who were possessed of many benefices should resign all but one within a year; that those of the monks who neglected their rule and were guilty of drunkenness or immodest conduct, or who were suspected of heresy, should be corrected; that nuns and other female religious should not leave their nunneries, nor suffer any man to enter them unless for some absolute necessity; that preachers should not advance anything untrue or doubtful; that they should accommodate their sermons to the capacity of their hearers; that they should avoid all obscure and perplexing subjects; that one uniform order should be observed in the administration of the sacraments, and no money be taken for the same, according to the apostolical traditions, the ancient canons, laws, and usages; that none but serious tunes should be played upon organs; that everything profane should be entirely done away with in all solemn processions. See Labbe, Concil. 14:567.

## Augur[[@Headword:Augur]]

             an officer, among the ancient Romans, who performed divination by means of birds. Romulus is said to have appointed a college of augurs, three in number. To these Numa afterwards added two. The Ogulnian law, passed B.C. 300, increased the number to nine, five of them being chosen from the plebeians. In the time of the dictator Sulla they rose to fifteen, a number which continued until the reign of Augustus, when their number. was declared unlimited except by the will of the emperor. An augur retained his office during life, and was distinguished by wearing a long purple robe reaching to the feet and thrown; over the left shoulder. On solemn occasions a garland was worn upon the head. "The chief duties of augurs were to observe and report supernatural signs. They were also the repositories of the ceremonial law,. and had to advise on the expiation of prodigies and other matters of religious observance. The sources of their art were threefold: first, the formulas and traditions of the college, which in ancient times met on the nones of every month; secondly, the augurales libri books of the augurs, which were extant even in Seneca's time; thirdly, the commentarii augqur-um. commentaries of the augurs, such as those of Messala and of Appius Clodius Pulcer, which seem to have been  distinguished from the former as the treatises of learned men from received writings." The college of augurs was finally abolished in the time of the emperor Theodosius. SEE DIVINATION.

## Augurius, St[[@Headword:Augurius, St]]

             SEE AUGULUS.

## Augusta John[[@Headword:Augusta John]]

             a Bohemian theologian, born at Prague in 1500, died Jan. 13th, 1575. He studied at Wittenberg under Luther and Melancthon, with whom he subsequently remained in correspondence, without, however, adopting all the views of Luther. He became a minister of the Bohemian brethren, and subsequently a bishop in the Church. He tried to bring about an understanding among the Protestants at an interview with Luther in 1542. After the Schmalkaldie war many of the Bohemian brethren were banished, and Augusta, together with the chief preachers, was arrested. To recover his liberty, he consented to join again the “Utraquists,” to whom he had originally belonged, but he refused to make a public retractation. He was liberated in 1564, but had to pledge himself by an oath not to teach or preach. He is the author of an “Outline of the doctrine of the Bohemian Brethren,” and of two works on “the Duties of the Christian Religion” and on “Temptations.” — Hoefer, Biographie Generale, 3, 642.

## Augustales[[@Headword:Augustales]]

             an order of priests instituted by the Roman emperor Augustus, whose duty it was to preside over the worship paid to the Lares and Penates. The same name was borne by another order of priests appointed by Tiberius to manage the worship paid to Augustus. - They were chosen by lot from the principal persons of Rome, and were twenty-one in number; Similar priests were appointed to attend to the worship paid to other emperors who were deified after their death. The management of the worship was committed to the Sodales Augustales, while the sacrifices and other parts of the worship were performed by the Flamines Augustales.

## Augusti Johann Christian Wilhelm[[@Headword:Augusti Johann Christian Wilhelm]]

             a German theologian, was born 27th of October, 1772, at Eschenberg, near Gotha, where his father was pastor. He was educated in the gymnasium of Gotha and at the University of Jena, where, under Griesbach, he devoted himself to theology and philology. In 1798 he began teaching at Jena. In 1800 he was made professor extraordinary, and in 1803 he succeeded Ilgen in the chair of Oriental literature, which he exchanged in 1807 for that of theology. In 1812 he accepted the chair of theology in the University of Breslau, in addition to which he was honored with a seat in the consistory of the province of Silesia. His influence upon the University of Breslau, and upon all the educational establishments of Silesia, was very great. At the time when the French marched into Russia, Augusti was rector of the university, and it was owing to his intrepidity and patriotic spirit that the property of the university was saved. In 1819 he was appointed professor of theology in the newly-established University of Bonn, and received the title of councillor of the Consistory at Cologne. In 1828 he was appointed director of the Consistory of Coblenz. Notwithstanding his numerous duties, he still continued his lectures in the university until his death, 28th April, 1841. Augusti was one of the most voluminous theological writers of Germany. He was originally led by the influence of Griesbach to join the critical or philosophical school of theology, but this did not suit his natural bias, which was more inclined to maintain things as they are than to speculative investigations; and during the last forty years of his life he was a zealous, although not a bigoted advocate of the established form of religion. In doctrine he may be considered an orthodox Lutheran. His writings, most of which are of a historical or archaeological nature, are useful as works of reference, but they are deficient in elegance and simplicity of form, and contain more evidence of learning and industry than of the true spirit of a historian. The most important of all his works is the Denkwiirdigkeiten acs der christlichen Archaologie (12 vols. 8vo, Leipz. 1817-1831), which he subsequently condensed into the Handbuch d. christl. Archaologie (Leipz. 1837, 3 vols, 8vo). Among his other works are Lehrbuch d. christl. Dogmengeschichte (Leipz. 1835, 4th ed. 8vo); Beitrige z. christl. Kunstgeschichte u. Liturgik (Leipz. 1841-46, 2 vols. 8vo); Einleitung in das alte Testament (Leipz. last ed. 1827); System der christl. Dogmatik (Leipz. last ed. 1826); Corpus librorum symbol. ecclesice reform. (Elberf, 1827). — English Cyclopcedia; Herzog, Real- Encyklop. Supplem. 1:123.

## Augusti, Friedrich Albrech[[@Headword:Augusti, Friedrich Albrech]]

             (originally Joshua ben-Abraham Eschel), a Lutheran minister of German , was born June 30,1691, at Frankfort-on-the-Oder. His Jewish parents educated him according to their custom. While yet a boy, he expressed a desire to go to Jerusalem. At that time a man by the name of Jecuthiel had come to Frankfort with a view of collecting money for his coreligionists in the Holy Land, who urged the boy's parents not to oppose his wishes. Permission having been granted, they both started for the Holy Land, but on the way our young traveller was attacked by a gang of Tartar robbers and made a slave. A coreligionist from Podolia redeemed him and set: him. free. From Smyrna he went to Poland, and continued his studies at Cracow and Prague. He returned to Frankfort before he undertook a journey to Italy; but in Sandershausen, on. the night of Nov. 25, 1720, he was maltreated by a gang of robbers who. had broken into the house in which he resided. On the following morning he was found, to all appearance, lifeless. He recovered, however, and during .his continued stay at Sandershausen, he became acquainted with the superintendent of that place, the. Rev. Dr. Reinhard, who finally became the instrument of leading Joshua to Christ. On Christmas-day, 1732, he was baptized under his new Christian name, his sponsors being the reigning princess and the prince  Augustus of Schwartzburg-Sondershausen, the duke, of Saxe-Gotha, the duchess of Brunswick-Wonlfenbuttel, and the princes palatine Charlotte Christina. After his baptism, he decided on the study of divinity. He entered, the gymnasium at Gotha, and in 1727 he commenced his theological studies at Jena and Leipsic. In 1729 he was appointed collaborator at the gymnasium in Gotha, and in 1734 minister of the parish of Eschberge, in the duchy of Saxe-Gotha, where he preached until his death, May 13,1782. Aungusti wrote Diss. de Adventus Christi Necessitate (Lips. 1794): — Aphorismi de Studiis Juda orum Modiernis (Goth. 1731):-Das Geheimniss des Sambuthion (Erfut, 1748): — Nachrichte der Karaiten (ibid. 1752): — Dissertationes Historicophilosoph.' (ibid. 1753). His grandson was the famous theologian Johann Christian Wilhelm Augusti.- The Life of Augusti has repeatedly been written by several writers and published in the form of a tract. See Delitzsch, Saat auf Hoofnung (1866); Axenfeld, Leben von den Todten (Barmen, 1874) ; The Life of Friedrich Albrecht Augusti (transl. by Macintosh, Lond. 1867); Barber, Redemption in Israel (ibid. 1844), p. 78 sq. (B. P.)

## Augustin, Christian Friedrich Bernhard[[@Headword:Augustin, Christian Friedrich Bernhard]]

             a Protestant theologian of Germany, was born at Groningen, in Saxony, Nov. 28, 1771. He studied theology and history at Halle, and was at first teacher, then cathedral preacher, and since 1824 first cathedral preacher at Halberstadt. He was-doctor of theology and philosophy, and a member of learned societies. He died at Halberstadt, Sept. 1, 1856. His Luther Collection was one of the finest libraries in the country, and the late king, Frederick William IV of Prussia, acquired it for Wittenberg, while his large archaeological collection was bought by the count Botho of Stolberg- Wernigerode. See Mensel, Gelehrten- Lexikon, vol. x-xxii; Zuchold, Bibl. Theol. i, 53; Allgemeine deutsche Biographie, s.v. (B. P.)

## Augustine[[@Headword:Augustine]]

             (Aurelius Augustinus), bishop of Hippo, was born at Tagaste, in Numidia, Nov. 13, 354. His mother, Monica, was a Christian and a woman of piety, who took care to have her son instructed in the true faith and placed among the catechumens. His father was as yet unbaptized, and appears to have cared more to advance his son in worldly knowledge: he spared nothing for his education; and, after giving him the rudiments of grammar at Tagaste, sent him to Madaura, a town in the neighborhood, and afterward removed him to Carthage, to learn rhetoric (this was about the end of the year 371); and here he first imbibed the Manichaean errors. He also fell into immoral habits, of which he afterward gave a minute account in his remarkable “Confessions.” In 383 he left Carthage, against the will of his mother, and repaired to Rome; and, still adhering to his sect, he lodged at the house of a Manichaean, where he fell ill. After his recovery be was sent by Symmachus, the prefect of the city, to Milan, where the inhabitants were in want of a professor of rhetoric. Here he came into intercourse with Ambrose, and was in a short time so convinced by his doctrine that he resolved to forsake the Manichaean sect: this design he communicated to his mother, who came to Milan to see him. “Augustine listened to the preaching of Ambrose frequently, but the more he was forced to admire his eloquence, the more he guarded himself against persuasion. Obstinate in seeking truth outside of her only sanctuary, agitated by the stings of his conscience, bound by habit, drawn by fear, subjugated by passion, touched with the beauty of virtue, seduced by the charms of vice, victim of both, never satisfied in his false delights, struggling constantly against the errors of his sect and the mysteries of religion, an unfortunate running from rock to rock to escape shipwreck, he flees from the light which pursues him — such is the picture by which he himself describes his conflicts in his Confessions. At last, one day, torn by the most violent struggles, his face bathed in tears, which flowed involuntarily, he fled for solitude and calm to a retired spot in his garden. There, throwing himself on the ground, he implored, though confusedly, the aid of Heaven. All at once he seemed to hear a voice, as if coming from a neighboring house, which said to him, Tolle; lege: Take and read. Never before had such emotion seized his soul. Surprised, beside himself, he asks himself in vain whence came the voice, or what he was to read. He was sustained by a force he knew not, and sought his friend Alype. A book was placed before him-the epistles of St. Paul. Augustine opens it at hazard, and falls upon this passage of the apostle: ‘Let us walk honestly, as in the day; not in rioting and drunkenness... But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof.' Augustine needed not any further reading. Hardly had he finished this passage before a ray of divine light broke upon him, enlightening his understanding, dissipating all his shadows, and kindling in his heart a flame of celestial fire. The conversion of Augustine was fully as striking and efficacious as St. Paul's had been. All the apostle's spirit had passed in an instant into the new proselyte. He was then in his thirty-second year. When once again with his mother, the virtuous Monica, to whom his wanderings had cost so many tears, he related to her all that had passed, and also communicated his new resolutions, with that peaceful firmness which changes not. Monica heard this consoling recital with lively joy. All these particulars he himself gives in his Confessions, with a charm and simplicity which have, before or since, never been surpassed.”

After remaining for the space of two years among the catechumens, he was baptized by Ambrose at Easter, 387. Soon after his baptism, having given up his profession, he resolved to return to his own country; and on his way thither, while at Ostia, his mother died. About this time he wrote his treatises De Moribus Eccl. Catholicae et de Moribus Manichceorum, also De Quantitate Animr. He arrived in Africa at the end of 388, and removed to Tagaste, where he dwelt for three years with some of his friends, occupied solely with prayer, meditation, and study. At this period he wrote the treatises De Genesi contra Manichaeos and De Vera Religione. In 391 he went to Hippo; and while there, in spite of his tears and reluctance, the people of that city chose him to fill the office of priest in their church, and brought him to Valerius, their bishop, that he might ordain him. When priest, he instituted a monastery in the church of Hippo, where he entirely devoted himself to works of piety and devotion, and to teaching. Valerius, the bishop, contrary to the custom of the African churches, permitted Augustine to preach in his place, even when he himself was present; and, when this was objected to, he excused himself on the ground that, being himself a Greek, he could not so well preach in Latin. After this the practice became more general. About 393 Augustine wrote the treatise De duabus animabus, contra Manichceos. In 395 he was elected colleague to Valerius in his episcopacy, and consecrated Bishop of Hippo, contrary to the canons of the church. The duties of his office were discharged with the greatest fidelity; but, amid all his labors, he found time for the composition of his most elaborate works. His treatise De Libero Arbitrio was finished in 395; the Confessionum Libri XIII in 398; most of the treatises against the Donatists between 400 and 415; those against the Pelagians between 412 and 428. The De Civitate Dei was begun in 413 and finished in 426. The singular candor of Augustine is shown in his Retractationes (written in 428), in which he explains and qualifies his former writings, and not unfrequently acknowledges his mistakes opinion. In 430, the Vandals, under Genseric, laid siegeto Hippo, and in the third month of the siege (August 28) Augustine died, in his 76th year.

His whole career, after his profession of the Christian faith, was consistent with his high calling; the only faults with which he can be charged are an occasional undue severity in controversy and the share which he bore in the persecution of the Donatists (q.v.). His intellect was acute, vigorous, and comprehensive; his style rapid and forcible, but not remarkable for purity or elegance. “Of all the fathers of the Latin Church” (says M. Villemain, in his Tableau de l'Eloquence de la chaire au quatrieme siecle, 1849, 8vo), “St. Augustine brought the highest degree of imagination in theology, and the most eloquence and even sensibility in scholasticism. Give him another century, place him in the highest civilization, and a man never will have appeared endowed with a vaster or more flexible genius. Metaphysics, history, antiquities, science, and manners, Augustine had embraced them all. He writes on music as well as on the freedom of the will; he explains the intellectual phenomenon of the memory as well as reasons on the fall of the Roman Empire. His subtile and vigorous mind has often consumed in mystical problems an amount of sagacity which would suffice for the most sublime conceptions. His eloquence, tinged with affectation and barbarisms, is often fresh and simple. His austere morality displeased the corrupt casuists whom Pascal had so severely handled. His works are not only the perennial source of that scientific theology which has agitated Europe for so many ages, but also the most vivid image of Christian society at the end of the fourth century.”

“If we contemplate Augustine as a scholar, our judgment of him will vary according to the different demands we make of a theologian. If we compare the famous bishop with learned theologians of the present time, he can scarcely deserve the name of such a one; for we shall not readily reckon among learned theologians any one who knows nothing at all of Hebrew and but little of Greek. But if we estimate Augustine according to his own period, as it is proper we should, he was by all means a learned man, and was surpassed by but few, and among the Latin fathers perhaps only by Jerome, though by him in a high degree. Thus much, however, is certain, Augustine had more genius than learning, more wit and penetration than fundamental science. Augustine's was a philosophical and especially a logical mind. His works sufficiently prove his talent for system-making and a logical development of ideas. We also find in them much philosophical speculation peculiar to himself. But the value of those speculations is not to be highly rated, since he was far from being so much of a metaphysician in general as he was of a logician. Nor was he wanting in a knowledge of philosophical systems and the speculations of others. His weakest point as a scholar was in a knowledge of languages. In this he was surpassed even by Pelagius, who was only a layman; for although, as before remarked, he was not entirely ignorant of Greek, his knowledge of it was very limited, and we meet with a multitude of oversights on this account. Hence he generally used only the Latin translation of the Bible, which is so often faulty; and even in the New Testament he recurs but seldom to the original text. His ignorance and incapacity in expounding the Scriptures, at least of the Old Testament, he himself acknowledges (Retract. 1, 18). Hence he very often founds his arguments from the sacred books on erroneous interpretations. He also employed philosophical reasons to support his positive doctrines, and strove to unite the rational with the revealed belief, as Christian theologians had before attempted to do from the time of Justin. His supernatural system he defended not only with exegetical, but also with philosophical weapons. His knowledge of the opinions of the earlier fathers often failed him. In a letter to Jerome (Ep. 67; Omh Hieron. Vall. ed.), he frankly confesses that he knows not the errors charged upon Origen, and begs Jerome to point them out to him.c. His taste was not sufficiently formed by the study of the classics. Hence his style (though we find some good remarks of his on grammar, and his ability for eloquence is sufficiently manifest in particular passages) was on the whole defective in purity and elegance, as could not but be expected in an age when the study of Cicero had begun to be regarded as a sin. He also believed that rhetorical euphony was rather hurtful than beneficial to the presentation of Christian truths, as they thus lose their dignity. In other respects he did not despise the liberal arts, but believed they could be profitably used only when those who practice them are inspired by the Christian spirit (Ep. 101, ad Memorium.” — Wiggers, Augustinism and Pelagianism, chap. 1.) His knowledge of Greek was moderate, and his biblical criticisms are therefore of comparatively little value (see Clausen, Augustinus S. Scr. interpres, Hafn. 1828); but as a theologian he made a deep impression upon his own age, and, indeed, upon the whole theology of the church down to the present time. “His influence may be compared with that of Origen in the East, but it was more general and enduring in the West. He was one of those great men, of world-wide celebrity, whose agency is not limited to their own times, but is felt afresh at various epochs. in the lapse of centuries. His position in reference to theology was similar to that of Plato and Aristotle in the department of philosophy. On the one hand, the development of the Catholic dogma which appears in the writings of the schoolmen proceeded from him, and, on the other hand, a reaction of the pure Christian consciousness against the foreign elements of the Catholic dogma. Those tendencies within the pale of the Catholic Church from which a new Christian life emanated connect themselves with him. Even the more complete reaction at the Reformation, and the various revivals which the evangelical church has experienced, may be traceable to the same source. He resembled Origen in his turn for speculation, but surpassed him in originality, depth, and acuteness. Both passed through Platonism in the process of their culture; he did not, however, like Origen, mingle the Christian and Platonic elements, but developed the principles of Christianity independently of Platonism, and even in opposition to it. But Origen excelled him in greater mental freedom and erudite historical culture, while Augustine's mind was fettered by a definite church-system. The union of their mental elements would, without doubt, have made the most complete church teacher. Nevertheless, many qualities were united in Augustine, which we find scattered in separate tendencies of theological development, and hence we see the various periods of the church shadowed forth in his mental career” (Neander, Hist. of Dogmas, 2, 258).

“In estimating Augustine as a theologian, we must remember that he commenced life as a Manichaean; and many believe that traces of the Manichaean doctrine (of the evil nature of matter, etc.) can be traced in the later and severer forms of his belief. In attacking the Manichaeans, he wrote his treatise De Libero Arbitrio, which certainly would have received a different shape had he written it at a later period, i.e. during his disputes with the Pelagians. In the various discussions which have arisen concerning predestination and the doctrines with which it is connected, some modern divines have quoted the arguments of Augustine against the Manichaeans, and others those which he employed against the Pelagians, according to the discordant views which the combatants severally entertain on these controverted points. One of them has thus expressed himself, in his endeavor to reconcile Augustine with himself: ‘The heresy of Pelagius being suppressed, the catholic doctrine in that point became more settled and confirmed by the opposition; such freedom being left to the will of man as was subservient unto grace, co-operating in some measure with those heavenly influences. And so much is confessed by Augustine himself, where he asks this question, “Doth any man affirm that free will is perished utterly from man by the fall of Adam?” And thereunto he makes this answer: “Freedom is perished by sin; but it is that freedom only which we had in Paradise, of having perfect righteousness with immortality.” For, otherwise, it appears to be his opinion that man was not merely passive in all the acts of grace which conduced to glory, according to the memorable saying of his, so common in the mouths of all men, “He who first made us without our help, will not vouchsafe to save us at least without our concurrence.” If any harsher expressions have escaped his pen (as commonly it happeneth in the heats of a disputation), they are to be qualified by this last rule, and by that before, in which it was affirmed that “God could not with justice judge and condemn the world, if all men's sins proceeded not from their own free will, but from some overruling providence which enforced them to it.”' Another admirer of this father offers the following as an attempt at reconciliation: Augustine denied that the co-operation of man is at all exerted to produce the renewal of our nature; but, when the renewal had been produced, he admitted that there was an exercise of the will combined with the workings of grace. In the tenth chapter of his work against the Manichaeans, the bishop of Hippo thus expresses himself: “Who is it that will not exclaim, How foolish it is to deliver precepts to that man who is not at liberty to perform what is commanded! And how unjust it is to condemn him who had not power to full the commands! Yet these unhappy persons [the Manichaeans] do not perceive that they are ascribing such injustice and want of equity to God. But what greater truth is there than this, that God has delivered precepts, and that human spirits have freedom of will?” Elsewhere he says, “Nothing is more within our power than our own will. The will is that by which we commit sin, and by which we live righteously.” — Nothing can be plainer than that the writer of these passages admitted the liberty of the human will, and the necessity of our own exertions in conjunction with divine grace. How this is to be reconciled with his general doctrine is perhaps indicated in the following passage from his book De Gratia et lib. Arbitrio, c. 17. Speaking of grace, he says “that we may will God works without us; but when we will, and so will as to do, he co-works with us; yet, unless he either works that we may will, or co-works when we do will, we are utterly incapable of doing any thing in the good works of piety.'”

These are but very slight specimens of the mode in which learned and ingenious — men have tried to give a kind of symmetrical proportion to this father's doctrinal system. Several large treatises have been published with the same praiseworthy intention; the pious authors of them either entirely forgetting, or having never read the rather ‘latitudinarian indulgence of opinion which St. Augustine claims for himself in his ‘Retractations.' If. however, an estimate may be formed of what this father intended in his various pacificatory doctrinal explanations from what he has actually admitted and expressed, it may be safely affirmed that no systematic a writer of theology seems so completely to have entered into the best views of the bishop of Hippo, or so nearly reconciled the apparent discordances in them, as ARMINIUS has done” (Watson, Theol. Dictionary, s.v.). The changes in Augustine's theolory are described as follows by Neander (History of Dognzas, 2, 347). “In his treatises de Lib. Arbitrio and de Vera Religione he supposes everything in man to be conditioned on free will. In his exposition of Romans 9 (A.D. 394) he expressly opposes the interpretation of that passage as implying predestination and the exclusion of free will. Man indeed, he says, could not merit divine grace by his works, for, in order to perform works that are truly pious, he must have first a suitable state of heart, the inward justitia. But this source of goodness man has not from himself; only the Holy Spirit can impart it to him in regeneration; antecedently to this all men are in equal estrangement from God; but it depends on themselves whether, by believing, they make themselves susceptible for the Holy Spirit or not. (Cap. 60. — Quod credimus nostrum est; quod autem bonum operamur illius qui credentibus in se dat Spiritumn Sanctum.) God has chosen faith. It is written, God works all in all men, but he does not believe all in all. Faith is man's concern. (Non quidem Deus elegit opera quae ipse largitur quum dat Spiritum Sanctum ut per caritatem bona operemur; sed tamen elegit fidem.) From this point we can trace the gradual revolution in Augustine's mode of thinking to its later harsher form. Yet in his treatise De 83 diversis quaestionibus (written about A.D. 388), he says, in explaining Rom 9:18 (‘Therefore hath he mercy on whom he will have mercy, and I whom he will he hardeneth'). This will of God is not unrighteous, for it is conditioned by the most secret relations of congruity; all men, indeed, are corrupt, but yet there is a difference among them; there is in sinners something antecedent by which they become I deserving of justification or of hardening (Quaestio 168, § 4. — Venit enim de occultissimis meritis, quia et ipsi peccatores cum propter generale peccatum unam massam fecerint, non tamen nulla est inter illos diversitas. Praecedit ergo aliquid in peccatoribus quo, quamvis nondum sint justificati digni efficiantur justificatione et item praecedit in aliis peccatoribus quo digni sunt obtusione). The calling of individuals and of whole nations belongs to those high and deep things which man does not understand if he is not spiritually minded. But it must be always maintained that God does nothing unrighteous, and that there is no being who does not owe everything to God.

The more Augustine advanced in a deeper perception of faith, the more he recognized it as a living principle, and not as a mere faith of authority, and he acquired a stronger conviction that faith presupposed a divine operation in the soul of man, and that the Bible referred it to divine agency. He was now easily impelled to the other extreme, and to give a one-sided prominence to the divine factor in faith. Resignation to God became his ruling principle, and. looking back at his earlier life, he learned more and more to trace everything to his training by divine grace. He now allowed the conditioning element of free human susceptibility to vanish altogether. That theodicy now appeared to him untenable, which made the attainment of faith by individuals or nations, or their remaining strangers to the Gospel, dependent on their worthiness and the divine prescience; in opposition to this view, he now sought for a foundation in the secret absolute decrees of God, according to which one was chosen and another not. This view was confirmed by the opinion prevalent in the North African Church, that outward baptism was essential to salvation. He now inquired how it was that one child received baptism and another not, and this seemed to confirm the unconditionality of the divine predestination. The alteration in his mode of thinking occupied perhaps a space of four years. In the diversae questiones ad Simplicianum, written about A.D. 397, this is shown most decidedly, as he himself says in his treatise de dono perseverantice that he had then arrived at the perception that even the beginning of faith was the gift of God. In that work (lib. 1, questio 2) he derives all good in man from the divine agency; from the words of Paul, ‘What hast thou that thou hast not received?' (1Co 4:7), he infers that nothing can come from man himself.

‘How can it be explained,' he asks, ‘that the Gospel reaches one man and not another? and that even the same dispensations act quite differently on different persons? It belongs to God to furnish the means which lead every man to believe; consequently, the reason of the difference can only be that, according to his own decree, it seems good to withhold it from one and not from another. All men, in consequence of the first transgression, are exposed to perdition; in this state there can be no higher movement, therefore none at all, in them toward conversion. But God, out of compassion, chooses some to whom he imparts divine grace, gratia efficax, which operates upon them in an irresistible manner, but yet in accordance with their rational nature, so that they cannot do otherwise than follow it. The rest he leaves to their merited perdition.' From the preceding remarks it is clear that Augustine reached the standpoint fixed by his own experience; and we perceive how false it is that his system in this form was derived from his excessive opposition to Pelagianism, since it had been formed ten years before his conflict with it. We might rather affirm of Pelagius that he would not have developed his doctrine in its actual form had he not been opposed to Augustine.”

In the year 412 Augustine began to write against the doctrines of PELAGIUS, a native of Britain, who had resided for a considerable time at Rome, and acquired universal esteem by the purity of his manners, his piety, and his erudition. In the defense of his opinions Pelagius was seconded by Celestius, a man equally eminent for his talents and his virtues. Their principles were propagated rapidly, and were speedily transplanted to almost every corner of Christendom. If the brief notices which have come down to us respecting their tenets, in the writings of their adversaries, be correct, they

(1) denied the regeneration of infants in baptism and the damnation of all unbaptized infants;

(2) they denied that Adam's sin was imputed to his posterity, and went so far as to reject original sin entirely;

(3) they asserted the freedom of the will, and its capacity for good without supernatural grace.

“It is not,” they said, “free will if it requires the aid of God; because every one has it within the power of his own will to do any thing, or not to do it. Our victory over sin and Satan proceeds not from the help which God affords, but is owing to our own free will. The unrestricted capability of men's own free will is amply sufficient for all these things, and therefore no necessity exists for asking of God those things which we are able of ourselves to obtain; the gifts of grace being only necessary to enable men to do that more easily and completely which yet they could do themselves though more slowly and with greater difficulty, seeing that they are perfectly free creatures.” These opinions were assailed by St. Augustine and St. Jerome, as well as by Orosius, a Spanish presbyter, and they were condemned as heresies in the Council of Carthage and in that of Milevis. In his eagerness to confute these opponents, St. Augustine employed language so strong as made it susceptible of an interpretation wholly at variance with the accountability of man. This led to farther explanations and modifications of his sentiments, which were multiplied when the Semi- Pelagians arose, who thought that the truth lay between his doctrines and those of the Pelagians. Concerning original sin, he maintained that it was derived from our first parents; and he believed he had ascertained in what the original sin conveyed by Adam to his posterity consisted. In his sentiments, however, upon the latter point he was rather inconsistent, at one time asserting that the essence of original sin was concupiscence, and at another expressing doubts respecting his own position. This subject was bequeathed as a legacy to the schoolmen of a subsequent age, who exercised their subtle wits upon all its ramifications down to the period of the Council of Trent. On the consequences of the fall of our first parents, St. Augustine taught that by it human nature was totally corrupted, and deprived of all inclination and ability to do good. Before the age in which he lived, the early fathers held what, in the language of systematic theology, is termed the synergistic system, or the needfulness of human co- operation in the works of holiness; but, though the freedom of the will was not considered by them as excluding or rendering unnecessary the grace of God, yet much vagueness is perceptible in the manner in which they express themselves. In fact, there was no scientific view as yet on these topics. Those early divines generally used the language of Scripture, the fertile invention of controversial writers not having as yet displayed itself, except on the divine nature of Jesus Christ, and subsidiary terms and learned distinctions not being then required by any great differences of opinion. But as soon as Pelggius broached his errors, the attention of Christians was naturally turned to the investigation of the doctrine of grace. The personal experience of Augustine, coinciding with the views of the great body of the Christian Church, admitted the necessity of divine grace, or the influence of the Holy Spirit, for our obedience to the law of God. He ascribed the renovation of our moral constitution wholly to this grace, denied all cooperation of man with it for answering the end to be accomplished, and represented it as irresistible. He farther affirmed that it was given only to a certain portion of the human race, to those who showed the fruits of it in their sanctification, and that it secured the perseverance of all upon whom it was bestowed. His view of predestination has been summed up as follows:

1. That God from all eternity decreed to create mankind holy and good.

2. That he foresaw man, being tempted by Satan, would fall into sin, if God did not hinder it; he decreed not to hinder.

3. That out of mankind, seen fallen into sin and misery, he chose a certain number to raise to righteousness and to eternal life, and rejected the rest, leaving them in their sins.

4. That for these his chosen he decreed to send his Son to redeem them, and his Spirit to call them and sanctify them; the rest he decreed to forsake, leaving them to Satan and themselves, and to punish them for their sins.

After Augustine had thus almost newly-molded the science of theology, and had combined with it, as an essential part of divine truth, that the fate of men was determined by the divine decree independently of their own effirts and conduct, and that they were thus divided into the elect and reprobate, it became necessary, in order to preserve consistency to introduce into his system a limitation with respect to baptism, and to preserve the opinions concerning it from interfering with those which flowed from the doctrine of predestination. He accordingly taught that baptismn brings with it the forgiveness of sins; that it is so essential that the omission of it will expose us to condemnation; and that it is attended with regeneration. He also affirmed that the virtue of baptism is not in the water; that the ministers of Christ perform the external ceremony, but that Christ accompanies it with invisible grace; that baptism is common to all, while grace is not so; and that the same external rite may be death to some and life to others. By this distinction he rids himself of the difficulty which would have pressed upon his scheme of theology, had pardon, regeneration, and salvation been necessarily connected with the outward ordinance of baptism, and limits its proper efficacy to those who are comprehended, as the heirs of eternal life, in the decree of the Almighty. Many, however, of those who strictly adhere to him in other parts of his doctrinal system desert him at this point. SEE PELAGIANISM.

His honest anxiety for the honor of the grace of God led him to overlook the human side of the question, and to make the operation of grace more like physical necessity than moral influence. The traces of his Manichaean habit of thought appear plainly here. “Here,” says Kling, in his excellent article on Augustine in Herzog's Real-Encyklopadie (1, 623), “is a weak side in Augustine's system. In the attempt of his fiery and impulsive intellect to give fixity and stability to the doctrine of Christian anthropology, and to leave no room in his system for self-righteousness, he fell into the labyrinth of unconditional predestination, implying a dualism in the Divine will which has never gained the mind of the Christian Church as a correct interpretation of Scripture as a whole. In fact, the system has been a stumbling-block in the church from Augustine's time till now. As for the better part of Augustine's doctrine, which is, in fact, its true essence, viz. that the entire glory of the renewal of human nature is due to divine grace, and is due in no respect whatever to mere human ability, because the consequences of the fall have left that nature incapable of renewal except by a divine power of renovation, this doctrine has penetrated the heart and intellect of the church, and has found expression in her creeds and confessions in all ages.” SEE AUGUSTINISM.

The Donatist controversy was one of the bitterest waged by Augustine, and was, perhaps, on the whole, the least honorable to him. Before this controversy, and even during the earlier period of it, he had always treated heretics with mildness and charity, and opposed the passage of several laws against the Donatists. “But at a later period, after the Donatists had made alarming progress among the African churches, the urgent representations of his colleagues caused a radical change of his views. He became the most ardent advocate of the compulsory suppression of every heresy, and he based this shocking theory on the passage in Luke 14, where the master of a house, after the invited guests have declined to come, orders the servants to bring in the poor, the maimed, the halt, the blind, from the streets and lanes of the city, and, when there was yet room, to ‘go out into the highways and hedges, and compel them to come in.' This interpretation by a church father so profoundly revered, has been, in all following centuries, the source of incalculable mischief. It is one of the principal weapons with which ecclesiastical and royal despots have attempted to justify the murder of millions on the charge of heresy. Even men like Bossuet were induced, by the weight of Augustine's authority, to advocate compulsory measures against heretics” (Neander, Church History, 3, 197-217; Flottes, Etudes sur Saint Augustin, Paris, 1862). St. Augustine's works have been printed in a collected form repeatedly: at Paris, in 10 vols. folio, 1532; by Erasmus, from Frobenius's press, 10 vols. folio, 1540-43; by the divines of Louvain, 10 vols. folio, Lugd. 1586; and by the Benedictines of the congregation of St. Maur, 10 vols. folio, Paris, 1679-1700, 12 vols. folio, 1688-1703, and 12 vols. folio, Antwerp, 1700-1703; reprinted, Paris, 1836-39, 11 vols. 4to. The latest edition (not the best) is that of the Benedictines, edited by Migne (Paris, 1842, 15 vols. imp. 8vo). A review of his literary activity is given by Busch, Librorum Augustini recensus (Dorpat. 1826). Of his separate works many editions have been published. The Benedictine edition gives a copious Life of Augustine; and the 13th vol. of Tillemont's Mesmoires pour servier l'Histoire Ecclesiastique is a 4to of 1075 pages devoted entirely to his biography. Dupin (Eccles. Writers) gives a copious and minute analysis of all of Augustine's works. English versions of the Confessions, and of the Expositions of the Gospels and Psalms, may be found in the Library of the Fathers (Oxf. 1839-1855). A translation of the Confessions, with an introduction by Prof. Shedd, has also been published at Andover (1860). M. Poujoulat, the author of a Life of St. Augustine and numerous other works, has commenced (1864), in connection with abbe Raulx, a translation of the complete works of St. Augustine. The translators claim that this is the first complete French translation of the great church father. The work will be completed in twelve volumes (Saint Augustin; CEuvres Completes). Recent editions of the De Ciitate Dei have been published by Bruder (Leipsic, 1838) and Strange (Cologne, 1850); of the Confessiones, by Bruder (Leipsic, 1837), Pusey (Oxford, 1838), Raumer (Stuttgart, 1856); of the AMelitationes, by Sintzel (Sulzbach, 1844) and Westhoff (Mainster, 1854). German translations of the Confessiones have been published by Rapp (3d edition, Stuttgart, 1856), Groninger (4th edit. Minster, 1859), and by several anonymous translators (Passau, 6th edit. 1856; Ratisbon, 1853; Reutlingen, 1858); and of the City of God, by Silbert (1825, 2 vols.) — Neander, Ch. Hist. 2:354, 564; Hist. of Dogmnas, vol. 1, pdssia; Mozley, Augustinian Doctrine of Predestination (Lond. 1855); Mosheim, Ch. Hist. 1, 110, 156; Wigoers, History of Augustinianism and Pelagianism (vol. 1 trans. by Emerson, And. 1840, 8vo); Schaff, Life and Labors of Augustine (N. Y. 1854, 12mo); Bohringer, Kircheng. in Biogqraphien, I, pt. 3, 99 sq.; Kloth, Der heil. Kirchenlehrer Augustinus (Aachen, 1840); Bindemann, Des' heil. Augustinus (Berlin, 1844); Poujoulat, Histoire de St. Augustin (Paris, 1844, 3 vols.); Shedd, History of Doctrines, bk. 4; Am. Bib. Repos. 5, 195; Meth. Qu. Rev. 1857, 352 sq.; Princeton Rev. July, 1862, art. in; Watson, Dictionary, s.v.; Hook, Eccles. Biog.. vol. 1; Taylor, Ancient Christianity, 1, 231; Jahrb. f. deutsche Theologie, 1862; Church Review, July, 1863, 316.

## Augustine (2)[[@Headword:Augustine (2)]]

             (or AUSTIN), first archbishop of Canterbury, was a monk of the Benedictine monastery of St. Andrew, at Rome, and was sent by Pope Gregory, who had been prior of that convent, soon after his accession to the papal throne, as a missionary into England, together with forty companions, also Benedictines, A.D. 596 (Bede, Hist. Eccl. 1, 23). Augustine and his company became discouraged, and Augustine was dispatched back to Rome to obtain the pope's leave for their return; but Gregory disregarded his remonstrances, and, providing him with new letters of protection, commanded him to proceed. Augustine and his companions landed late in 596 in the isle of Thanet, whence they sent messengers to Ethelbert, king of Kent, to inform him of the object of their mission. Ethelbert's queen, Bertha, daughter of Cherebert, king of the Parisii, was a Christian, and by the articles of her marriage (as early as 570) had the free exercise of her religion allowed her. Ethelbert ordered the missionaries at first to continue in the isle of Thanet, but some time after came to them and invited them to an audience in the open air. Although he refused at first to abandon the gods of his fathers, he allowed them to preach without molestation, and assigned them a residence in Canterbury, then called Dorobernia, which they entered in procession, singing hymns. After the conversion and baptism of the king himself, they received license to preach in any part of his dominions, which Bede assures us (c. 25) extended (probably over tributary kingdoms) as far as the river Humber, and proselytes were now made in remarkable numbers.

In 597, Augustine, by direction of Pope Gregory, went over to Aries, in France, where he was consecrated archbishop, and metropolitan of the English nation, by the archbishop of that place; after which, returning into Britain, he sent Lawrence, the presbyter, and Peter, the monk, to Rome, to acquaint the pope with the success of his mission, and to desire his solution of certain questions respecting church discipline, the maintenance of the clergy, etc. which Bede (1. 1, c. 27) has reported at length in the form of interrogatories and answers. Gregory sent over more missionaries, and directed him to constitute a bishop at York, who might have other subordinate bishops, yet in such a manner that Augustine of Canterbury should be metropolitan of all England. Augustine now made an attempt to establish uniformity of discipline in the island, and, as a necessary step, to gain over the Welsh bishops to his opinion. For this purpose a conference was held in Worcestershire, at a place since called Augustine's Oak, where the archbishop endeavored to persuade the prelates to make one communion, and assist in preaching to the unconverted Saxons; but neither this, nor a second conference, in which he threatened divine vengeance in case of non-obedience, was successful. After Augustine's death, Ethelfrid, king of Northumberland, marched with an army to Caerleon, and near twelve hundred monks of Bangor were put to the sword. In the year 604 Augustine consecrated two of his companions, Mellitus and Justus, the former to the see of London, the latter to that of Rochester. He died at Canterbury, probably in 607, but the date of his death is variously given from 604 to 614. The observation of the festival of St. Augustine was first enjoined in a synod held under Cuthbert, archbishop of Canterbury (Gervase, Act. Pontff. Cantuar. Script. 10, col. 1641), and afterward by the pope's bull in the reign of Edward III. See Bede, Hist. Eccl. lib. 1 and 2; Gregorius, Epistolc, 1. 7, ep. 5, 30; 1. 9, ep. 56; Joan Diacon. Vita S. Greg.; Stanley, Memorials of Canterbury (London, 1855); Acta Sanctorum, Mensis Maii, 6, 378; English Cyclopcedia; Neander, Ch. Hist. 3, 11-18; Smith, Religion of Ancient Britain, ch. 10. SEE ENGLAND, CHURCH OF.

## Augustine (3)[[@Headword:Augustine (3)]]

             a French martyr, was taken and examined at Bergues, in Hainault, and condemned to be burned at Belmont. Being tied to the stake, which was set on fire, he prayed heartily unto the Lord, and thus expired in 1549. See Fox, Acts and Monuments, 4:391.

## Augustine OF Alfeld[[@Headword:Augustine OF Alfeld]]

             a monk of the order of St. Francis, flourished in the 16th century, and wrote many works, chiefly against Luther. Among them are, Liber quo, contra M. Lutherum, contendit Divino Jure institutum hoc esse, ut Totius Ecclesice Christiance Caoput Romanus sit Pontifex (1520): — Pia Collatio cum Luthero super Biblia Nova Alveldens. (Alveldse, 1528):Pro Missa contra Lutherum: -De Communione sub utraque Specie, adersus eundem: — Expositio Cantici "Salve Regina," cvjus Autormest Hermannus, a Membris Contractis, dictus Contractus, Monachus Orid. S. Bened. Saeculi xi.

## Augustine Of Gazothes, St.[[@Headword:Augustine Of Gazothes, St.]]

             a Dominican and bishop of Zagrab, in Slavonia, and afterwards of Nocera, in Naples, was born at Trau, in Dalmatia, about 1259. He left his family and embraced the religious life in 1277 or 1278. In 1286 he was sent to Paris to complete his studies, where he gave himself up to reading in and meditating upon the Sacred Books, and to solitude, silence, and prayer. He soon became a successful preacher, and, in order to render this success more lasting, he caused to be erected monasteries in many parts of Dalmatia. Afterwards he passed into Italy, and thence to Bosnia, where he combated warmly the Manichsean errors. He also visited Hungary and arrested the progress of heresy and paganism in that distracted country. Pope Benedict XI made him bishop of Zagrab at a time when the northern countries were 'suffering from the incursions of the Tartars and all the evils consequent upon such a disturbed state. Augustine set himself to the work of reforming abuses and ameliorating the condition of his distracted diocese. He every year assembled a synod and visited on foot all parts of his diocese. In 1308 he was sent by pope Clement V, together with cardinal Gentili, to re-establish peace in the distracted Church of Hungary, and succeeded happily.. He was present in the Council of Vienne in 1311, and in 1317 was translated to the bishopric of Lucera, in. Italy. In this situation he conducted himself with the same piety, zeal, and humility, and died, a holy death Aug. 3, 1323. He was canonized by pope John XXII, and is commemorated on Aug. 3. See. Touron, Hommes Illust.

## Augustine Of Pavia[[@Headword:Augustine Of Pavia]]

             (Ticinensis), a regular canon of the Congregation of Lateran in that city, died about 1520, leaving, Vita B. Monica, the mother of St. Augustine: — Elucidariium Christianarum Religionun: Regula Sanctissimi Patris Augustini (all at Brescia, 1511). He is also said to have written Conmpendium Speculi Crucis, a commentary on the Psalm Deus in nomine tuo, and a Treatise on Learned Ignorance (Milan, 1603). His Chronicum Magnum remains unpublished. See Cave, Historia Literaria, ii, app. p. 224.

## Augustine Of The Virgin Mary[[@Headword:Augustine Of The Virgin Mary]]

             a Carmelite, was born at Leon, in Brittany, and took the vows at Rennes in 1640. He wrote, among other works, Theologice Thomisticce Cursus (Paris. 1660, 6 vols. 12mo):- Privilegia omniaum Religiosorum (Lyons, 1661, 8vo).

## Augustine, Michael Of Saint[[@Headword:Augustine, Michael Of Saint]]

             a Carmelite, was born at Brussels in 1621. He taught philosophy, and was the master of the novices, prior, and three times provincial of his order. He wrote, Introductio in Terranm Carmeli, etc. (Brussels, 1652; also in Dutch):-Institutionum Mysticarum Libri IV (Antwerp, 1671, 4to): The Life of the Venerable Fr. Arnold: -and other works.

## Augustine, Sister[[@Headword:Augustine, Sister]]

             SEE LISAULX.

## Augustines Oak, Conferences At[[@Headword:Augustines Oak, Conferences At]]

             between Augustine of Canterbury and the British bishops.

I. In A.D. 602 or 603, and probably at Aust on the Severn, or some spot near to it, with a view to induce the British bishops to give up their Easter Rule and to co-operate with Augustine in preaching to the Saxons. The first conference was only preliminary (Augustine, however, working a miracle at it, according to Bede) and led to

II. A more formal conference, shortly after, in the same year, at the same place, at which seven British bishops were present, with "many learned men," especially from Bangor monastery (near Chester), then under Diioth as its abbot. On this occasion Augustine limited his demands to three, conformity in keeping Easter and in the baptismal rite, and co-operation in preaching to the Saxons; suppressing, if Bede's account is complete, all  claim to the jurisdiction which Gregory the Great had bestowed upon him over the British bishops and saying nothing of the tonsure, but disgusting the Britons by refusing to stand up at their approach-a token, according to the words of a certain anchorite whom they had consulted, that he was not a man of God, and therefore was not to be followed. The conference accordingly broke up without any other result than that of drawing from Augustine some angry words, which unfortunately came true a dozen years afterwards, when he was dead, in the slaughter of the Bangor monks at Chester. The baptismal differences have been supposed to relate to trine immersion; by others to have referred to the washing of the feet, which the Britons are supposed to have attached to baptism; but both are conjectures only.

## Augustinian Monks[[@Headword:Augustinian Monks]]

             are divided into two classes:

I. CANONS REGULAR. — In the year 1038, four canons of the Church of Avignon, called Arnaldus, Odelo, Pontius, and Durandus, being desirous of leading a more strictly religious life, betook themselves, with the permission of the bishop Benedict, to a solitude, where they led an ascetic life; and having thus originally been under the canonical institution before the monastic, they acquired the name of “regular canons.” A large number of canons, both lay and clerical, induced by their example, set themselves to follow this new rule of life, and ere long monasteries were built in various places, but chiefly in solitudes, and filled with these new candidates for the regular life, who differed from the monks in name only. At first they appear to have had no rule peculiar to themselves, and probably followed that of Aix-la-Chapelle (A.D. 816); but subsequently they assumed for their rule that of Augustine (i.e. his letter ad Sanctimoniales), adding to it various constitutions taken from the rule of Benedict and elsewhere. Stevens says that they did not take any vows until the twelfth century, nor do they appear to have assumed the name of “Regular Canons of St. Augustine” until Innocent II, at Lateran, in 1139, ordained that all regular canons should be under the rule of St. Augustine, contained in his 109th epistle. The dress of the regular canons was usually a long black cassock, and a white rochet over it, and over that a black cloak and hood; they also wore beards and caps. They were a numerous body in England, where they were probably first settled at Colchester in 1105. They are said to have had 170 houses in-England. — They were established in Scotland in 1114, at the desire of Alexander I, and had in that country 28 monasteries, of which the chief were Scone, Loch Tay, Inch Colme, St. Andrew's, Holyrood, Cambuskenneth, and Jedburgh. — Dugdale, Monasticon, 6, 37.

II. HERMITS, one of the four great mendicant orders, SEE MENDICANT ORDERS, of the Roman Catholic Church. The Augustinians endeavor to trace their origin back to the time when St. Augustine, after his conversion, lived for three years in a villa near Tagaste, wholly given up to ascetic exercises. But even the Romanist historians generally reject this claim as utterly without foundation. The order originated in 1256, when Pope Alexander IV, in pursuance of a decree, compelled eight minor monastic congregations, among which the John-Bonites (founded in 1168 by John Bon), the Brittinians, and the Tuscan hermits were the most important, to unite. The united order was called the Hermits of St. Augustine, because most of the congregations followed the Rule of Augustine, a compilation of precepts taken from two sermons of St. Augustine on the morals of priests and from his letter to the nuns of Hippo. Though now monks, they retained the name hermits, because all the congregations had been hermits. In 1257 they were exempted from the jurisdiction of the bishops, and divided into four provinces, Italy, Spain, France, and Germany. Unlike the other mendicant orders, they started with a lax rule, and gross disorders and immorality grew up among them sooner and more generally than among the others.

Since the fourteenth century many attempts at introducing a stricter discipline have been made by zealous members, and have resulted in the formation of a large number of special congregations, of which the congregation of Lombardy, with 86 convents, became the most numerous. The congregation of Saxony, which was established in 1493, and with which the convents of Germany generally connected themselves, separated itself entirely from the order, and its superior, John Staupitz, assumed the title of vicar-general. Among the friends of Staupitz was MARTIN LUTHER, the most celebrated of all who ever wore the habit of Augustine, and through whose influence the majority of the convents of the Saxon congregation seceded from the Roman Catholic Church.

## Augustinian Nuns[[@Headword:Augustinian Nuns]]

             a religious order of the Roman Catholic Church following the rule of Augustine. Like the Augustinian monks, they have claimed Augustine as founder, without, however, any historical proofs. They partly form congregations under the guidance of the Augustinian monks, and partly are placed under the jurisdiction of the diocesan bishops. Congregations of Discalceated or Barefooted Augustinian nuns were founded in 1589, 1597, and 1604 in Spain, and one about the same time in Portugal by Queen Louisa, wife of John IV. The most recent congregation of Augustinian nuns is that called Augustines de l'Interieur de Marie, established on Oct. 14, 1829. It had, in 1839, only one house, at Grand Montrouge. In 1860 the Augustinian nuns had, altogether 42 establishments in France, and a few others in Italy, Switzerland, Prussia, Spain, Holland and Belgium, Poland, Canada (at Quebec), and South America. The sources of information are the same as those mentioned at the close of the preceding article. See also Migne, Diet. des Ordres Religieux, tom. 4, p. 105-116.

## Augustinians[[@Headword:Augustinians]]

             (Augustiniani, Augustanenses),

(1) the name given to those schools and divines who profess to follow the doctrine of St. Augustine on the subject of grace and predestination. They were divided into Rigid and Mitigated. SEE AUGUSTINIAN MONKS.

(2.) Heretics of the 16th century, followers of the teaching of one Augustine, a sacramentarian.

(3.) Disciples of Augustine Marlorat (q.v.), an apostate monk of the Order of Augustines.

## Augustinians, The Discalceated Or Barefooted[[@Headword:Augustinians, The Discalceated Or Barefooted]]

             (Observants, Recollects) owe their origin to the Portuguese monk Thomas a Jesu de Andrade (died in 1582), though their first convent was not organized until after his death, in 1588, by order of the king of Spain. They adopted a rule which in strictness surpasses the primitive one, and were afterward divided into three separate congregations, the Italian-German, until 1656, in four provinces, subsequently in seven (2 of Naples, 2 of Sicily, 1 of Genoa, 1 of Germany, 1 of Piedmont), the French in three provinces, and the Spanish, the most rigorous of all, which extended to the East and West Indies, to the Philippine Islands, to Japan and Rome. They have in every province a retired convent, with a hermitage close by, in which monks desirous of a particular ascetic perfection may live.

In the sixteenth century, when Pius V conferred on them the privileges of the other mendicant orders, the Augustinians counted 2000 convents of men and 300 of females, together with 35,000 inmates. The order has fallen in the general suppression of convents in Portugal, Spain, France, Northern and Western Germany, and quite recently in Italy. At the beginning of 1860, the Augustinian Hermits had 131 convents in Italy, 10 in Germany, 6 in Poland, 1 in France, 13 in Great Britain, 1 in Holland, 2 in Belgium, 22 in Mexico, 2 in the United States (in the dioceses of Philadelphia and Albany), 13 in South America, and 1 in the Philippine Islands. The Barefooted Augustinians had 6 monasteries in Italy, 1 in Germany, 2 in South America, and 6 in the Philippine Islands.

The Augustinians have never been able to gain the same importance as the other mendicant orders, and at present they exert no great influence in the Church of Rome. The most remarkable men, besides Luther, which the order has produced, are Onuphrius Panvini (of the sixteenth century), Cardinal Norris, Abraham a Santa Clara, and Ludovicus Leon. The constitution, which was established at the general chapters of 1287, 1290, 1575, and especially at that of 1580, is aristocratic. The general chapters, which assemble every sixth year, elect a prior-general, and may depose him. His power is limited by the definitores, who, as his councillors, reside with him. Every province has a provincial, four definitores, and one or several visitatores. Every convent has a prior. The Discalceated Augustinians have their vicar-generals, while the general of the order is taken from the calceated (conventuals).

The sources of information are Bingham, Orig, Eccles. book 7; Dugdale, Monasticon Anglicanum, 6; Fehr's Geschichte der Mnchsorden; Helyoot, Ordres Religieux, 1, 288 sq., with the authorities cited there, especially N. Crusenii Mosasticon Augustinianum (1623); St. Martin, Vie de St. Augustin, etc. (Toulouse, 1641); Osingeri Bibliotheca Augustina (Ingolstadt, 1768, fol.); Zungo, Historiae Can. Reg. August. Prodromius (Ratisb. 1742, 2 vols. fol.); P. Karl vom heil. Aloys, Jahrbuch der Kirche (Regensb. 1860); Migne, Dictionnaire des Ordres Religieur, tom. 4 (Paris, 1859).

## Augustinism[[@Headword:Augustinism]]

             the theological system of St. Augustine, as developed in opposition to Pelagianism and Semi-Pelagianism. “Augustine considered the human race as a compact mass, a collective body, responsible in its unity and solidarity. Carrying out his system in all its logical consequences, he laid down the following rigid proposition as his doctrine: ‘As all men have sinned in Adam; they are subject to the condemnation of God on account of this hereditary sin and the guilt thereof'” (Smith's Hagenbach, History of Doctrines, 1, 299). Wiggers (Augustinisnm and Pelagianism, p. 268) gives the following summary view of the theological system of Augustine:

I. Infant Baptism. — The baptism of infants as well as adults is for the forgiveness of sin. Children have, indeed, committed no actual sins, yet by original sin they are under the power of the devil, from which they are freed by baptism. Hence Christian children who die before baptism no more escape positive punishment in the future life than do all who are not Christians.

II. Original Sin. — By Adam's sin, in whom all men jointly sinned together, sin, and the other positive punishments of Adam's sin, came into the world. By it human nature has been both physically and morally corrupted. Every man brings into the world with him a nature already so corrupt that he can do nothing but sin. The propagation of this quality of his nature is by concupiscence.

III. Free Will. — By Adam's transgression, the freedom of the human will has been entirely lost. In his present corrupt state, man can will and do only evil.

IV. Grace. — If nevertheless man, in his present state, wills and does good, it is merely the work of grace. It is an inward, secret, and wonderful operation of God upon man. It is a preceding as well as an accompanying work. By preceding grace, man attains faith, by which he comes into an insight of good, and by which power is given him to will the good. He needs co-operating grace for the performance of every individual good act. As man can do nothing without grace, so he can do nothing against it. It is irresistible. And as man by nature has no merit at all, no respect at all can be had to man's moral disposition in imparting grace, but God acts according to his own free will. V. Predestination and Redemption. — From eternity God made a free and unconditional decree to save a few from the mass that was corrupted and subjected to damnation. To those whom he predestinated to this salvation, he gives the requisite means for the purpose. But on the rest, who do not belong to this small number of the elect, the merited ruin falls. Christ came into the world and died for the elect only. These are the principles of Augustinism. Its anthropological principle, of the native corruption of man, and of his utter incapacity to do good apart from divine grace, has remained fixed in the church to this day. Pelagius maintained, on the contrary, that “every man, in respect to his moral nature, is born in precisely the same condition in which Adam was created, and has the capacity of willing and doing good without God's special aid. It was Augustine's mission to enunciate clearly and to fix forever the Christian doctrine as to the condition of human nature in its fallen state. But the anxiety of Augustine to save the divine glory in the work of man's salvation led him to the doctrine of unconditional election and predestination — a doctrine to which the mind and heart of the church, as a whole, has never acceded. It has been a stumbling-block from Augustine's day until now. But Augustine, in his combat against Pelagius, was entirely successful. The church of his times sided with him, and Pelagius and his adherents were condemned by a number of synods, and by Zosimus, the bishop of Rome. After the death of Augustine, the controversy about the chief points of his system continued for a long time to agitate the entire church. The General Synod of Ephesus (431) condemned the Pelagians, together with the Nestorians; yet, on the whole, the Greek Church did not take any real interest in the controversy, and never adopted the doctrines of absolute predestination and irresistible grace. In Africa and Rome a tendency to Augustinism prevailed; and at the synods of Arausio (Orange) and Valentia (529) a decision was obtained in favor of the exclusive operation of divine grace, although predestination was evidently evaded. In Gaul Augustinism did not exercise the same influence; and although the authority of Augustine was too great to permit an open opposition to his system, Semi-Pelagian tendencies seemed to be for a long time in the ascendency.

The authority of Augustine's name remained unimpaired, although his peculiar doctrines were but little understood by the church of the Middle Ages. The first important controversy concerning Augustinism was that called forth by the monk Gottschalk (q.v.), who in the most decided forms of expression announced the doctrine of a double predestination, founded upon the absolute foreknowledge of God, according to which some were devoted to life, and others were consigned to destruction. Gottschalk, who pretended to be a strict follower of Augustine, was condemned by the Synod of Mayence (848), and died in prison (868). His doctrine was a development, not of the good side of Augustinism, viz. its anthropology, but of the false side, viz. its view of the relations between God and man in the work of salvation. Augustine maintained unconditional election, but not reprobation; he held that God chose from the massa perditionis such and such persons to be saved, because he pleased to choose them, and for no other reason whatever; while the rest were lost, not because God chose to damn them, but because they were sinners. Gottschalk was the first to announce in clear terms the doctrine of the divine reprobation of sinners, i.e. that they are damned, not simply because of their sins, but because of God's decree to damn them, for no other reason than because it pleased him so to do. In the subsequent centuries, the rise of scholasticism and mysticism, and the controversy between these two systems, diverted the attention of the church from Augustinism. Anselm, Peter Lombard, and Thomas Aquinas endeavored to retain Augustine's doctrine of an unconditional election, though with many limitations. The current of theological opinion in the church in general was in a direction toward Pelagianism, and the learned Thomist, Thomas de Bradwardina (q.v.), a professor at Oxford, and subsequently archbishop at Canterbury (d. 1349), charged the whole age with having adopted Pelagianism. On the whole, the Thomists claimed to stand on the same ground as Augustine; yet, while they regarded original sin as a culpable offense, and divine grace as predestination, they nevertheless believed that man has some remnants of power by which he may make himself worthy of divine favor (meritum e congruo), and regarded divine grace as dependent upon divine foreknowledge. The Scotists (adherents of Duns Scotus), on the other hand, described both original sin and grace as rather the invariable condition of all men, and as developments of the spiritual world in the course of Providence.

As Thomas was a Dominican and Duns Scotus a Franciscan, the controversy between Thomists and Scotists on the subject of original sin and divine grace gradually became a controversy between the two orders of mendicant friars. After the Reformation, the Jesuits, in accordance with the moral system of their school, adopted the views of the Scotists. Augustinism found very zealous champions in the professors of the University of Louvain. One of them, Baius (q.v.), was denounced by the Franciscans to Pope Pius V, who in 1567 condemned 79 propositions extracted from the writings of Baius, a sentence which was confirmed by Gregory XIII (1579). In return, the theological faculty of Louvain censured 34 propositions in the works of the Jesuits Less and Hamel, as opposed to the teachings of St. Augustine, and to the absolute authority of the Scriptures. As the controversy waxed very warm, Sixtus V forbade its continuance; but when this proved fruitless, a committee (the celebrated congregatio de auxiliis) was appointed by Clement VIII for the full decision of the question, “In what way is the assistance of divine grace concerned in the conversion of the sinner?” The congregation was, however, dismissed in 1607, without having accomplished its object, and the antagonism between the Augustinian school and its opponents continued as before. An elaborate representation of the Augustinian and Pelagian systems was given by Bishop Jansenius, of Ypres, in his work Augustinus s. doctrina Augustini de humanae naturae sanitate, cegritudine, et medicina adversus Pelagium et Massilienses, which was published after the death of the author, and gave rise to the celebrated Jansenist controversy, and to the exclusion of the Jansenists from the church. SEE JANSENIUS and SEE JANSENISTS. The condemnation of Jansenius and the Jansenists did, however, not terminate the controversy in the Roman Catholic Church concerning the Augustinian theology, though the subsequent history of the controversy is not marked by any prominent event. But the Roman Catholic Church, as a whole, rejects that part of Augustinism which teaches absolute predestination (see Mohler, Symbolism, ch. 3, § 10).

Some of the forerunners of the Reformation during the Middle Ages, as Wickliffe and Savonarola, were strict Augustinians; but others, e.g. Wessel, urged the necessity of a free appropriation of divine grace on the part of man as a conditio sine qua non. Luther was an Augustinian monk; and, as a reformer, he was at first confirmed in his Augustinian views by the contests which he had to maintain against the doctrine of the meritoriousness of works. But there is reason to believe that, in common with Melancthon, he modified his views as to absolute predestination; and, under the guidance of Melancthon, the Lutheran Church has avoided the strict consequences of the Augustinian system by asserting that the decrees of God are conditional. Calvin was a strict Augustinian, and even went beyond Augustine, by maintaining reprobation. He, and the early reformed theologians generally, in their religious controversies, not only admitted all the consequences of the Augustinian system, but, having once determined the idea of predestination, went beyond the premises so far as to maintain that the fall of man was itself predestinated by God (supralapsarianism). This view, however, did not meet with much approbation, and was at last almost entirely abandoned. In opposition to the ultra Augustinian views, Arminius, admitting Augustine's anthropology, defined the true doctrine of the relations between God and man in the work of salvation. In Germany, the Rationalists and the school of Speculative Philosophy discarded Augustinism, while the Pietists, and other theologians who returned to the old faith of the church, and (though with various modifications) the followers of Schleiermacher, revived it in its essential points. At present, hardly one of the great theologians of Germany holds the extreme Augustinian doctrine of absolute predestination.

The first good work on the Augustinian system was written by Wiggers, Versuch einer pragmatischen Darstellung des Avgustinismus und Pelagianismus (Berlin, 1821; Hamlurg, 1833, vol. 1 translated by Prof. Emerson, Andover, 1840, 8vo). See also Gangauf, Psychologie des heil. Augustinus (Augsb. 1852). More philo, sophical than theological, yet of great value for the history of the theological system of Augustine, is the work of Nourrisson on “The Philosophy of St. Augustine” (La Philosophie de Saint Augustin,” Par. 1865, 2 vols.). ‘This work received a prize from the French A cadmie des Sciences Morales et Politiques. The first volume contains a memoir of the bishop, and a detailed exposition of his philosophical views; the second gives an account of the sources from which Augustine borrowed his ideas, an estimate of the influence which the Augustinian theories exercised, especially during the seventh century, and a critical discussion of the Augustinian theories. SEE ARMINIANISM; SEE AUGUSTINE.

## Augustino (Agostino), Ottavio D[[@Headword:Augustino (Agostino), Ottavio D]]

             a priest of Palermo, doctor in theology and apostolic prothonotary, was born in 1615. He refused the bishoprics of Lipari, Massa, and Ischia, but held, among other appointments, that of consulter of the Congregation of the Index at Rome. He died in 1682, leaving some works in Italian and Latin of no great importance.

## Augustino (Or Agostino), Giuseppe[[@Headword:Augustino (Or Agostino), Giuseppe]]

             a Jesuit of Palermo, born in 1573, left Nucleus Casuum Conscientia, etc. (Palermo, 1638, 16mo), and two volumes of Commentaries on the Summa of St. Thomas.

## Augustino (Properly Augustin)[[@Headword:Augustino (Properly Augustin)]]

             Antonio, a Spanish prelate, was born at Saragossa, Feb. 25, 1516, of noble parents. He studied at various universities both in Spain and Italy, and acquired a high reputation in the civil and canon law, in languages, ecclesiastical history, and antiquities. Paul III made him auditor of the Rota, and in 1554 Jilius III sent him as his nuncio into England. Paul IV made him bishop of Alifa, and in 1558 he became bishop of Lerida, in Spain. He attended the Council of Trent in 1562 and 1574, and in this last year was made archbishop of Tarragona, which see he governed till his death, in 1586. He is considered one of the greatest men that Spain has produced, and his piety and wisdom were equal to his learning. The following is a list of such of his works as relate to ecclesiastical subjects: III Antiquce Collectiones Decretalium, cum. Notis (Paris, 1610, 1631,  fol.): — Constitutiones Procinciales et Synodales Tarraconensium (Tarragona, 1580, 4to):- Canones Panitentiales, cum Notis (ibid. 1582; Paris, 1641); this edition contains also the following. work:-Epitome Juris Pontificis Veteris, in 3 pts. (Rome, 1611, 1614; Paris, 1641, 2 vols. fol.): —De.quibusdam Veteribus Canonum Ecclesiasticorum Collectoribus Judicium ac Censura, contained in pt. ii of the preceding work :-De Enendatione Gratiani (Tarragona, 1586; Paris, 1672, 8vo, with the notes of Stephen Baluze):-Bibliothece Ant. Augustini Librorum MSS. Graec. et Latin. Index (Tarragona, 1586, 4to):— Epistola ad Hieron. de Ccesar. Augusance Communis Patrice Episcopis atque Conciliis, in cardinal Aguirre's work on the councils of Spain: — Notce in Canones 72 ab Hadrianio Papa I, etc., in the collection of Binius:-De Pontifice Maximo, Patriarchis, et Primatibus, etc. (Rome, 1617, fol.): — De Perfecto Juris Consulto et Episcopo (Paris, 1607, 4to): — Breviarium Horce et Ordinariunt Eccl. Herdensis: — Institutiones Juris Canonici: — A History of the Greek and Latin Councils. See Antonio, Biblioth. Hisp.; Niceron, vol. ix; Magna Bibl. Eccl. (Geneva, 1734), s.v.; Dupin, Hist. Eccl. Writers, iii, 743; Collier, Hist. Dictionary, vol. iv.

## Augustinus[[@Headword:Augustinus]]

             is the name of several Christian saints.

(1.) Martyr at Nicomedia, commemorated May 7.

(2.) Bishop of Canterbury and confessor, apostle of England, May 26.

(3.) Commemorated at Rome Aug. 22.

(4.) Bishop of Hippo, confessor, Aug. 28.

(5.) Presbyter, Oct. 7.

(6.) Bishop in Cappadocia, Nov. 17. SEE AUGUSTINE.

## Augustinus Patricius (1)[[@Headword:Augustinus Patricius (1)]]

             of the family of Piccolomini, bishop of Pienza in the 15th century, wrote the Life of Fabianus Bentius and an Account of the Reception of the Emperor Frederick III by Paul II at Rome, both of which are given by Mabillon in his Museum Italicum, i, 251. He also wrote a work on the ceremonies of the Church of Rome, entitled Ceremoniale Romanum, which Marcellus, archbishop of Corfu, afterwards attributed to himself. Mabillon gives this book also. See Cave, Hist. Lit. ii, app. p. 193; Dupin, Hist. Eccles. Writers, iii, 75.

## Augustinus Patricius (2)[[@Headword:Augustinus Patricius (2)]]

             Cave makes to be the same with the last, but Dupin expressly says is different from him, and that he was secretary of cardinal Piccolomini. He flourished about 1480, and wrote a History of the Assembly of Ratisbon, where he was present with the cardinal whom Paul II sent to demand succor of the Germans against the Turks. He also wrote, at the desire of his master, a History of the Councils of Basle and Florence, which is given in Labbe, 13:1488. See Cave, Historia Literaria, ii, app. p. 193; Dupin, Hist. Ecclesiastical Writers, iii, 75.

## Augustinus, Paulus[[@Headword:Augustinus, Paulus]]

             SEE AGOSTINO.

Augustus (2)

SEE AUGULUS.

Augustus,

the name of several saints in various church calendars.

(1) Of Alexandria, Jan. 11.

(2.) Martyr, commemorated May 7.

(3.) Confessor, commemorated at Bourges, Oct. 7..

## Augustus[[@Headword:Augustus]]

             (venerable, Graecized Αὔγουστος.), the imperial title assumed by Octavius, or Octavianus, the successor of Julius Caesar, and the first peacefully acknowledged emperor of Rome. He was emperor at the birth and during half the lifetime of our Lord (B.C. 30 to A.D. 14), but his name occurs only once (Luk 2:1) in the New Testament, as the emperor who appointed the enrolment in consequence of which Joseph and Mary went to Bethlehem, the place where the Messiah was to be born. SEE JESUS. The successors of the first Augustus took the same name or title, but it is seldom applied to them by the Latin writers. In the eastern part of the empire the Greek Σεβαστός (which is equivalent) seems to have been more common, and hence is used of Nero (Act 25:21). In later times (after Diocletian) the title of “Augustus” was given to one of the two heirs- apparent of the empire, and “Caesar” to their younger colleagues and heirs- apparent.

Augustus was descended from the Octavian family (gens Octavia), being the son of a certain praetor, Caius Octavius, and born in the year of Rome 691, B.C. 62 (Sueton. Octav. 5). His mother was Atia, daughter of Julia, the sister of C. Julius Caesar. He bore the same name as his father, Caius Octavius. Being adopted and educated by his great uncle Julius Caesar, he changed his name from Octavius to that of Caius Julius Caesar Octavianus (i.e. ex-Octavius), in accordance with Roman usage. After the assassination of Caesar, he went, although still a youth, into Italy, and soon acquired such political connections and importance (Suet. Ces. 83 sq.; Octav. 8) that Antony and Lepidus took him into their triumvirate (Suet. Octav. 13). After the removal of the weak Lepidus, he shared with Antony the chief power over the entire Roman empire, having special charge of the western provinces, as Antony did over the eastern (Suet. Octav. 16, 54; Appian. Civ. 5, 122 sq.). But there was no cordial union between these two ambitious men; their opposition gradually developed itself, and soon reached its crisis in the decisive naval battle of Actium (B.C. 31), in which Octavius was victor (Suet. Octav. 17; Dio Cass . 1.5 sq.; Vell. Paterc. 2:85). Two years afterward he was greeted as “emperor” (imperator) by the senate, and somewhat later (B.C. 27), when he desired voluntarily to receive the supreme power, as “Augustus” (Vell. Paterc. 2:91; Dio Cass. 53:16). Liberality toward the army, moderation toward the senate, which he allowed to retain the semblance of its ancient authority, affability and clemency toward the populace, strengthened the supremacy which Augustus, uniting in his own person the highest offices of the republic, maintained with imperial power, but without a regal title.

To Herod, who had attached himself to the party of Antony, he was unexpectedly gracious, instated him as king of Judaea (“rex Judaeorum,” Joseph. Ant. 15, 7, 3), raising also somewhat later his brother Pheroras to the tetrarchate (Joseph. Ant. 15, 10, 3). In thankfulness for these favors, Herod built him a marble temple near the source of the Jordan (Joseph. Ant. 15, 10, 3), and remained during his whole life affirm adherent of the imperial family. After the death of Herod (A.D. 4) his dominions, almost in exact accordance with the will which he left, were divided among his sons (Joseph. Ant. 17, 11, 4) by Augustus, who was soon compelled, however (A.D. 6), to exile one of them, Archelaus, and to join his territory of Judaea and Samaria to their rovincce of Syria (Joseph. Ant. 22, 13, 2). Augustus died in the 76th year of his age at Nola in Campania, August 19, in the year of Rome 767 (see Wurm, in Belgel's Archiv, 2, 8 sq.), or A.D. 14 (Suet. Octav. 99 sq.; Dio Cass. 56:29 sq.; Joseph. Ant. 18; 3, 2; War, 2, 9, 1), having some time previously nominated Tiberius as his associate (Suet. Tib. 21; Tacit. Annal. 1, 3). The kindness of Augustus toward the Herods, and the Jews through them (Philo, 2:588, 591, 592), was founded, not upon any regard for the Jewish people themselves (as the contrary appears to have been the case with all the Roman emperors, Suet. Octav. 93), but upon political considerations, and, as it would seem, a personal esteem for Herod. Augustus not only procured the crown of Judaea for Herod, whom he loaded with honors and riches, but was pleased also to undertake the education of Alexander and Aristobulus, his sons, to whom he gave apartments in his palace. When he came into Syria, Zenodorus and the Gadarenes waited on him with complaints against Herod; but he cleared himself of the accusations, and Augustus added to his honors and kingdom the tetrarchy of Zenodorus. He also examined into the quarrels between Herod and his sons, and reconciled them. SEE HEROD.

Syllaeus, minister to Obodas, king of the Nabathaeans, having accused Herod of invading Arabia, and destroying many people there, Augustus, in anger, wrote to Herod about it; but he so well justified his conduct that the emperor restored him to favor, and continued it ever after. He disapproved, however, of the rigor exercised by Herod toward his sons, Alexander, Aristobulus, and Antipater; and when they were executed he is said to have observed “that it were better a great deal to be Herod's swine than his son” (Macrob. Saturn. 2, 4). It was through the warm attachment of Augustus for M. Vipsanius Agrippa that the latter was enabled to exercise a strong influence in favor of the Jews. SEE AGRIPPA.

After the death of Lepidus, Augustus assumed the office of high-priest, a dignity which gave him the inspection over ceremonies and religious concerns. One of his first proceedings was an examination of the Sibyls' books, many of which he burnt, and placed the others in two gold boxes under the pedestal of Apollo's statue, whose temple was within the enclosure of the palace. This is worthy of note, if these prophecies had excited a general expectation of some great person about that time to be born, as there is-reason to suppose was the fact. It should be remembered, also, that Augustus had the honor to shut the temple of Janus, in token of universal peace, at the time when the Prince of Peace was born. This is remarkable, because that temple was shut but a very few times. For further details of the life of Augustus, see Smith's Dict. of Biog. s.v. On the question whether this emperor had any knowledge respecting Christ, there are treatises by Hasse (Regiom. 1805), Hering (Stettin, 1727), Kiber (Gerl. 1669), Sperling (Viteb. 1703), Ziebich (Gera, 1718, and in his Verm. Beitr. 1, 3), Zorn (Opusc. 2, 481 sq.).

## Augustus Band[[@Headword:Augustus Band]]

             (σπειρὴ Σεβαστή) S-Eaa r, the Augistan cohort), the title of the body of Roman imperial troops to which the centurion who had charge of Paul on his voyage to Rome belonged (Act 27:1). SEE COHORT.

## Augustus, St.[[@Headword:Augustus, St.]]

             was a priest OF BERRY in France, who was crippled in his hands and feet. On this account he received much alms of the faithful, with which he built, in the village of Brives in Berrv, a chapel in honor of St. Martin, and as a reward for this devout act is said to have been miraculously restored to the use of his limbs. Upon this, Augustus dedicated himself wholly to the service of God, and gathered around him a few others who were desirous to lead a religious life with strictness, upon the monastic plan. He became afterwards abbot of St. Symphorianus, near Bourges, and died in 560. See Baillet, Oct. 7.

## Augutorrah Rhade Shaista[[@Headword:Augutorrah Rhade Shaista]]

             (the eighteen books of divine words), in Hindu literature, is a commentary on, or explanation of, the holy books of the Hindus. The Vedas, which recommend this work, were written about 3000 years B.C.; the Augutorrah about 1500 years later: and facts which are simply related in the former are allegorically revised in the latter.

## Aulber, Matthius[[@Headword:Aulber, Matthius]]

             a German theologian, was born at Blaubeuren in 1495. When he had completed his studies he went to Wittenberg, where he attached himself to Luther and Melancthon. The following year he preached at Reutlingen the doctrines of the Reformation, and induced the city to adhere to the Confession of Augsburg. In 1535 the duke of Wurtemberg made him Protestantizer of the duchy; then he preached at Reutlingeu for twenty- nine years. He afterwards became preacher at the Cathedral of Stuttgart, but retired in 156.2 because he did not recognise the real presence in the eucharist. He wrote Via Compendiaria Reconcilianldi Partes de Ccena Domini Controverentets, in the Acta et Scripta Publica Ecclesice Wurtembergicce (Tubingen, 1720). See Hoefer, Nouv. Biog. Generale, s.v.

## Auld, Donald J.[[@Headword:Auld, Donald J.]]

             a Presbyterian minister, was a native of South Carolina. His classical education was received in Charleston, S. C., and he graduated at Charleston College in 1829. After graduation, he studied medicine, received his diploma in 1833, and went to Memphis, Tenn., with a view of  engaging in the practice of his profession. He was attacked with disease and returned to Charleston. In 1835 he was converted and joined. the Church, and, feeling it his duty to preach, he entered the theological seminary at Columbia, and graduated in 1839. He was license to preach soon after, and receiving a call from the. Waptaw Church, near Charleston, was ordained and installed pastor; was afterwards pastor of Harmony and Brownston churches in Sumter District. In 1848 he resigned, and accepted the charge of Purity Church in Chester District, which he retained five years, then removed to Madison. He accepted a call from Tallahassee, Fla., and died in 1857. (W. P.S.)

## Auld, J. T. W.[[@Headword:Auld, J. T. W.]]

             a Methodist Episcopal minister, was born June 13, 1816. He experienced religion in 1832, began preaching in 1834, and in 1836 entered the Pittsburgh Conference, of which he remained a member until 1842, when he was transferred to the Missouri Conference. In 1847 he was retransferred to the Pittsburgh Conference, and in 1853 to the Kentucky Conference, in which he labored one year and then located. He next went further south to recover his. health and united with the Memphis Conference. In 1861 he joined the Kansas Conference, and labored with his usual zeal and fidelity until his death, in 1862. See Minutes of Annual Conferences, 1862, p. 23.

## Ault, Horatio[[@Headword:Ault, Horatio]]

             an English Congregational minister, was born at Uttoxeter, Nov. 9,1806. When about the age of twenty-four he joined the Independent Church at Lichfield, and began preaching in the neighboring villages. A few years. later Mr. Ault removed to Derby, where he devoted himself earnestly to Christ's service. In 1835 he removed to Repton, and in the following year was ordained. Here he labored twenty years. In 1854 he was invited to Kilsley, where he remained fourteen years, only leaving it when his health failed. His death occurred on June 4, 1871, at Scaldwell, near Northampton, where he had gone in 1868 for rest and recuperation. See (Lond.) Cong. Year-book, 1872, p. 304.

## Ault, William[[@Headword:Ault, William]]

             an English Wesleyan missionary, was converted in early life, entered the ministry in 1808, and on Dec. 30, 1813, sailed as one of six missionaries  who were to introduce Methodism into Ceylon. On the passage Ault's wife died, and her remains were committed to the deep. Mr. Ault was sent to Batticaloa, a small island on the east coast of Ceylon. His sufferings and privations on his passage thither severely shook his constitution. He labored, however, for eight months, when he sank under disease (April 1, 1815). Possessing rare qualifications for the work he had undertaken, his success in raising a respect for and an observance of at least the external form of religion was truly remarkable. By the establishment of eight schools for the education of Hindu children, and by his overcoming the prejudices of their parents so as to succeed in introducing the New Test. as the only schoolbook of the more advanced scholars, he has laid the foundation for the propagation of our faith" (Ceylon (Gov't Gazette).. See Harvey, Cyclop. of Missions, 1854, p. 234 sq.; Minutes of British Conference, 1816.

## Aumbry[[@Headword:Aumbry]]

             SEE ALMERY.

## Aunacharius (Or Aunarius), St.[[@Headword:Aunacharius (Or Aunarius), St.]]

             bishop of Auxerre, was of a rich and noble family of Orleans. After living some time at the court of Gunthram, king of Burgundy, he placed himself under the discipline of Syagrius, bishop of Autun. He made such advances in knowledge and piety that in 571 or 572 he was chosen to succeed St. Etherius, bishop of Auxerre. In 578 he convoked a synod of the abbots and priests of his diocese, in which forty-five canons of discipline were drawn up. He died Sept. 25, 605, on which day his festival is marked in the martyrologies. His remains were buried at Auxerre; but were afterwards disinterred and enclosed in a golden chest, which was plundered by the Hungarians in 1567. The relics, partially dispersed, are said to have been preserved in a hollow pillar in the crypt. See Baillet, Sept. 25.

## Aundlang[[@Headword:Aundlang]]

             The cosmogony of the ancient Norse people speaks of a threefold heaven. The lowest, in which. the deities and heroes dwell until the destruction of the world, is called Asgard; the second is Aundlang, in which the Asas, as many as survive the great and frightful battle with the sons of Muspelheim after the great night Ragnarok, will dwell; and Gimle is the third and real heaven.

## Aunt[[@Headword:Aunt]]

             (דּוֹדָה, dodah', fem. of דּוּד, a friend, hence uncle), one's father's sister (Exo 6:20), also an uncle's wife (Lev 18:14; Lev 20:20). SEE AFFINITY.

## Aupert[[@Headword:Aupert]]

             SEE ANSBERT.

## Aurae [[@Headword:Aurae ]]

             (the airs), a sort of aerial beings resembling the sylphs of modern poetry.. Their chief discrimination is the veil they either hold in their hands or else wave over their heads. They usually occur on the painted ceilings of the ancients.

## Aurand, Henry[[@Headword:Aurand, Henry]]

             a Presbyterian and Reformed minister, was born at Reading, Pa., Dec. 4, 1805. He entered Princeton Seminary in 1824, and remained there a little more than one year; he then left and took a collegiate course at Dickinson College, Carlisle, Pa., where he graduated in 1830. He next studied theology with Dr. George Duffield, of Carlisle. During the years 1831 and 1832 he taught in the Deaf and Dumb Asylum in Philadelphia. He 'prepared to labor in the German Reformed Church, and was licensed and ordained by the Classis of Zion. In 1833 he supplied the Presbyterian Church at Taneytown, Md.; in 1834 accepted a call to become pastor of the German Reformed Church at Carlisle, where he was installed, and labored fifteen years; in 1849 became, pastor of what was termed the Benders and Bendersville charge, in Adams Co., Pa., consisting of no less than seven churches, scattered around so as to be about eight miles distant from each other. His usual Sabbath work for nearly seven years was a ride of about twenty miles and three sermons. In 1856 he removed. to New Berlin, Pa., and for nearly two years had charge of the German Reformed Church at that place. About 1858 he began to preach in the Rivington Street Church in New York city. After preaching here nearly-two years, he removed to Columbia, N. Y., and took charge of the Reformed Dutch Church, which he served until the spring of 1863, and then removed to Illinois. Here he had no regular field of labor, but filled vacancies here and there for a short time. In June, 1876, he went to Fulton County to supply several destitute places with the Gospel, expecting to be gone three months. He was soon taken ill, and returned to his home at the end of four weeks, and died Oct. 8, 1876. He was a true and faithful minister of Christ, and was never so happy as when preaching the Gospel. See Necrology of Princeton  Theological Seminary, 1877, p. 20; Corwin, Manual of the Ref. Church in America, p. 168.

## Aurandt John Dietrich[[@Headword:Aurandt John Dietrich]]

             a minister of the German Reformed Church, was born on Maiden Creek, Berks county, Pa., 1760, and in his youth was apprenticed to a miller. In 1778 he enlisted as a soldier in the brigade of the Pennsylvania Regulars under Genesis Wayne. He continued in the army till 1781, when he received an honorable discharge. He now resumed his business as a miller, but after several years turned his attention to farming. Meanwhile his mind had been strongly turned toward the holy ministry. He began by exhorting in meetings for prayer, studying privately as best he could. He was licensed to preach in 1806, and ordained in 1809. He settled in Huntington County, Pa. His field of labor extended east and west sixty miles, north and south from forty to fifty miles. Here he labored with apostolic zeal as a pioneer, laying the foundation of numerous and flourishing congregations. His travelling over these mountain regions of Pennsylvania was done on horseback. This was his first and also his last field of labor. His health failed toward the last, and sometimes for a short period his labors were interrupted; but he continued his work, though often amid much suffering, till near his end. He preached his last sermon the latter part of the summer of 1830, and died April 24th, 1831, in the 71st year of his age. Mr. Aurandt's power of usefulness lay in extraordinary natural gifts, deep and earnest piety, rather than in acquired learning or intellectual polish. He was gifted with a good memory, quick perception, a ready flow of language, and a clear enunciation. He preached only in the German language.

## Auranitis[[@Headword:Auranitis]]

             SEE HAURAN.

## Auranus[[@Headword:Auranus]]

             (Αὔρανος), given as the name of the leader in the riots at Jerusalem against Lysimachus (2Ma 4:40), where he is described as “a man far gone in years, and no less in folly.” Other MSS., however (followed by the Vulg.), read Τύραννος, Tyrannus, which may be taken either as a proper name or appellative, q. d. ringleader.

## Aurbode[[@Headword:Aurbode]]

             in Norse mythology, was a giantess, the wife of the giant Gymer, and mother of the most beautiful giant maiden Gerda, whom Freir chose as his wife.

## Aurea (1)[[@Headword:Aurea (1)]]

             saint, virgin, and martyr, was a Spanish nun in a monastery near Cordova. Her parents, who were Saracens, themselves, in 856, carried her before the judge and' accused her of being a Christian . For a moment she was frightened and promised everything, but quickly repented, and evinced the firmest determination to abide in the true faith; whereupon she was beheaded, July 19,856. See Baillet, July 19.

## Aurea (2), St.[[@Headword:Aurea (2), St.]]

             abbess of St. Martial at Paris in the time of Dagobert I and Clovis II. St. Eligius in 633 founded a nunnery at Paris in honor of St. Martial of Limoges, where he gathered together three' hundred nuns and placed them under the conduct of St. Aurea, who governed them until the year 666, when, together with one hundred and sixty of the' sisters, she died of the plague. Her body is preserved in the Church of St. Martial, which afterwards was dedicated in part under the name of St. Eligius and .given to the Barnabites. Originally St. Aurea was commemorated on the supposed day of her death, viz. Oct. 4; but when that day was appropriated to the commemoration of St. Francis, she was transferred' to the next day. See Baillet, Oct. 4.

## Aureilo, Ludovico[[@Headword:Aureilo, Ludovico]]

             an Italian; ecclesiastic, was a native of Perugia and canon of St. John of Lateran. He was considered by pope Urban VIII. one of the most learned historians of his age. He published an abridgment of Turseliu's Universal History in 1623, another of Baronius's Annals, and another of Bzovius's great work on ecclesiastical history (9 vols. fol.).. He died at Rome inl 1637.

## Aurela or Aureole[[@Headword:Aurela or Aureole]]

             (gold-co!ored), the crown of rays designed to represent flame, put by the old painters around the figures of saints, investing the whole body, as the nimbus (q.v.) does the head. Its form is generally ovoidal. — Didron, Chr. Iconography, 107 sq.

## Aurelia, Saint And Virgin[[@Headword:Aurelia, Saint And Virgin]]

             was a relative of St. Adrius, martyred at Rome in the year 257, who; having come to Rome from Greece, passed thirteen years in watching and praying, day and night, at his tomb, at the end of which time she died, and' was buried with him. She is commemorated Dec. 2. See Baillet, Dec. 2.

## Aurelian[[@Headword:Aurelian]]

             (fully Lucius DOMITIUS-VALERIANUS AURELIANUS), Roman emperor, was born about A.D. 212, at Sirmium, in Pannonia, or, according to some, in Dacia or Moesia, of very humble parentage. He gradually rose as a soldier under Claudius, whom he succeeded in August 270, by the proclamation of the legions. He reigned until March 275, with great military vigor, subduing. Zenobia and the other Oriental powers. His civil administration, however, was harsh, and he is said to have been a persecutor of the Christians. See Smith, Dict. of Class. Biog. s.v.

## Aurelian, St., Bishop OF Arles[[@Headword:Aurelian, St., Bishop OF Arles]]

             was born in that city in 499, and succeeded Auxanus in that see in 546. Pope Vigilius esteemed him so highly that he at once sent him the pallium without waiting for the request, and made him his vicar and legate in the kingdom of Childebert. Aurelian, with the king's aid, restored and maintained discipline in the Church, and built two monasteries at Aries, besides other religious houses. In 549 he attended the Council of Orleans, and died June 16, 551. He wrote two rules for the convents he had founded, which are found in the collection of Holstein and in the Annals of Le Cointe. A letter to king Theodebert is found in Freher and in the collection of Duchesne. Some, writers erroneously confound him with Aurelian ,of, Lyons, who lived at the end of the 9th century. See Baillet, June 16.,

## Aurelius Marcus Annius Verus Antoninus[[@Headword:Aurelius Marcus Annius Verus Antoninus]]

             Roman emperor from 161 to 180, was born in 121, and at the age of eighteen adopted by the Emperor Antoninus Pius, whom he succeeded, in 161, on the throne. He was educated by Sextus of Chaeronea, a grandson of Plutarch, and became early in life an ardent admirer and adherent of the Stoic philosophy. On his accession to the throne he magnanimously shared the government with his adopted brother Verus. Shortly after a war broke out with the Parthians, which was victoriously terminated by the generals of Verus. Both emperors held a triumph, and assumed the title Parthicus. A more dangerous war broke out on the northern frontier of the empire with a number of German tribes, as the Marcomanni, Alani, and many others. It was carried on, with many vicissitudes, until 169, when the barbarians sued for peace. In the same year Verus died. Soon the war was renewed; and in the course of it, in 174, a celebrated victory was gained by Marcus Aurelius over the Quadri in consequence of a sudden thunder-storm, by which the Romans, who greatly suffered from want of water, were saved from apparently imminent defeat. The emperor ascribed the victory to Jupiter Tonans; but the twelfth legion, composed largely of Christians, ascribed it to their prayers. The statement of Eusebius, that the emperor gave to this legion the name Legio Fulminatrix (Thundering Legion), and threatened penalties on such as accused Christians merely on account of their religion, is generally rejected as inaccurate (Eusebius, Ch. Hist. 5, 5). See Lardner, Works, 7, 178-198. Avidius Cassius rebelled against Aurelius, but was murdered by his own adherents. Aurelius pardoned the rebels, revisited Rome in 176, celebrated his victories by a triumph, and soon after marched again, with his son Commodus, against the Marcomanni; but before the conclusion of the war he died at Vindobona (now Vienna), in 180. Aurelius was one of the best emperors the Roman Empire ever had; truthful, just, severe against himself, but mild toward all other men; and his life, in the main, corresponded to his philosophical principles. The only blot in his reign is the persecution of Christians. The first persecution during his reign seems to have occurred at Lingona in 167, and in it Polycarp, the last surviving disciple of the apostle John, lost his life. In 177, the Christians of Gaul, especially the churches of Lyons and Vienna, were subjected to a cruel persecution, in which a great many Christians fell, and among them Pothinus, bishop of Lyons. SEE PERSECUTIONS. The philosophical emperor acted logically in persecuting the Christians, who disobeyed the laws of Rome, while he held it his duty to uphold those laws. He believed that the new religion was a superstition, and that it was dangerous to the state. This was enough for him. Aurelius wrote a work (in Greek) entitled Τὰ εἰς ἑαυτόν (Meditations), from the composition of which he has received the title of “Philosopher.” There are editions of it by Casaubonus (London, 1643), Gataker (Cambr. 1654), Schulz (Schlesw. 1802). and Koraes (Par. 1816). It has been translated into the languages of all civilized nations, and even into Persian by Hammer (Vienna, 1831). A new English version by G. Long appeared in 1863 (London). — Smith's Diet. of Class. Biog. s.v.; Neander, Ch. Hist. 1, 105-115; Lardner, Works, 1. c. Neander, On Greek Ethics, Bibliotheca Sacra, 10:476 sq.

## Aurelius, Saint And Martyr[[@Headword:Aurelius, Saint And Martyr]]

             a Spaniard, was the companion of St. George the Deacon, and was martyred by the Saracens in the 9th century.

## Aurelius, St., Bishop Of Carthage[[@Headword:Aurelius, St., Bishop Of Carthage]]

             was born in Italy or Gaul, and retired to Italy in order to give himself up more completely to the, service of God. About the beginning of the year 392 he was elected to succeed Genethlius. He was the intimate friend of St. Augustine, to whom he wrote immediately after his election to demand his prayers and counsel. He assembled various councils, and labored much for the conversion of the Donatists and Pelagians.' His death occurred in the year 425 or 426, and he is commemorated in the ancient calendar of the Church of Carthage on July 20. See Baillet, July 20.

## Auremond[[@Headword:Auremond]]

             a French hagiographer. abbot of Maire, native of Chaunay (Poitou), lived at the close of the 6th and the commencement of the 7th century. It is said that St. Junien, first abbot of Maire, predicted his birth and destiny, regarded him as his son, and instructed him in religion and literature. Auremend was ordained priest, and in 587 succeeded St. Junien as abbot of the Monastery of Maire, and followed the example of his predecessor. He wrote the Life of St. Junien; the. portion of which still extant is published with that written by Boetius. See Hoefer Nouv. Bio . Generale, s.v.

## Aureus Codex[[@Headword:Aureus Codex]]

             a Greek MS. of the Gospels. The royal library at Stockholm has for a long time possessed this splendid codex, whose contents were not known until the year 1875. when J. Belsheim betook himself to the examination of the same, the results of which he published. under the title Codex A reus, sive quattuor Evangelia ante Hieronymum Latinel Translata. E Codice Menbranaceo partiam Purpureo ac Litteris Aureis inter extremum quintum et inens septimumn saeulum, ut videtur, scriptol qui in Regia Bibliotheca Holmiensi asservatur. Nunc primmun. examxinavit atque ad verbum transcripsit et edidit (Christianas, 1878). 'This codex, as the title indicates, contains the four gospels (Luk 21:9-30 excepted) in a Latin translation before the time of-Jerome. This is Mr. Belsheim's opinion. Mr. Gebhardt, however, in a review of this publication in Schurer's. Literatur zeitung, 1878, p. 359 sq., is rather inclined to think that this codex belongs to a later date than Jerome's Vulgate; and, to make his assertion good, he quotes a number of passages in which the Codex Aureus agrees with the Vulgate. When and where the codex was written is yet an open question. After all, this publication is a valuable contribution to the text of the New Test.; and Mr. Belsheim's Prolegomena. comprising fifty-six pages, contain a great deal of valuable information. SEE MANUSCRIPTS, BIBLICAL. (B.P.).

## Auricular Confession[[@Headword:Auricular Confession]]

             the confession of sin into the ear of the priest, which, as part of penance, is one of the sacraments of the Romish Church.

1. Before the time of Leo the Great (fifth century) it had been the custom for the more grievous offenders to make confession of their sins publicly, in the face of the congregation, or, at least, for the ministers occasionally to proclaim before the whole assembly the nature of the confessions which they had received. This public act, called exomologesis, included not only public confession, but public mortification in sackcloth and ashes; and, as such, was entirely different from auricular confession, which was wholly unknown to the ancient Church (see the authorities in Bingham, Orig. Eccl. bk. 18, ch. 3; Daille, De Confess. Auricular. 4, 25). As for the Eastern Church, Sozomen, in his account of the confessional, says that the public confession in the presence of all the people, which formerly obtained, having been found grievous (φορτικὸν ὡς εἰκός), a well-bred, silent, and prudent presbyter was set in charge of it; thus plainly denoting the change from public to auricular confessions. It was this penitential presbyter whose office was abolished by Nectarius in the fourth century, on account of ‘a rape committed on a female penitent by the priest (Sozom. Hist. Eccl. 7, 16; Socrat. Hist Eccl. 5, 19). Pope Leo discouraged the ancient practice of public oonfession, or, rather, the publication by the priest of flagrant sins confessed, and permitted, and even enjoined with some earnestness, that confession should rather be private, and confided to the priest alone. The evil most obviously proceeding from this relaxation was the general increase, or, at least, the more indecent practice of the mortal sins, and especially (as Mosheim, Church. Hist. cent. 5, pt. 2, ch. iv, has observed) of that of incontinence; unless, indeed, we are to suppose that the original publicity of confession was abandoned from its being no longer practicable in a numerous body and a corrupt age. But another consequence which certainly flowed from this measure, and which, in the eye of an ambitious churchman, might counterbalance its demoralizing effect, was the vast addition of influence which it gave to the clergy. When he delivered over the conscience of the people into the hands of the priests, when he consigned the most secret acts and thoughts of individual imperfection to the torture of private inquisition and scrutiny, Leo the Great had indeed the glory of laying the first and corner-stone of the papal edifice-that on which it rose and rested, and without which the industry of his successors would have been vainly exerted, or (as is more probable) their boldest projects would never have been formed.

2. But Leo made no law requiring private confession before communion. That step was not taken till the fourth council of Lateran, A.D. 1215, when it was decreed that all persons should confess privately, and be absolved once a year, under pain of excommunication (can. 21; Hard. Cone. t. 7). The doctrine that penance is a sacrament seems to have been first broached by Aquinas (Summa, pt. 3, 2, 84). The Romish system of sacramental penance was completed by the Council of Trent (sess. 14, cap. 5, 6), which declared that “from the institution of the sacrament of penance already set forth, the Church has always understood that an entire confession of sins was also appointed by the Lord, and that it is of divine right necessary to all who have lapsed after baptism. Because our Lord Jesus Christ, when about to ascend from earth to heaven, left his priests, his vicars to be, as it were, the presidents and judges, to whom all mortal sins into which Christ's faithful people should fall should be brought, in order that, by the power of the keys, they might pronounce sentence of remission or retention. For it is plain that the priests cannot exercise this judgment without knowledge of the cause, nor can they observe equity in enjoining penalties if men declare their sins only generally, and not rather particularly and separately. From this it is inferred that it is right that the penitents should recount in confession all the deadly sins of which, upon examination, their conscience accuses them, even though they be most secret, and only against the last two commandments, which not unfrequently grievously wound the soul, and are more dangerous than those which are openly practiced,” etc. Here an attempt is made to invest the Christian priesthood with the prerogative of the Most High, who is a searcher of the hearts and a discerner of the thoughts, in forgetfulness of the very distinction which God drew between himself and all men, “Man looketh to the outward part, the Lord trieth the heart.” As Christ has invested his ministers with no power to do this of themselves, the Tridentine fathers have sought to supply what they must needs consider a grievous omission on his part by enjoining all men to unlock the secrets of their hearts at the command of their priest, and persons of all ages and sexes to submit not only to general questions as to a state of sin or repentance, but to the most minute and searching questions as to their inmost thoughts. Auricular confession is unquestionably one of the greatest corruptions of the Romish Church. It goes upon the ground that the priest has power to forgive sins; it establishes the tyrannical influence of the priesthood; it turns the penitent from God, who only can forgive sins, to man, who is himself a sinner; and it tends to corrupt both the confessors and the confessed by a foul and particular disclosure of sinful thoughts and actions of every kind without exception.

3. The confessor must be an ordained priest; and no penitent can confess to any other than his parish priest without the consent of the latter, except in articulo morris. Special confessors are provided for monks and nuns. For the place of confession, SEE CONFESSIONAL. The laws of confession may be found in the Romish directories and books of moral theology; and a glance at them is enough to satisfy any candid mind of the fearful dangers of such a system. Any one who may think it necessary to satisfy himself upon the point may consult the cases contemplated and provided for (among others) by Cardinal Cajetan in his Opuscula (Lugd. 1562), p. 114. In the Bull of Pius IV, Contra solicitantes in confessione, dated Apr. 16, 1561 (Bullarium Magn. Luxemb. 1727, 2:48), and in a similar one of Gregory XV, dated Aug. 30, 1622 (Gregory XV Constit. Romans 1622, p. 114), there is laid open another fearful scene of danger to female confitents from wicked priests. For a full account of the history of the system, its laws and its dangers, see Hopkins, History of the Confessional (N. Y. 1850, 12mo).

4. The Protestant churches reject auricular confession. The Lutheran Church, however, allows confession, only with this difference, that while!he Catholic Church requires from the penitent the avowal of his particular and single crimes, the Lutheran requires only a general acknowledgment, leaving it, however, at the option of its members to reveal their particular sins to the confessor, and to relieve the conscience by such an avowal. The Reformed churches of the Continent generally practice only general confession preparatory to the sacrament. There is a tendency, however, in the high Lutheran reaction in Germany, to return to auricular confession. The Church of England, in some cases, exhorts to confession, but she makes it no part of her discipline, nor does she (as the ‘Church of Rome insists upon, or as some of her own members would fondly introduce the practice) prescribe regular, complete, periodical confession. For the doctrine of the Church of England upon the subject of confession to a pastor, see (in the Prayer-book) the former of the two exhortations in giving warning for the Communion, and the order for the Visitation of the Sick. The Church of England has recently been greatly agitated by what appears to be a concerted attempt on the part of the Romanizing part of her clergy to restore auricular confession. — Binghaml, 1. c.; Hopkins, Hist of. the Confessional; Elliott, On Romanism, 1, 312 sq.; Klee, Die Beichte, eine histor. — krit. Untersuch. (Frankf. 1 828); Kliefoth, Die Beichte und Absolution (Schwerin, 1856). SEE PENANCE; SEE CONFESSION.

## Aurifdaber[[@Headword:Aurifdaber]]

             (Germ. Goldshmidt) is a name common to a number of German theologians and :scholars of the Reformation period.

1. ANDREAS, elder brother of Johannes (1), was born in 1512 at Breslau. He studied at Wittenberg, where he enjoyed-the friendship of Melancthon.  Having completed his philological studies, he betook himself to the study of medicine at Padua, and after his. return was appointed in 1546 court- physician to duke Albrecht of Prussia, and professor of physical sciences and medicine at the Konigsberg University. His influence upon the duke was very great, and he strongly influenced his lord and master in the Osiandrian controversy; and this the more so since he was the son-in-law of Andreas Osiander. When he was rector of the university in 1554, the professors were appointed from the rank of Osiandrians, and the opponents were deposed, even Melancthon's son-in-law, Sabinus, having to, leave. Aurnifaber was attacked by Flacius in 1555 in his Christliche Warnung und Vermahnung an die Kirche Christi in Preussen, who called him a dog's physician who treated the ministers of the Church at his pleasure. The more he was attacked, the higher he rose in the favor of his master; and when he suddenly died, Dec. 12, 1559, the Osiandrian party had lost its strongest supporter in Prussia. See Herzog, Real-Encyklop. s.v. Hartknoch, Preuss. Kirchengeschichte, p. 321 sq.; Baczko, in Ersch und Gruber, 6:417.

2. JOHANNES (1) was born at Breslau, Jan. 30, 1517. He studied at Wittenberg, where he became greatly attached to Melancthon. Having taken the degree of master, he commenced lecturing in the philosophical faculty, and was appointed: its dean in, 1548. In 1550, at the recommendation of Melancthon,: Aurifaber was called to Rostock as professor of theology and pastor of St. Nicolaus's. Before he went there, he received the degree of doctor of theology, having presented for his thesis Disputatio de Ecclesia. In 1554 he was called to Konigsberg, a time when the Osiandrian controversy was in vogue. His position was a trying one. He strove to mediate between both parties, but in vain. At last he left Konigsberg for his native city in 1565, where he soon was appointed pastor of St. Elizabeth's and inspector of the-churches and schools. He died Oct. 19, 1568. Aurifaber was a man of great practical talent. See Baczko, in Ersch und Gruber, 4:417; .Corp Reformat. vol. vi-x; Herzog, Real- Encyklop. s.v.

3. JOHANNES (2), a zealous Lutheran, and editor of Lutheran works, was born about the year 1519. Having studied at Wittenberg, where he attended the lectures of Luther, Melancthon, and Bugenhagen, he acted for some time as tutor of the count of Mansfeld (1540-44), and as chaplain during the French war. After his return, he became Luther's.famnulus, accompanied him to Eisleben, and witnessed his death. The position which he took after his master's death was not surprising In the controversies  which soon followed, he sided with the Flacians against the Philippists, Osiandria, etc.' In 1561 Aurifaber was dismissed, and was appointed in 1566 pastor at Erfurt where he died, No. 18, 1575. The Lutheran Church is indebted to Aurifaber for the German and Latin edition of Luther's works which appeared at Jena, 1555-58. In 1562 and 1565 he published two volumes of German writings of Luther, which were wanting in the editions of Jena and Wittenberg; and in 1556 the first volume of Luther's Latin letters, which was followed by a second in 1565. In 1566 he also published. Luther's Colloquia, or table-talk. See Motschmann, in Erfordia Literata (2d collection Erfurt, 1730), p. 211 sq.; Erhard, in Ersch und- Gruber, 6:416; Bindseil, in his edition of Luther's Tischreden, edited in connection with Forstemann, 4:p. xx sq.; Frank, Gesch. der protest. Theologie, vol. i; Preger, Flacins, vol. ii; Herzog, Real-Encyklop. s.v.; Lichtenberger, Encyclopedic des Sciences Reliqieuses, s.v. (B. P.)

## Aurifex[[@Headword:Aurifex]]

             (or Aurificus, Ital. Buonigli), NICHOLAS, an Italian theologian, was born at Sienna in 1529. He belonged to the order of Carmelites and distinguished himself as a preacher. In 1565 he taught theology in Florence, and' in 1578 he became dean: of the faculty, then provincial for all Tuscany. He died in 1601. Aurifex wrote, among other works,. De Dignitate Vites et Mloribus Clericorum (Venice, 1568; Cologne, 1610): — Meditazion di Diversi, Dottori di S. Chiesa, Tradotte e Corrette (Venice, 1583,1596) :-Somma Aurfica (ibid. 1003). See Hoefer, Nouv. Biog. Generale, s.v..

## Aurillac, Council Of[[@Headword:Aurillac, Council Of]]

             (Concilium Aureliacum). This is a town in Haute-Auvergne where two councils were held viz. one in 1278, against exemptions (Martene, Thes. vol. iv), and the second in 1297, under Simon, archbishop of Bourges, to afford succor to the king (ibid. p. 214).

## Aurinus, Vicenzio[[@Headword:Aurinus, Vicenzio]]

             an Italian theologian and Dominican, was a native of Aquila and lived in the latter half of the 17th century. He wrote, Del Corso de Mortali all altra Vita, e de Novissimi Raggionamenti cinque (Vico, 1598). See Hoefer, Nouv. Biog. Generale, s.v.

## Aurivillius, Magnus[[@Headword:Aurivillius, Magnus]]

             a Swedish theologian, was born in 1673. He accompanied Charles XII to Pultowa and to Bender .as chaplain, and was witness of the famous resistance which the Swedes offered to the Turks. He was also a member of the tribunal which condemned the baron of Gortz to capital punishment as the accomplice of Charles XII in his ambitious projects. See Hoefer, Nouv. Biog. Gene ale, s.v.

## Aurmt[[@Headword:Aurmt]]

             in Norse. mythology, is one of the streams called Eliwagar enclosing the Poison River.

## Aurnauld De Verdala[[@Headword:Aurnauld De Verdala]]

             born of an ancient family of Carcassonne, and bishop of Maguelone (or Montpellier) in 1339, died in; 1351, leaving a Commentary or History of the Bishops of Maguelone, printed by P. Gariol in his work on the bishops of Maguelone and Montpellier (Toulouse, 1665, 2 vols. fol.). See Cave, Hist. Lit. ii, app. p. 36.

## Aurogallus, Matthius[[@Headword:Aurogallus, Matthius]]

             a German philologist, who died at Wittenberg, Nov. 11,1543, is the author of, Cobnpeindium Grammaticae Hebrceae et Chaldae (Wittenberg, 1525, 1531): — De Ebrcis Turbium, Regionum, Populorum, Fluminum, Montium et aliorum Locorum Nominibus (ibid. 1526; enlarged ed. Basle, 1539). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Steinschneider, Bibliographisches Handbuch, s.v. (B. P.)

## Aurora[[@Headword:Aurora]]

             (Gr. Εώς), in Greek and Roman mythology, is the goddess of twilight, who brings up the light of day from the east. She was the daughter of the Titan Hyperion and. his sister Theia, or his sister Euryphaeessa. She was sister to Helios (God of the Sun) and to Selene (goddess of the moon). She is the constant companion of the god of the sun, opening the golden door with rosy fingers and strewing roses in his path. By Astrseus she was mother of the winds Zephyr, Boreas, and Notus, and also of Hesperus and of the  constellations. Besides this, she favored four mortals and gave birth by them to children. The first was Orion, whose love she only had for a short time, as Diana slew him with her arrows; another was Clitus, son of Mantius, whom she brought to the place of the immortal gods because of his beauty; a third was" Tithonus, the son of Laomedon, king of Troy; the fourth was Cephalus, whom she abducted from his wife Procris and later returned again, and by whom she had a son, Phaethon.

## Ausbertus[[@Headword:Ausbertus]]

             SEE ASPERTUS; SEE AUTERT.

## Auscense, Concilium[[@Headword:Auscense, Concilium]]

             SEE AUCH.

## Auschend[[@Headword:Auschend]]

             was a deity of the 'ancient' Prussians and Lithuanians of whom little is known, but he is believed to have been implored by the sick for help.

## Auska[[@Headword:Auska]]

             in Slavonic mythology, is a goddess belonging to the attendants of Perun, or Perkun, the god of thunder. She personifies the morning and evening twilight, and with Breksta, the night, she forms the period of twenty-four hours which we call day .

## Ausonius, St.[[@Headword:Ausonius, St.]]

             first bishop of Angouleme, was a disciple of St. Martial of Limoges, and .may be called the apostle of Aquitaine. He lived in the time of the emperor Gallianus, when Chrocus, king of the Germans, made an irruption into Gaul and martyred many of the faithful, among whom was Ausonius. He is commemorated June 11. See Baillet, June 11.

## Auspicius, St.[[@Headword:Auspicius, St.]]

             bishop of Toul, was one of the most learned prelates of his time. He was the friend of Sidonius Apollinaris, who is mentioned in his-Letters.'. He died in 474. The first volume of the collection of Duchesne contains an epistle in verse of St. Auspicius, addressed to the count Arbogastes, then governor of Treves. See Hoefer, Nouv. Biog. Generale, s.v.

## Ausptces[[@Headword:Ausptces]]

             (Lat. avis, a bird, and specio, to look at), originally divination by birds, but subsequently all kinds of augury. SEE AUGURS. Among the ancient Romans, the singing of birds, the direction of their flight, the very motion of their wings, were viewed as having a meaning which was, in some cases, capable' of being explained by all, but in others only explicable by the  regularly authorized augurs. Auspices were taken on every occasion of importance, such as the entering upon expeditions, the celebration of marriage, the election of magistrates, the undertaking of war, and many others. At an early hour the augur went forth to an open place on the Palatine Hill, or perhaps in the Capitol, and, with his head veiled and a rod in his hand, he pointed out the divisions of the heavens and solemnly declared corresponding divisions on the earth. This augural temple, as it was called, was then separated into four parts-east and west, north and south. A sacrifice was offered, at the close of which a set form of prayer was repeated, when the signs were expected to appear. On his way home, if the augur came to a running stream, he again repeated the form of prayer and purified himself in its waters. Sometimes on a military expedition" the auspices were taken from the feeding of tame birds in a cage. If on throwing them pulse they refused to eat, or uttered a cry, or fluttered with their wings, the sign was unfavorable; but if they ate with avidity, striking the earth quickly and sharply with their bills, the sign was favorable. A favorable omen was sometimes obtained by previously keeping the birds without food for. some time. SEE DIVINATION.

## Ausschweyt[[@Headword:Ausschweyt]]

             was one of the twelve deities of the ancient Russians and Lithuanians whom they implored in time of poor harvests.

## Aussigny, Thibauld D[[@Headword:Aussigny, Thibauld D]]

             bishop of Orleans, lived near the latter half of the 15th century. He is the one, without doubt, who conducted Vilion to the prison of Meung-sur- Loire. He wrote, Histoire du, Siege d'Orleans et des Faits de Jeanne la Pucelle:-Diplomatade Processione pro Libertate Urbis Aureliance, which is found in the Library of the Vatican, No. 770. See Hoefer, Nouv. Biog. Generale, s.v.

## Austen, Andreas[[@Headword:Austen, Andreas]]

             a Reformed theologian of Germany, was born at Danmtzic, July 25,1658 . He studied at different universities, and in 1685 was appointed pastor at Milleinbeck, near Rintel. ,In 1686 he was appointed professor of Greek and Oriental languages at Rintel, and in 1690 was called to Elberfeld, where he died, Sept. 6, 1703. He wrote, Τρίας Qucestionwitm: An Adamus ante Evam habuetit Uxorem, qumea Appellata Lilith? An κατακλυσμὸς Noachi, fuerit Umiversalis an Particularise An Moses fuerit Comniutus (Rinteln, 1688):-Samuel Personatus, sive Diss. de Apparitione Samuelis, ex I Sam, xxviii (ibid. eod.):-Diss. Philol. de Velamine Mulieris, ex 1Co 11:10 (ibid. 1690)':-De Maortis Genere quo Judas Proditor Vitce suce Colophonem imposuit (ibid. 1688):-Theses Philolog. de Lingua Omniumr Prima Hebrcea (ibid. 1690):-and Continuatio I de Linguae Hebrace Appellationibus (ibid. 1690). See Jocher, Allgeineines Gelehrten- Lexikon, suppl. s.v.; Strieder, Hessische Gelehrten-Geschichte. (B. P.)

## Auster[[@Headword:Auster]]

             in Roman mythology, is the Latin name for Νότος, the south wind; represented as son of Aurora and Astraeus. SEE NOTUS.

## Austin Canons[[@Headword:Austin Canons]]

             are regular canons who assumed this title. after the Council of Lateran, in 1139, when pope Innocent imposed upon them the rule drawn up by St. Augustine of Hippo in his 109th epistle. Lyndwood says some wore a. linen rochet and black open cope; others white linen or woollen, and a close black cope and cross on it. Some, again, wore all white and a cross;, and others wore boots like monks, or shoes like seculars. They were introduced in England in 1105 through the influence of Athelwolph, confessor to Henry I at Nostell. They held one hundred and sixty-one priories in England, including the cathedral of Carlisle, and the churches of Bristol, Hexham, and Christchurch, Hants; Oxford, Waltham, Dunstable, St. German, Lanercost, Cirencesteri, Cartmel, Dorchester, Oxon, Walsingham, Newstead, Worksop, Bolton, Dunmow, Bridling. ton, and St. John's, Colchester; Guisborough, Kirkham, Thornton, St. Bartholomew's, and St. Mary's Overye, London. Their naves were also parish churches and served by vicars. They held several cathedrals Carlisle, St. Andrews, Milan, Palermo, Patti, Cefalu, Chiemsee, Tortosa, Pampeluna, Saragossa, and Salzburg.

## Austin David[[@Headword:Austin David]]

             a Presbyterian minister, was born in New Haven, Conn., 1760, and graduated at Yale College, 1779. After studying with Dr. Bellamy, he spent some time in European travel, and in 1788 was ordained pastor of the Presbyterian Church in Elizabethtown, N. J. He labored faithfully till 1795, when he became deranged from fever. On his recovery the derangement continued, and he preached that Christ would appear in May, 1796. The failure of his prediction only confirmed his delusion, and he went about preaching the advent with great zeal, and creating great excitement. In 1797 he was dismissed from his pastorate. After some years he recovered his sanity, and was installed in 1815 pastor at Bozrah, Conn., where he remained until his death in 1831. He edited a Commentary and published several millennial pamphlets. — Sprague, Annals, 2, 197.

## Austin Friars[[@Headword:Austin Friars]]

             (or Eremites). Volaterranus and Alvarez place the Augustinians after the Dominican and Franciscan orders; but Adrian of Ghent and Polvdore Yergil give them the first rank. Their earliest appearance as hermits has been referred to a very early date; but, according to the most trustworthy authors, they were founded by William, duke of Aquitaine and earl of Poitou, about the year 1150, and were known as Williamnites. Alexander IV gathered their scattered communities into a single order under a prior- general, and removed them into cities and towns. In 1254' they settled in England at London, where the nave of their church remains; and at Woodhouse, in Wales in 1255, they left the wilds for towns. They wore a black robe and girdle, and observed the so-called rule of St. Augustine, which was adopted by all the other mendicant orders. They were famous in disputation, and the "keeping of Austins" formed a material part of the act of taking an M.A. degree at Oxford.

## Austin, Benjamin[[@Headword:Austin, Benjamin]]

             a clergyman of the Protestant Episcopal Church, was born in 1836. He received his theological training at Gambier, O., and was admitted to the order of deacons by bishop McIlvaine Aug. 4, 1850. Subsequently he was minister of the parishes in Mansfield and Painesville, O., after which he removed to Swansea, Mass., and became rector of Christ Church. Resigning his charge after a year's service, he accepted a call to the rectorship of St. James's Church in Amesbury,, Mass., where he officiated for two years, and died Dec. 1181855. His character was marked by fervent piety. See Amer; Quar. Church Rev. 1855, p. 160.

## Austin, David Rogers[[@Headword:Austin, David Rogers]]

             a Congregational minister, was born at Bridgeport, Conn., Feb. 28,1807. He graduated at Union College in 1827, and at Yale Seminary in 1830; was ordained at Ludlow, Mass., in 1833; dismissed Sept. 5,1836; installed at Sturbridge, May 1, 1839; dismissed Oct. 1, 1851; installed at South Norwalk, Conn., May 18, 1853, and dismissed in 1866. After this he  remained without charge, and died Nov. 8, 1879. See Statistics of Cong. Ministers, 1879.

## Austin, James B.[[@Headword:Austin, James B.]]

             a Methodist Episcopal minister, was born in Surrey County, N. C., Aug. 16, 1806. He experienced religion at the age of ten; received license to exhort in 1824, to preach in 1826, and in 1828 was admitted into the Ohio Conference. He became a supernumerary in 1848, in 1853 retired from active service, and, finally settled at Logan, O. where he died, Sept. 27, 1857. Mr. Austin was a plain, practical man, uniform in piety, and an earnest, devout minister. See Minutes of Annual Conferences, 1858, p. 294; Simpson, Cyclop. of Methodism, s.v.

## Austin, John[[@Headword:Austin, John]]

             an English writer of the time of the Commonwealth, died in 1669. He published, The Christian Moderator;, or, Persecution for Religion Condemned by :William Birchley (1651) :-an Answer to Tillotson's "Rule of Faith:"-and other works. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Austin, Leonard[[@Headword:Austin, Leonard]]

             a Methodist Episcopal minister, was born at Randolph, Vt.; date unrecorded. He professed conversion when about fifteen; received license to exhort in 1831, and in 1836 was licensed to preach and admitted into the New Hampshire Conference. - In 1852 failing health compelled him to retire from the active ranks, and he died in 1863. Mr. Austin was a successful preacher, though. neither brilliant nor strong. He was eminently affable and kind, and spoke with a heart-melting pathos that led hundreds to. Christ.. See Minutes of Annual Conferences, 1863, p. 103.

## Austin, Lyman C.[[@Headword:Austin, Lyman C.]]

             a Methodist Episcopal minister, was born in Maconi, Mich., July 3, 1846. He experienced religion in' his sixteenth year, and in 1869 entered the Michigan Conference.. He died at Pewamo, Mich., Dec. 24, 1873. See Minutes of Annual Conferences, 1874, p. 107.

## Austin, Richard Thomas[[@Headword:Austin, Richard Thomas]]

             a Congregational minister and educator, was born at Waldoborough, Me, May 6,1809. He graduated from Bowdoin College in 1831. After teaching some months in Thomaston, Me., he went to Boston in 1832, where he was for a year an assistant in a private school. He then entered the Divinity School at Cambridge, bunt left after one term for want of funds. To obtain these. he took charge for a considerable time: of the Cambridge Grammar- school, and, without neglecting the duties of the latter position, resumed his theological studies, which in 1836 he creditably completed. On Sept. 28, 1836, he was ordained as minister of the Church in Wayland, and after two years spent there he returned to Cambridge, where he became principal of the high-school. This position he was at length obliged to relinquish because of declining health. The last two years of his life were spent as pastor of the Church in Lunenburg, Mass., where he died, Jan. 18, 1847. Mr. Austin was a man whose piety shone out through all his actions. As a preacher, he was earnest and practical; as a teacher, eminently successful. See The Christian Examiner (Boston, 1847), xlii, 311.

## Austin, Samuel[[@Headword:Austin, Samuel]]

             D.D., was born in New Haven, 1760, graduated at Yale College in 1783. After teaching and travelling a few years, he was ordained, as the successor of Allen Mather, at Fairhaven, Conn., Nov. 9, 1786, where he remained until 1790. He then became pastor of a church in Worcester, Mass., where he labored faithfully nearly 25 years. In 1815 he was elected president of the University of Vermont, which office he resigned in 1821. After preaching a few years in Newport, he fell into ill health and melancholy, and died at Glastonbury, Conn., Dec. 4, 1830. He was eminently pious and distinguished as a minister. He published letters on baptism, examining Merrill's seven sermons, 1805; a reply to Merrill's twelve letters, 1806; and a number of occasional sermons. — Sprague, Annals, 2:224.

## Austin, St[[@Headword:Austin, St]]

             SEE AUGUSTINE.

## Austin, Thomas Ralph, LL.D[[@Headword:Austin, Thomas Ralph, LL.D]]

             a Protestant Episcopal minister, was born in London, June 16, 1810. He graduated from Oxford, was ordained inn England, and then came to America, but in 1833 returned and studied medicine. Once more coming to America, he settled in Indiana. During the late civil war he was commissioned as a surgeon in the army. At its close he preached at Terre Haute and Jeffersonville, and was fifteen years rector of St. James's Church, Vincennes, where he died February 6, 1884.

## Austoo, James[[@Headword:Austoo, James]]

             a Christian martyr, was one of the five who were burned at Islington, Sept. 17, 1557, because he would not worship the images, and, by preaching, incited others to refuse. likewise. See Fox, Acts and Monuments, 8:405.

## Austoo, Margery[[@Headword:Austoo, Margery]]

             a Christian martyr, was one of the godly five who were burned at Islington, Sept. 17, 1557, because she would not consent to the popish idolatry and superstition. See Fox, Acts and Monuments, 8:405.

## Australasia[[@Headword:Australasia]]

             a division of the globe forming a part of Oceanica. It comprises the continent of Australia, Tasmania (Van Diemen's Land), New Guinea, and the Louisiade Archipelago, New Britain, New Ireland, and neighboring islands, Solomon's Islands, New Hebrides, New Caledonia, New Zealand, and the isles to the southward, Kergueland Islands, St. Paul, and Amsterdam, and numerous coral reefs and islets. — Newcomb, Cyclopedia of Missions. SEE AUSTRALIA.

## Australia[[@Headword:Australia]]

             or NEW HOLLAND, a vast extent of land forming the main portion of Australasia. Its area is about 2,700,000 square miles. The population in the five English colonies, New South Wales, Victoria, South Australia, West Australia, and Queensland, was, in 1862, about 1,240,000 souls. The native population is rapidly decreasing. Their numbers are estimated at from 15,000 to 20,000. Toward the close of the last century Episcopal chaplains were appointed by the British government in New South Wales, which at that time was a penal settlement. In 1795 the Society for Propagating the Gospel in Foreign Parts commenced its missionary operations. In 1836 the first bishop was consecrated, and in 1847 three new sees were constituted. In 1865 the Anglican Church had in Australia (exclusive of Tasmania, q.v.) seven dioceses, Sydney, Newcastle, Melbourne, Adelaide, Perth, Brisbane, and Goulburn. The Roman Church has an archbishop at Sydney, and bishops at Perth, Adelaide, Melbourne, Maitland, and Brisbane, and a population of about 80,000 souls. The Moravians established a mission to the aborigines in 1849. In 1858 they sustained there two missionaries, but no specific results are yet reported. The Wesleyan Missionary Society opened a mission in New South Wales in 1815, in South Australia in 1838, in Western Australia in 1839. Their missions, both among the English population and the natives, have been blessed with remarkable success. They had, in 1865, 99 circuits, 484 chapels, 256 other preaching places, 145 missionaries and assistant missionaries, 5226 subordinate agents, 16,246 members, 2707 on trial for membership, 35,612 scholars in schools, 91,870 attendants on public worship. There are also Congregationalists, Baptists, German Lutherans, and other denominations, though less numerous. The government contributes to the support of the churches and clergy of the Episcopalians, Wesleyans; Presbyterians, and Roman Catholics. In 1855 there were 613 public, Roman Catholic, and private schools, in which 40,000 children received instruction. — Almanac de Gotha; Schem, Ecclesiastical Year- book.

## Austrebertha[[@Headword:Austrebertha]]

             saint and virgin, abbess of Pavilly, in Normandy, was born, in 633, in the territory of the city of Terouane, being a daughter of Badefroi or Befroi, count-palatine, and of St. Frametilde or Framense, who was also of royal blood. In 649, in order to escape marriage, she received the veil from St. Omer, bishop of Terouane. Afterwards she became abbess of Port: and in 672 first abbess of Pavilly, a nunnery founded by St. Philibertus, abbot of Jumieges. She afforded for more than thirty years an example of humility, contempt for the world, self-denial, and mortification, and died Feb. 10, 704. She is commemorated Feb. 10. See Baillet, Feb. 10.

## Austregisilus (Austrille, or Outrille),St[[@Headword:Austregisilus (Austrille, or Outrille),St]]

             bishop of Bourges, was born at that place, Nov. 29, 551. In his youth he was received into the house of king Gontram, who conceived a great liking for him, and he received :the name Mapparius. .While there, a man falsely accused him of a fault which he. had. himself committed; and, as no other means of arriving at the truth could be found, the king ordered them to decide the question by single combat. While Austregisilus waited for. his enemy on the field, news came to him that the latter had been killed by a fall from his horse. In gratitude to God for this deliverance, Austregisilus resolved to withdraw from court, and repaired to Aunairius, bishop of Auxerre, who brought him up in his Church. He was afterwards ordained priest by Etherius, bishop of Lyons, who also made him abbot of St. Nizier. After twenty years spent in the. discharge of this office, and in fasting, prayers, and. mortification, he was made bishop of Bourges, Feb. 15, 612, and governed his diocese with piety and wisdom for twelve years. He died May 20, 624, on which day he is commemorated. See Baillet, May 20.

## Austremonius (or Stremonius), St[[@Headword:Austremonius (or Stremonius), St]]

             apostle, and first bishop of Auvergne, was one of the seven illustrious missionaries sent into Gaul by the pope about the middle of the 3d century (A.D. 250, according to the Hist. of the Martyrdom of St. Sacurninus). He confined himself principally to Auvergne, and is reckoned the first bishop of Auvergne, which see was afterwards transferred to Clermont. The Church of Auuvergne honors him as a martyr on Nov. 1. See Baillet, Nov. 1; Gregory of Tours, i, 23,29.

## Austri[[@Headword:Austri]]

             in Norse mythology. The cosmogony of the Scandinavians teaches that the visible firmament of the sky is nothing but the skull of the giant Ymir, which the sons of Bor- Odin Villi, and Ve placed there after they had slain the giant. They lifted this heaven with four corners above the earth, and on each corner placed one dwarf; Austri, Sudri, Westri, Nordri (East, South, West, North).

## Austria[[@Headword:Austria]]

             one of the principal states of modern Europe (q.v.), with an area of 11,751 geogr. sq. miles, and a population in 1857 of 35,040,810 souls.

I. Church History. — For the introduction of Christianity into those countries which now constitute Austria, and for their early church history, we refer to the articles GERMANY SEE GERMANY ; SCLAVONIANS SEE SCLAVONIANS ; and to those on the several provinces of Austria (see below). The Reformation spread at first in Austria with great rapidity. In Bohemia, Moravia, Austria Proper (the archduchy), Styria, Carinthia, and the Tyrol, it soon became very powerful. SEE REFORMATION.

Even one of the emperors, Maximilian II, favored it, and was believed secretly to belong to it. But Ferdinand II (1619-37), the most fanatic adherent of the Church of Rome in the entire series of Austrian rulers, initiated a period of long and cruel persecution, by which thousands were frightened into apostasy, and many more thousands expelled from their native land. This rigorous legislation lasted until the accession of Joseph II (1765-90), who not only endeavored to loosen the connection of the Roman Catholic Church: with the Pope, but who gave also to the Protestants, by his celebrated Edict of Toleration, Oct. 31, 1781, protection of their religious worship, and declared them admissible to the highest civil offices. Still, in those provinces where they were merely tolerated, they were not allowed to have churches, but only chapels without steeples and bells; nor could they have independent parishes, but they had to pay the fees for ecclesiastical functions to the Roman Catholic parish priest. In Hungary and Transylvania, they possessed from the time of the Reformation, and preserved unimpaired, much greater rights. The successors of Joseph II revoked a part of his legislation, and, in general, seconded the diplomacy of the Pope abroad, but continued to withhold from the Roman. Church in Austria many rights which she possessed in most other states (as holding of councils, connection of the monastic orders with their several superiors in Rome, formations of religious associations, etc.). The year 1848 brought to all the religious denominations the promise of selfgovernment, and independence of both the state and other denominations. The “Provisional Decrees” of 1849 redressed several of the Protestant grievances; thus, e.g., the term “acatholic,” by which Protestants had before been officially designated, was abolished, the official character of the lists of baptisms, marriages, and deaths kept by Protestant clergymen was recognized, and the taxes which Protestants had to pay to Catholic priests were abolished. Notwithstanding these partial concessions made to the spirit of the times, the emperor Francis Joseph openly favored the schemes of the ultramontane party.

The Concordat, signed on Aug. 18,1855, SEE CONCORDAT, did away with the whole Josephine legislation, and recognized, in its first article, all the rights and prerogatives which the R. C. Church derived from the canon law. Through the Concordat the R. C. Church reobtained the right of holding councils (a conference of fourteen archbishops and forty-eight bishops met in 1856), a great influence on public education, an extensive jurisdiction in marriage affairs, and, in general, a vigorous support on the part of the government. The relation between the monastic orders of Austria and their superiors was also restored, and the bishops, at the wish of Rome and with the aid of the government, commenced to enforce again the old strict monastic disciplines. A majority of the members of every order which was thus to be brought back to its former condition opposed this plan, but unsuccessfully. The reformatory measures were carried through in all the monastic orders in 1859. The Protestants received. after the publication of the Concordat, the promise that also their church should receive a greater independence and a higher degree of self-government; but, in fact, their grievances became much greater under the influence which the Concordat gave to the priests. Important decrees concerning the reorganization of the Protestant churches of Hungary were issued on Aug. 21, 1856, and Sept. 1, 1859, for which we refer to the article HUNGARY. For the Protestants in the provinces forming part of the German Confederacy it was, in 1859. provided that in future the Protestant Consistory of Vienna should always be presided over by a Protestant, and not, as had been the custom until that date, by a Roman Catholic. On April 8,1861, an imperial letter was issued, and on April 9 a draft of a church constitution, to regulate provisionally the affairs of the Lutheran and the Reformed Churches in the German and Slavic provinces. Each of these two churches was to have a general synod, which was to revise the draft of church constitution prepared by the government, and have hereafter the chief control of the ecclesiastical affairs of the two churches. The convocation of the first general synod was delayed no less than three years, and did not take place until the 22d of May, 1864. The synods of both the churches met in Vienna on the same day. Both synods passed a resolution to discuss such topics as are not of a strictly denominational character in joint session. The provisional draft of a church constitution was adopted in all its essential points. The synods resolved to present conjointly to the emperor the following memorial, containing the chief demands of the Protestants of the empire: The General Synod protests —

1. Against the denomination of non-catholic, which is the term used in the decrees and ordinances of the political authorities to designate the adherents of the two Protestant confessions, the Augsburg and the Helvetian;

2. The Synod demands that those obstacles which, in some parts of the monarchy, are still presented to the establishment of Protestant congregations, shall be removed;

3. That booksellers shall be allowed to deal in Protestant books;

4. A community of cemeteries;

5. The admission of Protestant pastors, as of priests, into houses of retirement and charitable institutions, to exercise their functions in them;

6. The establishment of the equality of the Protestant and the Catholic festivals, in order that the authorities may be bound to protect the festivals of the Protestants in the localities in which they are the most numerous;

7. The Synod protests against all interference by the subordinate political authorities in the affairs of the schools of the Protestant congregations;

8. It protests against the ordinance which prohibits the children of Jews from frequenting Protestant, if there are Catholic schools in existence in the same locality; as it also protests against the ordinance which forbids Catholic parents placing their children with Protestant foster-parents;

9. The General Synod advances claims on the funds of the normal schools in favor of the Protestant schools;

10. It demands the admission of Protestant teachers in the medial Catholic schools;

11. The institution of Protestant catechists in the schools;

12. The incorporation of the Protestant theological faculty into the University of Vienna;

13. The representation of the Evangelical Church in the Diet and in the Municipal Council. The proceedings in both the General Synods were very harmonious. A union between the Lutheran and the Reformed churches, as it has been consummated in several German countries, was not resolved upon, but both synods will continue to melet simultaneously, and at the same place, and to deliberate on all subjects not strictly denominational in joint session. The nationality question, which produces so much trouble in the politics of Austria, led on some questions to a disagreement between the German majority and the Slavic minority, as the former were unwilling to concede everything the latter demanded, but it produced no open rupture.

II. Ecclesiastical Statistics. — The following table exhibits the membership of the several denominations in every province according to the census of 1880. It appears from this table that the Roman Catholic Church, even without the United Greeks, has a majority in every province except Galicia. In Galicia the United Greeks are a little less in number than the Roman Catholics of the Latin rite. The Roman Catholic Church (Latin rite) had, in 1859, 13 archbishoprics: Agram, Colocza, Erlau, Gran, Goeritz and Gradisca, Lemberg, Olmutz, Prague, Salzburg, Udine, Venice, Zara. The archbishop of Venice has the title patriarch, and the archbishop of Udine is merely nominal, not being at the head of an ecclesiastical province. The number of bishops since the separation of Lombardy is 53. There were. in 1851, 4285 parishes and local chaplaincies, and 40,816 priests. The Greek United Church has two archbishoprics, Lemberg and Fogaras (the latter of recent erection), and 8 bishops; the United Armenian Church, 1 archbishop at Lemberg; these two churches together had, in 1851, 4285 parishes and local chaplaincies, and 5098 secular priests. The Greek (non-united) Church has a patriarch-archbishop at Carlovitz, 10 bishops, 3201 parishes or local chaplaincies, and 4036 secular priests. The number of convents is constantly increasing. In 1849, 739 convents of monks and 176 of nuns were counted in the Roman Catholic Church, and 44 convents of monks, with 271 members, in the Greek (nonunited) Church. The Protestants of the Confession of Augsburg (Lutherans) were, until 1859, divided into 10 superintendencies, and the Protestants of the Helvetic Confession (Reformed Church) into 8, 4 superintendencies of each church being in Hungary. In a territorial respect the Protestant churches are divided into three groups, which, with regard to church government, are independent of each other: viz. 1, Hungary, with the adjacent countries; 2, Transylvania; 3, the other provinces. The two Protestant churches of the last group are under the jurisdiction of the Consistory of Vienna. Together they had, in 1851, 3162 parishes, which number has since considerably increased. The Unitarians have 1 superintendent at Klausenburg, Transylvania. Theological faculties for education of Roman Catholic priests are connected with each of the nine Austrian universities; that of the University of Innspruck has been wholly transferred to the order of the Jesuits. Besides these theological faculties there are episcopal seminaries, in which theology and philosophy are taught, in nearly every diocese. In addition to them, seminaria puerorum (seminaries for boys who have the priesthood in view) have, since 1848, been erected in many dioceses. The priests of the United Greeks are educated at Lemberg and Fogaras, those of the Non-united Greeks at Czernowicz (Galicia) and Carlovitz (Hungary). For Protestant theologians there is a theological faculty at Vienna, which, however, is not connected with the university. Hungary has six schools for the study of theology and philosophy, three for each of the two churches. The Unitarians have a college at Klausenburg. See Coxe, History of the House of Austria, Lichnowsky, Gesch. d.s Hauses Habsburg (Wien, 8 vols. 1836-1844); Mailath, Gesch. des oster. Kaiserstaats (Hamburg, 5 vols. 1834-1850); Hoffmann, Ueber den Gottesdienst und die Religion in den ostreichischen Staaten (Wien, 1783-1785, 6 vols.); Helfert, Die Rechte und Verfassung der Acatholiken in Oestreich (Wien, 2d ed. 1827); Wiggers, Kirchl. Statistik; Schem, Eccles. Year-book.

## Austrudis (or Anstrudis)[[@Headword:Austrudis (or Anstrudis)]]

             saint and virgin, abbess of Laon, was the daughter of Blandinus Boson and Salabarna, his wife. She was born in the diocese of Tout about 634, and  took the veil when twelve years of age in a monastery of the city of Laon, of which her mother was abbess. Upon the death of the latter, she, although so young, was unanimously elected to succeed her in the government of the house, which was a. double monastery of monks and nuns, the latter amounting to more than three hundred. She acquitted herself of her charge with wonderful piety. and fidelity, but she did not escape the calumnies and injustice of the world. 'She was accused' of a state crime, and suffered much from the rapacity of the bishop of the diocese, Maugerius, who wished to take possession of her abbey. She died in 688 or 707. See Baillet, Oct. 17. Ausweikis was a god of the ancient Prussians. He was their Aesculapius gave health, and helped the sick and feeble.

## Autaeas[[@Headword:Autaeas]]

             (Αὐταίας), one of the Levites who expounded the law as read by Ezra (1Es 9:48); evidently a corruption for the HODIJAH SEE HODIJAH (q.v.) of the true text (Neh 8:7).

## Autenrieth Johann Hermann Ferdinand Von, M.D[[@Headword:Autenrieth Johann Hermann Ferdinand Von, M.D]]

             was born at Stuttgart, 20th October, 1772, and died 2d May, 1835, at Tubingen, where he was professor of medicine. He was the author of a treatise, Ueber das Buch Hiob (Tub. 1823), and of an essay, Ueber den Ursprung der Beschneidung bei wilden und halbwilden Volk-ern (Tub. 1829), besides many medical essays, for which see Hoefer, Biog. Generale, s.v.

## Authentic[[@Headword:Authentic]]

             is a term applied to the sounds connecting the final (in Gregorian music) with its octave, or a melody in which they only are employed, in contradistinction to those connecting the fourth below the final with its octave, the fifth above it, which were called plagal (q.v.). 'In Ambrosian music authentic scales only were employed,:and of these only four: the Phrygian (D-d), Dorian (E-e), Hypolydian (F-f), and Hypophrygian (G-g) of the Greek system. The .Eolian (A-a) and the Ionian (C-c), subsequently added to the number of the Church scales (tones or modes), were subjected to the same classification. Authentic scales are characterized by the harmonic division (6: 4: 3) of their octaves; e.g. C- gg-c; the plagal by the arithmetical division (4:3: 2); e.g. G-C--g. Authentic melodies are thought to have generally greater dignity and strength than plagal. A good modern example of the former is the well-known German chorale Eine feste Buig ist unser Gott, and of the latter the Evening Hymn, attributed to Tallis; and it would: be difficult to find in pure melodic music better examples of the sublime and the beautiful. The relations of subject and answer in the modern tonal fugue (as when C-g are "answered" not by g-d, but by g-C) obviously grew out of the division of scales into authentic and plagal

## Authenticity[[@Headword:Authenticity]]

             a term frequently used in reference to the literary history of the Holy Scriptures.

(1.) In a broad and loose sense, by the authenticity of the canonical books is meant that they were really written by the authors whose names they bear; that those which are anonymous were written at the time in which they profess that they were written; and that their contents are credible.

(2.) In careful and scientific language, authenticity implies authority; an authentic account is truthful, and therefore credible. A genuine book, on the other hand, is one written by the person whose name it bears, whether it be truthful or not. Thus, for instance, Alison's History of Europe is genuine, because it was written by Alison; but it is not authentic, because it looks at facts with partisan eves. — Horne, Introduction, 2, 1.

## Authority[[@Headword:Authority]]

             (1.) in matters religious and ecclesiastical, an assumed right of dictation, attributed to certain fathers, councils, or church courts. On this subject Bishop Hoadley writes: “Authority is the greatest and most irreconcilable enemy to truth and argumlent that this world ever furnished. All the sophistry — all the color of plausibility — all the artifice and cunning of the subtlest disputer in the world may be laid open and turned to the advantage of that very truth which they are designed to hide; but against authority there is no defense.” He shows that it was authority which crushed the noble sentiments of Socrates and others, and that by authority the Jews and heathens combated the truth of the Gospel; and that, when Christians increased into a majority, and came to think the same method to be the only proper one for the advantage of their cause which had been the enemy and destroyer of it, then it was the authority of Christians, which, by degrees, not only laid waste the honor of Christianity, but well-nigh extinguished it among men. It was authority which would have prevented all reformation where it is, and which has put a barrier against it wherever it is not. The remark of Charles II. is worthy of notice-that those of the established faith make much of the authority of the church in their disputes with dissenters, but that they take it all away when they deal with papists. — Buck, Theol. Dict. s.v.

(2.) In a proper sense, by the “authority of the church” is meant either the power' residing generally in the whole body of the faithful to execute the trust committed by Christ to his church, or the particular power residing in certain official members of that body. The first-named authority is vested in the clergy and laity jointly; the latter in the clergy alone. In the interpretation of Scripture for any particular church, that church's authority does not belong to all divines or “distinguished theologians” who may be members of the church, but only to the authorized formularies. Single writers of every age are to be taken as expressing only their individual opinions. The agreement of these opinions at any one period, or for any lengthened space of time, may and must be used as proof to ourselves, privately, as to the predominant sentiments of the church at that time, but no opinions can be quoted as deciding authoritatively any disputed question. The universal church deserves deference in all controversies of faith; and every particular church has a right to decree such rights and ceremonies as are not contrary to God's written word; but no church has a right to enforce any thing as necessary for salvation, unless it can be shown so to be by the express declaration of Holy Scripture. See the 20th and 34th Articles of the Church of England, and the 5th and 22d of the Methodist Episcopal Church. SEE RULE OF FAITH; SEE TRADITION.

## Authorized (English) Version Of The Holy Scriptures[[@Headword:Authorized (English) Version Of The Holy Scriptures]]

             As this was not a strictly new or original translation, it will be necessary to consider briefly those earlier English versions upon which it was founded, and it will enable the reader better to appreciate its value and character if we prefix some account of the still earlier Anglo-Saxon versions which led the way to these. (See Mrs. Conant's Hist. of Engl. Bible Translation, N. Y. 1856.) SEE VERSIONS (OF THE BIBLE).

I. Anglo-Saxon Translations. — Though our Anglo-Saxon ancestors early possessed translations, chiefly from the Latin, of at least portions of the Scriptures, the first attempt with which we are acquainted is the rude but interesting poem ascribed to CAEDMON, a monk of Whitby, in the seventh century. It contains the leading events of Old-Testament history, and renders several passages with tolerable fidelity; but the epic and legendary character of the composition preclude it from being ranked among the versions of Holy Writ. The first portion of it, entitled The Fall of Man, has been translated into verse by Bosanquet (Lond. 1860, 8vo). This work was succeeded in the following century by the Anglo-Saxon Psalter, said to have been translated by ALDHELM, bishop of Sherborn, who died in 709; the first fifty Psalms are in prose, the others in verse. About the same period, GUTHLAC, the first Saxon anchorite, is reported to have translated the Psalms. The next laborer in the field was the Venerable BEDE, who turned the Apostles' Creed and the Lord's Prayer into Anglo-Saxon. He also translated the Gospel of John, and completed it just as death put an end to his learned labors, in the monastery of Jarrow, on the south bank of the Tyne, A.D. 735. The close of the next century probably produced the celebrated Durham Book, containing the four Gospels in Anglo-Saxon, written between the lines of an earlier Latin copy, by ALDRED, a priest. The following is the Lord's Prayer from this version —

Mat 6:9-13 : Fader uren thu arth in heofnum, sic gehalgud noma thin: to cymeth ric thin; sic willo thin sumels inheofne & in eortho; hlaf useune ofer wistlic sel us todseg: & forgef us seylda usna suae uae forgeofon seyldgum usum: and ne inlsed usih in costunge nlu gefrigusich from yfle.

The Rushworth Gloss, having the Anglo-Saxon word placed over the corresponding Latin, was probably executed about the same period, by OWUN, aided by FARMEN, a priest at Harewood. About this time, ALFRED the Great set at the head of his laws an Anglo-Saxon translation of the Ten Commandments, with such of the Mosaic injunctions from the 21, 22, 23 chapters of Exodus as were most to his purpose. He is also said to have entered upon a translation of the Psalms, which be did not live to finish. Next in order come some fragments of an imperfect interlinary version of the Book of Proverbs. Similar glosses were made on the Psalter; also on the Canticles of the Church, the Lord's Prayer, and other portions of Scripture. In the latter part of the tenth century, the monk JELFRIC translated — omitting some parts, and greatly abridging others — the Pentateuch, Joshua, Judges, a portion of the Books of Kings, Esther, Job, Judith, and the Maccabees. He also drew up, in Anglo-Saxon, a brief account of the books of the Old and New Testaments; and, by the texts and quotations used in his homilies, he contributed greatly to the knowledge of the Scriptures. A third Anglo-Saxon version of the four Evangelists, of which there are two copies, and a few copies of the Psalms, appear to have been executed at a later period, probably but a little before the time of the Norman Conquest. With these, the series of Anglo-Saxon translations of parts of Scripture would seem to end; though it is not improbable that other portions of Scripture were translated which have not come down to us.

Before the middle of the eleventh century the language of Caedmon and Bede had undergone important changes, probably through the influence of Edward the Confessor and his Norman associates, among whom he had been educated. At the period of the Conquest, A.D. 1066, the Norman began rapidly to revolutionize the old Anglo-Saxon language. Soon after this period a version of the Gospels appears to have been made, of which there are three copies, and it is difficult to determine whether they are to be assigned to the Anglo-Saxon or Anglo-Norman class of literary remains. Before the year 1200 the Anglo-Normans had translated into their own dialect, in prose, the Psalter and Canticles of the Church; and towards the middle of the following century appear to have possessed not only a history of the Old Testament in verse, as far as the end of the books of Kings, but also, it is supposed, a prose version of a great part of the Bible. Nevertheless, the Anglo-Saxon versions and glosses of the Gospels, and other portions of Scripture, remained long after in partial use. SEE ANGLO-SAXON VERSIONS.

II. Early English Translations. — The earliest essays of Biblical translation assumed in English, as in most other languages, a poetical form. The Ormulum, written perhaps at the commencement of the thirteenth century, is a paraphrase in verse of the narrative of the Gospels and Acts of the Apostles. The Biblical poem called “Soulhele” was probably written about the same period. To a later period of the same century belongs the poem reciting the principal events in the books of Genesis and Exodus. Apparently coeval with this is the metrical version, from the Latin, of the whole book of Psalms. In some manuscripts a version is found partly similar, but with amendments and revisions, probably the partial adaptation of the same version to a more modern diction and orthography. The 100th Psalm is here given as a specimen of this ancient English version:

Mirthes to God al erthe that es Serves to louerd in faines. In go yhe ai in his siht, In gladness that is so briht.

Whites that louerd god is he thus, He us made and our self noht us, His folke and shep of his fode:

In gos his yhates that are gode;

In schrift his worches belive, In ympnes to him yhe schrive. Heryhes his name for louerde is HENDE, In all his merci do in strende and strende.

The earliest version in English prose of any entire book of Scripture is the book of Psalms, translated by WILLIAM DE SCHORHAM, vicar of Chart Sutton, in Kent. The translation is generally faithful and literal. The following is a specimen of this version —

Psa 23:1-6 : Our Lord governeth me and nothyng shal defailen to me; in the stede of pasture he sett me ther. He noriised me vp water fyllynge; he turned my soule fram the fende. He lad me vp the blistiyets mf riytfulnes; for his name. For yif that ich haiue on amiddes of the shadowe of deth. Y shal nouyt douten inels, for thou art wyth me. Thy disciplinn and thyn amendyng; confolted me. Thou maaest radi grace in my sight; oyayns hem that trublen me. Thou makest fatt myn heued wyth mercy; and my drynke makand drunken ys ful clere. And thy merci shal folwen me; alle daies of mi lif. And that ich woonne in the hous of our Lord; in lengthe of daies.

Schorham's version of the Psalms could scarcely have been completed, when another was undertaken by RICHARD ROLLE, chantry priest at Hampole, near Doncaster, who died in 1349. Of this work of Rolle, to which he subjoined a commentary, there were copies which differed from each other, showing that the original must have been altered to some extent. The following is a specimen of this version —

Psa 79:1-6 : God, gens come in thin heritage; thei filed thi holy tempul, thei sette Jerusalem in kepyng of appuls. Thei sette the dyande bodyes ofthi seluraunts mete to the fowles of the lyft; flesche of thli halowes to bestis of erthe. Thei spill bhore blode as watir in vmgong of Jerusalem; and none was for to graue, hade we are reproft to oure neghbors; skornynge and hething to alle that in oure vmgong are. Howe longe, Lord, shalt thou be wrothe in ende; kyndelt shal be thi luf as fire. Helde, or het, thi wrathe in gens that thee not knew; and in kyngdoms that thi nome incalde not.

All these versions were made from the Latin; and some of the venerable relics still exist in manuscript in the public libraries in the kingdom. A few of them have been printed as objects of literary curiosity.

It was not till about the year 1382 that our language was enriched with a complete copy of the Scriptures, by the hands of WYCLIFFE and his coadjutors, not improbably with the aid of other fragmentary portions then existing. This translation was made from the Latin Vulgate, collated with other old copies. For several centuries there had occasionally been found in England some scholars acquainted with the Hebrew and Greek languages; and, though Wycliffe occasionally introduced Greek words in some of his writings, yet it seems scarcely probable that the knowledge of Greek possessed by him was at all sufficient to enable him to translate from that language. Hence, if the Bible must be translated at all, it must be from the Latin. It belonged to a later and more critical age to use the originals in forming vernacular versions of the Scriptures. The translation of the New Testament was probably the work of Wycliffe himself. During its progress, the Old Testament was taken in hand by one of Wycliffe's coadjutors; and from a note written in one manuscript, at the end of a portion of the Book of Baruch, the translation is assigned to NICHOLAS DE HEREFORD. Not unlikely the cause of this manuscript, and also of another which is probably a copy, suddenly breaking off in the Book of Baruch, was the summons which Hereford received to appear before the Synod in 1382. The translation was evidently completed by a different hand, not improbably by Wycliffe himself. However this may be, it was certainly through Wycliffe's energy that the earliest translation of the whole Bible in the English language was carried on and executed. Many of the peculiarities of this translation are to be attributed to the time in which Wycliffe lived; and it is remarkable that, in his version of the Scriptures, he writes far more intelligible English than is found in his original works; the — dignity of the book which he translated seems to have imparted an excellence of expression to the version itself. No part of the genuine version of Wycliffe was printed, excepting the Song of Solomon, by Dr. Adam Clarke, in his Commentary, until 1848, when Mr. L. Wilson published the New Testament in a beautiful Gothic-letter quarto volume. More recently, the entire Bible, accompanied with Purvey's revision, has been published. The following are specimens of Wycliffe's translation —

Gen 3:7-8; Luk 8:31-33 : And the eizen of both being openyd; and whanne thai knewen hem silf to be nakid, thei soweden to gidre leeues of a fige tree, and maden hem brechis. And ywhanne thei herden the voys of the Lord God goynge in paradis at the shynyng after myd dai, Adam hid hym and his wijf fio the face of the Lord (od in the myddel of the tree of paradis.

And thei preiden him, that he schulde not comaunde hem, that thei echulden go in to the depnesse. Forsothe a flok of manye hoggis was there lesewynge in an hil, and thei preieden him, that lie schulde suffre hem to entre in to hem. And he suffride hem. Therefore fendis wenten out fro the man, and entride in to hoggis; and with bire the floc wente hedlinge in to the lake of water, and was stranglid.

As Wycliffe's translation was completed in a comparatively short space of time, and necessarily possessed blemishes incident to a first edition, it is not surprising that a revised version was contemplated even in the lifetime of Wycliffe himself. Accordingly, about the year 1388, not more than four years after the death of Wycliffe, the revision was accomplished, but with few substantial differences of interpretation, by PURVEY, who had been Wycliffe's curate, and, after his death, became the leader of the Lollard party. Purvey's revision rendered the version more correct, intelligible, and popular, and caused the earlier translation to fall into disuse. Copies of this revision were rapidly multiplied; even now, more than one hundred and fifty copies of the whole or part of Purvey's Bible are in existence. The following are specimens of Purvey's version —

Gen 3:7-8; Luk 8:31-33 : And the izen of bothe weren opened; and whanne thei knewen that thei weren nakid, thei sewiden the leeues of a fige tre, and maden brechis to hem ilf. And whanne thei herden the vois of the Lord God goynge in paradijs at the wynd after myd-dai, Adam and his wijf hidden them fro the face of the Lord God in the middis of the tre'of pardijs.

And thei preiden hym, that hoe schulde not comaunde hem, that thei schulden go in to helle. And there was a flok of many swyne lesewynge in an hil, and thei preid n hym, that he schulde suffre hem to eintre into hem. And he suffride hem. And so the deuelis wenten out fro the man. and entriden in to the swyne; and with a birre the flok went heedlyng in to the pool, and was drenchid.

Notwithstanding the prohibitory constitutions of Archbishop Arundel in 1408, and the high price of manuscripts, both versions were extensively multiplied; they contributed largely to the religious knowledge which prevailed at the commencement of the Reformation, and probably hastened that event. In the year 1420, the price of one of Wycliffe's Testaments was not less than four marks and forty pence, or £2 16s. 8d., equal to £42 6s. 8d. now, taking sixteen as the multiple for bringing down the money of that time to our standard. It is somewhat remarkable that the revised version by Purvey has been taken until recently for Wycliffe's own translation, and as such the New Testament portion was published by Lewis, 1731; by Baber, 1810; and again by Bagster, in his English Hexapla. It is, however, now known that the most ancient version is Wycliffe's, and. the revised or more modern one is by Purvey. These two earliest English versions of the entire Bible by Wycliffe and Purvey were printed, column by column on the same page, with various readings from the several manuscripts, in four splendid quarto volumes, under the care of the Rev. J. Forshall and Sir F. Madden, Oxford University Press, 1850.

The circulation of Wycliffe's version, and that of his reviser, Purvey, in manuscript, was the sowing of seed destined to yield a mighty harvest.. The downfall of the Eastern empire in 1453 contributed to the revival of learning by scattering learned Greeks, who carried with them manuscript treasures from Constantinople. The printing-press contributed immensely to revolutionize society throughout Europe. In several places on the Continent the Scriptures were printed not only in Latin, but in Hebrew and Greek, thus providentially preparing for setting forth the Inspired Oracles in the vernacular tongues. In England, however, the operation of the press was slow. In vain do we look over the list of works by Caxton, the father of the press in England, for a copy of any portion of the Scriptures. The earliest attempt at giving forth any portion of the Scriptures in print in English was a translation and exposition of the seven penitential Psalms, in 1505, by FYSHER, the Romish bishop of Rochester; and even this was printed on the Continent, though published at London. The instrument in the hand of God for translating the New Testament, and a great part of the Old, out of the original tongues into English, was WILLIAM TYNDALE. But in England Tyndale could find no place to print his translation of the New Testament. In the year 1524 he passed over to Hamburg, where he is said to have published the same year the Gospels of Matthew and Mark. As, however, no fragment of this first fruit of Tyndale's labor is known to be remaining, we suspect that it is merely another reference to the following fragment, printed at Cologne. In September, 1525, Tyndale, with his assistant Roye, was at Cologne, actually engaged in bringing the first edition of his New Testament, in quarto, through the press. When the sheets of this edition were printed as far as the signature K, the printer, through the influence of Cochlaeus, a Romish deacon, was interdicted from proceeding further with the work. Tyndale and his assistant snatched away some of the printed sheets, and fled to Worms. In this city Tyndale immediately printed an octavo edition of his Testament; then, it is said, he completed the quarto which had been interrupted, and published both editions at the close of 1525 or early in 1526. The only relic of the precious old quarto, which was the first partially printed edition, for we are inclined to think that it never was completed, was discovered in 1834 by the late Mr. Rodd, and is now in the British Museum. It only contains the prologue, a table of the books of the New Testament, and part of the Gospel of Matthew—chap. 1-22. The following is a specimen of this fragment, printed at Cologne by P. Quentell —

Mat 2:1-2 : When Jesus was borne in bethlehem a toune of iury, in the time kynge Herode, beholde, there came wyse men from the este to Jerusalem sayinge: where is he that is borne kinge of the iewes, we have sene his starre in the este, and are come to worshippe hym.

The only known perfect copy of the octavo, which was the second printed, but the first published complete edition of Tyndale's New Testament, is preserved in the Baptist College Library, Bristol. The following is a specimen of this edition, printed at Worms at the close of 1525 or early in 1526 —

Mar 14:3-5 : When he was in bethania in the housse off Simon the leper, even as he sate att meate, there cam a woma with an alablaster boxe of oyntment, called narde, that was pure and costly, and she brake the boxe ad powred it on his heed. There were some that disdayned i themselves, and sayde: what neded this waste of oyntment? For it might have bene soolde for more the two houndred pens, and bene geve unto the poure. And they grudged agaynste her.

In November, 1534, Tyndale published at Antwerp a third edition, “dylygently corrected and compared with the Greke.” The second or first complete edition, though a most important advance, certainly bears marks of haste; but the edition of 1534, revised by himself, stands in the first place as exhibiting Tyndale as a translator. The following is a specimen of this edition —

Mar 14:3-5 : When he was in Bethania, in the housse of Simon the leper, even as he sate at meate, ther came a woma hauynge an alablaster boxe of oyntment called narde, that was pure and costly: and she brake the boxe and powred it on is heed. And ther were some that were not content in themselves, & sayde: what neded this waste of oyntment: For it might have bene soolde for more than thre hundred pens, and been geve unto the poore. And they grudged agaynst hir.

That Tyndale's New Testament was translated from the Greek, no one can question who has examined it with care: it will be found continually to leave the readings of the Latin Vulgate, and adhere to the third edition of Erasmus's Greek Testament, printed in 1522. Sometimes, indeed, great deference is paid to the critical observations of Erasmus; but still the translation is made from the Greek, and not from his Latin version. When Erasmus departed from the Greek, as he does in several places, apparently through inadvertence, Tyndale does not follow him, but adheres closely to the original. As Tyndale's New Testaments were eagerly bought up, partly by earnest inquirers, and partly by others for destruction, numerous surreptitious copies rapidly issued from different presses, chiefly by the Dutch printers; so that in the translator's time about fourteen editions were issued, and eight or nine in 1536, the year of his death. A very curious edition of Tyndale's Testament was printed, probably at Antwerp in 1535, during the translator's imprisonment at Vilvorde. The letter and the spelling prrve that it was printed in the Low Countries. Some suppose that it is executed in a provincial orthography, probably that of Tyndale's native county, peculiarly adapted to agricultural laborers; and that, by this edition, he nobly redeemed his bold pledge given to the priest in Gloucestershire many years before, “If God spare me life, ere many years I will cause the boy that driveth the plow to know more of the Scriptures than you do.” He also put headings for the first time to the chapters. The following is a specimen of this edition —

1Co 15:41 : Thear is oone manner glory of the sunne, & a noether glory of the moane, & a nother glory ye starres. For oone starre differth fro a noether in glory.

The edition of Tyndale's New Testament, printed in folio, at London, by Thomas Berthelet, in 15-6, from the revised edition of 1534, was the first portion of the English Scriptures printed on English ground. The following is a specimen of this rare and interesting edition —

1Co 15:45-46 : The fyrst man Adam was made a lyvynge soule, and the last Adam was made a quyckenyng spiryte. Howe be it, that is nat fyrst which is spiritliall: but that which is naturall, & than that which is spirituall. The martyr Tyndale was also the first to translate the five books of Moses into English from the Hebrew. As the books of Genesis and Numbers are in Gothic letter, while those of Exodus, Leviticus, and Deuteronomy are in Roman type, it would appear that these books were printed at separate times and in different places. The following occurs at the end of Genesis: “Emprented at Malborow, in the lande of Hesse, by me, Hans Luft, the yere of oure Lorde 1530, the 17 dayes of Januarii.” Tyndale also translated and published the Book of Jonah. In the succeeding years of his life he was engaged in translating, perhaps in conjunction with Rogers, the remaining books of the Bible. Tyndale's translation, as far as the end of Chronicles, and other manuscripts, appear, at the time of his martyrdom, to have been in the possession of Rogers. The following is a specimen of Tyndale's Pentateuch of 1530 —

Gen 24:18-20 : And she hasted and late downe her pytcher apon hyr arme and gaue him drinke. And whe she had geuen hym drynke, she sayde: I will drawe water for thy camels also, vntill they haue dronke ynough. And she poured out hyr pitcher in to the trough hastely and ranne agayne unto the well, to fett water: and drewe for all his camels.

During the year 1530, the Argentine English Psalter was printed. The translator, who rendered from the Latin, calls himself JOHAN ALEPH. The date at the end of this Psalter is January 10, 1530; it thus seems to have been, perhaps by antedating, the first whole book of the Old Testament which was printed in English, the completion of Tyndale's Genesis having been one day subsequent. In 1531 there was published a translation of Isaiah by GEORGE JOYE; in 1533, two leaves of Genesis; and in 1534 he published a translation of Jeremiah and the Book of Psalms. These portions were also translated from the Latin Vulgate.

MYLES COVERDALE was the first to publish, if not to translate, the whole Bible into English. He commenced this work in November, 1534, and it was printed, probably at Zurich, in October, 1535. Though Coverdale had evidently the Hebrew and Greek before him, he freely used the translations of Tyndale, both printed and perhaps manuscript. He speaks of his having been aided by five sundry interpreters in the Dutch, German, and Latin languages. In the Old Testament he may have had, 1st, the Latin Vulgate; 2d, Pagninus's version; 3d, Luther's German translation; 4th, Leo Juda's German-Swiss version; 5th, the Latin version connected with Sebastian Munster's Hebrew Bible, the first volume of which was printed in 1534. The New Testament appears to be in part a revision of Tyndale's, in which Coverdale took much care, and availed himself both of the edition of 1525 and the amended one of 1534. This Bible, which was dedicated to King Henry VIII, had the following as the title: “BIBLIA. The Bible, that is, the holy Scripture of the Olde and New Testament, faithfully and truly translated out of Douche and Latyn in to Englishe. 1535.” However, it must be observed, the use of the words “out of Douche, i.e. German, and Latyn,” was merely a bookselling artifice by the printers, to make the work circulate better, as being intimately connected with the reformed doctrines, which were then equally well known by the name of German or Dutch doctrines. In the new title inserted the following year, these terms were left out. Coverdale certainly did not follow the Latin, nor even Luther's version, but he no doubt availed himself of all the different means of assistance within his power. This Bible was reprinted with some amendments at Zurich in 1537, with a London title-page, and was then allowed by the king to “go abroad among the people,” but without any regal imprimatur or license. The following is a specimen of Coverdale's translation—Psalms 90 (91), 4, 5:

He shal couer the vnder his wynges, that thou mayest be safe vnder his fethers: his faithfulnesse and trneth shal be thy shylde and buckler. So yt thou shalt not nede to be afrayed for eny bugges by night, ner for arowe that flyeth by daye.

In the year 1537, the translations of Tyndale were published in a collected form, under the name of “Thomas Matthew.” The editing of this Bible was really the work of the martyr Rogers. To this edition was prefixed, An Exhortation to the Study of the Holy Scriptures, beneath which stand J. R., the initials of his name. In the execution of this work, Rogers had the whole of Tyndale's translations, whether imprint or manuscript, before him. The Old Testament is a reprint of Tyndale's Pentateuch; the remainder, as far as the Second Book of Chronicles, was copied from Tyndale's manuscripts, which were undoubtedly in Rogers's safe keeping. The New Testament was Tyndale's of 1534 This Bible has the character of Tyndale's labors so stamped upon it as clearly to show that at least two thirds of the translation were his work; the remainder is the work of Rogers, who was probably aided by Coverdale's sheets. At the end of the Old Testament, the letters W. T. are printed in very large text capitals curiously flourished. This Bible was probably printed at Lubeck; and it is not improbable that it was actually in the press, under the joint labors of Tyndale and Rogers, at the time of Tyndale's arrest and martyrdom. Much credit is due to Rogers, who probably resided at the place of printing, as the careful editor I of this Bible; he was evidently a fine scholar, and he seems to have acted both as desiring to give his countrymen a Bible as correct as possible, and likewise to perpetuate the labors of Tyndale, his friend and instructor in the truth of the Gospel. This Bible was translated by the first Hebrew, Greek, and English scholars, and is executed most in conformity with the views of the latest and best Biblical critics. This revision, which is frequently but not inaptly called “Tyndale's Bible,” appeared with the then much coveted words, “Set forth with the king's most gracious license;” hence it was the first properly authorized edition of the English Bible. This Bible — at least part of it — appears to have been printed at the expense of Richard Grafton and his partner, Edward Whitchurch I — who afterwards married the widow of Archbishop Cranmer. They, about the same period, became printers themselves, as their initials appear at the beginning of the Prophets, where, perhaps, the part of the expense which they defrayed commenced. “Thomas Matthew” may actually have been the person at whose cost the preceding portion was printed. This Bible was the popular translation, and from the various editions it appears to have been much used for many years. The following is a fine specimen of Tyndale's rendering from the Hebrew — 2Sa 1:17-18 :

And Dauid sang thyg songe of moulnynge ouer Saul and ouer Jonathas hys sonne, & bad to teache the chyldren of Israell the staues thereof.

In 1538, several editions of Coverdale's new version of the New Testament were published. He also issued several editions of the English New Testament, together with the text of the Latin Vulgate. The printing of this Diglott Testament was executed with great carelessness, so that Coverdale had it speedily reprinted in Paris. It is probable that Nicholson the printer, hearing that Coverdale's Latin and English Testament was about to be reprinted at Paris, with more attention to accuracy, printed the one bearing the name of “Johan Hollybushe” without delay, in order to anticipate the Paris edition. The following is a specimen of Coverdale's Testament —

Mat 5:13 : Ye are the salt of the earth. Put yf ye salt vanishe away, wherin shal it be salted? It is thece forth good vnto nothing, but yt it be cast out, & trode vndr of men.

In the year 1539 was published the English translation known by the name of the “Great Bible.” This edition was executed under the superintendence of GRAFTON, to whom Coverdale lent his aid as corrector. This Bible was printed at' Paris by the permission of Francis I., obtained by Henry VIII. But, notwithstanding the royal license, just as the work was well advanced, the Inquisition interposed, and issued an order, dated December 17,1538, summoning the French printers, their English employers, and Coverdale, the corrector of the work, and inhibited their farther proceeding. The impression, consisting of 2500 copies, was seized, confiscated, and condemned to the flames. Four great dry-fats full, however, of these books escaped the fire by the avarice of the person appointed to superintend the burning of them; and the English proprietors, who had fled on the first alarm, returned to Paris as soon as it subsided, and not only recovered some of these copies, but brought with them to London the presses, types, and even the workmen, and resuming the work, finished it in the following year. This Bible, which is a revision of Matthew's version, probably by the hand of Coverdale, has been unhappily confounded with “Cranmer's Bible,” issued in 1540. The preface written by Cranmer for the edition of 1540 was inserted in some copies of the Great Bible, but subsequently to their completion. The statesman Cromwell, not Cranmer, was the master- spirit, not only in getting up this edition, but in securing the royal injunction that “the whole Bible, of the largest volume in English,” should be set up in the churches. This continued, with slight alterations, to be the authorized English version of the Bible — except, of course, during the revival of popery in Mary's reign — until, in 1568, it was superseded by the Bishops' Bible. The Psalms in this Bible were the same as those found in the book of Common Prayer, having seventeen interpolations from the Septuagint or Latin Vulgate, but printed in a smaller type, and between parentheses. These readings were marked in Coverdale's Bible as not being in the Hebrew text; they are also continued in Cranmer's editions. The following is a specimen, with the interpolation in smaller type, which includes three verses — Psa 14:3-4.

But they are all gone out of the waye, they are altogether: become abbominable: there is none that doth good, no not one (theyr throte is an open sepulcher: wyth their tonges they haue dysceaued, the poyson of aspes is under theyr lyppes Theyr mouth is full of cursynge and bytterness. theyr fete are swyft to shede bloude Destruccyon and unhappynes isin theyr wayes, and the wave of peace haue they not knowen, there is no feare of God before theyr eyes). Halie they no knowledge that they are all such workers of myscheffe, eatynge up my people as it were breade.

In the year 1539, another edition of the Bible appeared, dedicated to the king. It was a mere recension of Matthew's Bible, executed by RICHARD TAVERNER, under the patronage of Lord Cromwell. The three editions through which this Bible almost immediately went prove that its circulation was considerable, though it is to be observed that they were private readers alone who used it, as it was never, even for a time, publicly made an authorized version. Taverner's New Testament, of which he published two editions, is a different recension from that which accompanied his “Recognition of the Bible.”

In the year 1540 “CRANMER'S Bible” was issued from Grafton and Whitchurch's press. This was probably the first complete Bible ever printed in England. This edition, of which only five hundred copies were printed, was a mere revision of the Great Bible of 1539, and had a preface by Cranmer. Another edition, “overseen and perused,” by the king's command, by CUTHBERT TONSTALL, bishop of Durham, and NICHOLAS HEATH, bishop of Rochester, who also made a few variations in the text, appeared in 1541. The following is a specimen from Cranmer's New Testament —

Mat 6:9-13 : Oure father which art in heauen, halowed be thy name. Let thy kingdome come. Thy will be fulfilled, as well in erth, as it is in leuen. Geue vs this daye-oure dayly bred. And forgeue vs oure dettes, as we forgeue oure detters. And leade vs not into temptation: but delyuer vs from euyll. For thyne is the kyngdom and the power, and the glorye for euer. Amen.

The only impressions of. any portions of the Scriptures which were printed during the remainder of the reign of Henry appear to have been the Epistles and Gospels for the Sundays, in 1542, probably an edition of the Pentateuch in 1544, Joye's book of Daniel and the books of Solomon in 1545, and the New Testament according to the text of the Great Bible in 1546. The number of copies of the Scriptures in circulation at this time must, however, have been very considerable. In 1543 the Parliament prohibited the use of Tyndale's version; and in 1546 Coverdale's translation, as well as Tyndaleus, was prohibited by. a stringent proclamation, and all such books were to be delivered up to persons appointed for the purpose, in order that they might be burned. The diligence with which Henry's proclamation was executed, in the destruction of the earlier editions, accounts for the very few copies which have come down to our time. The destruction appears to have been almost as complete as that of the earlier editions of Tyndale's New Testament.

Among the early acts of the reign of Edward VI was the reversing of the restrictions which had been laid on the circulation and the reading of the Scriptures. Yet no new recension or translation was published, except a translation of the paraphrase of Erasmus in 1549-50. Among those who took part in this work was Coverdale; and the Princess Mary — the future persecuting queen — translated a portion of the Gospel of John. Cranmer contemplated a new translation of the Bible; but Fagius and Bucer died, and the work was frustrated. An edition of Coverdale's Bible, said to have been printed at Zurich, was published in 1550. This edition was probably one of the two revisions which Coverdale mentioned in his sermon at Paul's Cross, in which he defended his version, and said “if he might review the book once again, as he had twice before, he doubted not he should amend.” During some part of this reign Sir JOHN CHEKE translated the Gospel of Matthew, and perhaps part of Mark, but the translation was not then published. The following is a specimen of Cheke's version —

Mat 2:1 : When Jesus was boorn in Bethlem a citi of Juri in king Herood's dais, lo then the Wisard's cam fro thest parties.

However, many editions of the Bible were printed, some being reprints of Matthew's Bible, some of Cranmer's, and some of Taverner's Recognition. The total number of impressions of the Bible in the reign of Edward was at least thirteen. There were also several editions of the New Testament, some of Tyndale's translations, some of Coverdale's version, and some according to Cranmer's Bible. The number of these editions of the New Testament amounts to at least twenty-five, so that the whole number of Bibles and Testaments in circulation comprised many thousand copies.

On the accession of Mary the printing and the circulation of the Scriptures in English was hindered, so that her reign only witnessed the printing of one edition of the New Testament, printed at Geneva in 1557. The translator of the Genevan Testament was WILLIAM WHITTINGHAM, a native of Holmset, six miles from Durham, who was one of the exiles from England. This was a small square volume, printed in Roman letters, with the supplementary words in italics. — It was the first English New Testament divided into verses and broken into small sections or paragraphs. The preface was written by John Calvin, whose sister Catharine was married to Whittingham. In the manner of rendering not a few passages the translator followed the judgment of Beza in his theological views. The following is a specimen of this version —

Mat 13:19 : When soeur a man heareth the worde of the kyngdome, and vnderstandeth it not, there commeth that euyl one, and catcheth away that which was sewen in his heart, and this is the come which was sowen by the way syde.

Whittingham and his companions in exile also executed a translation of the whole Bible at Geneva, and it is not unlikely that Coverdale aided in the work. The translators probably had motives which sufficiently influenced them in executing a new version, instead of giving a mere reprint or revision of any which had preceded. The intention of such a work had been entertained in the reign of Edward VI, and it is probable that in this projected revision, from the manner in which the name of Bucer was connected with it, there would have been embodied whatever might be learned from the biblical knowledge possessed by the Reformers on the Continent. This translation differed from all that had preceded it not only in its plan, but also in its execution. The other versions had been generally the work or the revision of an individual, or, at most, a revision in which certain individuals executed certain particular parts; in this translation we find, on the contrary, many acting unitedly in the formation of a version, and thus, in the plan of operation, there was a principle of completeness which had not been acted on previously. The translators, by the use of supplementary words, often aided the sense without seeming to insert what was not found in the original. It was also stored with marginal notes. This version of the whole Bible was printed at Geneva by Rowland Hall in 1560, so that it was not published until after many of the exiles had returned home. In this translation, which was the first complete English Bible — divided by verses, it is to be observed that the translation of the New Testament differs in several respects from that which had been separately printed in 1556. The expense o preparing the Genevan Bible was chiefly borne by John Bodley, the father of Sir Thomas, the founder of the noble library at Oxford. On the return of the exiles, Queen Elizabeth granted a patent to Bodley solely, for the term of seven years, to print this edition; yet, on account of the interference of Archbishop Parker, no edition of the Genevan Testament or Bible was published in England till the year 1576. Immediately after Parker's death this version was published; it continued to be frequently reprinted in this country, and was for many years the popular version in England, having been only gradually displaced by King James's translation, which appeared fifty-one years afterward. From the peculiar reading in Gen 3:7, the editions of the Geneva version have been commonly known by the name of “Breeches Bibles;” but this reading, as we have already seen, is as old as Wycliffe's time, and occurs in his translation. To some editions of the Geneva Bible is subjoined Beza's translation of the New Testament, Englished by L. Thomson. The following are specimens of the Geneva Bible —

Gen 41:42-43, and Mat 13:19 : And Pharaoh toke of his ring from his hand, and put vpon Ioseph's hand, and araied him in garments of fine linen and put a golden cheine about his necke. So he set him vpon the best charet that he had, sane one: & they cryed before hime Abrech, and placed him oner all the land of Egypt.

Whensoeur a man heareth the worde of the kingdome, and vnderstandeth it not, the enil one cometh, and catcheth away that which was sowen in his heart: and this is he which hathe receiued the sede by the way side.

The next version of the Bible was superintended by Archbishop PARKER, hence sometimes called “Parker's Bible,” and published in 1568. This version was executed with great care by more than fifteen learned men, the initials of whose names occur at the end of the portions executed by them. From the greater part of those who were engaged in its preparation being bishops, this version is also called the “Bishops' Bible.” This edition is adorned with one hundred and forty-three engravings, including portraits and maps, which give it quite a pictorial appearance. The passages from the Vulgate, which had been introduced into Cranmer's Psalms, are omitted in this edition. This continued to be the version authorized to be read in the parish churches for forty-three years; but in private use it never displaced the Geneva version. Though the Bishops' Bible was the avowed basis of our authorized version, this latter was executed upon wholly different principles, and is very different in its general character. To this Bible was prefixed, among other things, the sum of Scripture, tables of genealogy, and a preface written by Parker. In 1585, under Archbishop Whitgift, the seventeen readings from the Latin Vulgate were re-introduced, so as to harmonize with the Psalms in the Prayerbook. The edition of 1572 contains a double version of the Psalms, that of Cranmer's and that of the bishops'. The edition of 1595 has the Psalms according to Cranmer's Bible. The following is a specimen of this version —

Mal 3:17 : And they shal be to me, saith the Lorde of hoastes, in that day wherein I shall do [iudgment], a flocke: and I wyl spare them as a man spareth his owne sonne which serueth him.

In the year 1582 was published the Anglo-Rhemish version of the New Testament. The circumstances which led to the execution of this version are to be found in the history of the expulsion of Romanism from England in the reign of Elizabeth. The versions of the New Testament previously executed, from that of Tyndale to the Bishops' Bible inclusively — the English text of Coverdale's Diglott New Testament excepted — had been made from the original Greek; but the Rhemish translators took for their basis the Latin Vulgate. One of the principal objects which the Rhemish translators had in view was evidently to circulate their doctrinal and controversial notes, together with the Scriptures translated by them. Though the translators desired anything rather than to give the rendering of the text simply and fairly, few passages show a really dishonest perversion; yet very many passages exhibit a desire of expressing the sense obscurely, or at least in such a way that a common reader may find not a little difficulty in gathering from the words a definite meaning. However, if we take the whole version, we shall find a very large portion well translated, and truly exhibiting the sense of the Latin Vulgate, such as they had it. Though the Council of Trent had defined the Latin Vulgate to be the “authentic” version, as yet, when the Rhemish version was printed, there had been no decision as to what copy was to be regarded as such. The Rhemish translators, as may be supposed, do not exactly agree with either the Sixtine published in 1590, or the Clementine edition published in 1592. Sometimes they have the reading adopted afterward by the one, sometimes that which is found in the other. This may be said to be a matter of comparatively small importance, so long as they used the best readings which were within their reach, in the absence of an authentic edition of the Latin Vulgate. The following is a specimen of this version —

Heb 11:4 : By faith Abel offered a greater hoste to God then Cain; by which he obtained testimonie that lie was iust, God giving testimonie to his guifts, and by it, he being dead yet speaketh.

The Romish translation of the Old Testament was published at Douay, in two volumes, in the years 1609 and 1610. The editors of this part of the version speak of it as having been executed many years before, but that the poor estate of the English Romanists, in their banishment, hindered its publication. They say that they have revised the version according to the Clementine edition of the Vulgate, that thus it might be fully in accordance with “the authenticated Latin.” The following is a specimen of this version —

Gen 49:10 : The scepter shal not be taken away from, Ivdas, and a dvke ovt of his thigh, til he doe come that is to be sent, and the same shal be the expectation of the gentiles.

In the modern editions of the Douay Bible and the Rhemish Testament, many changes have been introduced, some of which approximate to the authorized version, while others are not improvements.

It is marvellous how editions of the Scriptures were multiplied after the time of Tyndale, notwithstanding the severity of occasional persecutions. Besides about fourteen editions issued in Tyndale's life-time, eight or nine were issued in the year of his death. From the death of Tyndale to the close of Mary's reign, 1558, no fewer than fifty editions of the New Testament and twenty-six of the entire Bible were printed, and from 1558 to 1611 there were issued more than fifty editions of the New Testament. and about one hundred and twenty of the Bible, besides separate books. Of this number, twenty-one editions of the New Testament and sixty-four of the Bible were of the Genevan translation. Still the work of Tyndale forms substantially the basis of every revision, not excepting the translation now in common use.

III. History of the English Translation now in common Use — The authorized version was undertaken at the command of King James I, in consequence of several objections having been made by the Puritans to the bishops' translation at the second day's sitting of the conference held at the palace of Hampton Court, January 16th, 1603-4. The method proposed by the king for the accomplishment of the new translation was thus That the version should be made by some of the most learned men in both the universities; that it then should be reviewed by certain of the bishops; that it should then be laid before the privy council; and, last of all, be ratified by royal authority. Accordingly, fifty-four men, pre-eminently distinguished for piety and learning, were appointed to execute this great work. However, the list of persons actually employed in the translation contains only forty-seven names. Though several of the persons thus appointed were made bishops before the work was completed, yet, as none of them were so at the time of the appointment, it would appear that the number needed to make up the deficiency is to be found in the fact of certain bishops having been especially named as having the work in some manner under their control. This view is not improbable when it is known that Bancroft, archbishop of Canterbury, is said to have made some alterations in the version; and Bilson, bishop of Winchester, was one of those who gave the work its final revision. The following is a list of the translators' names, with the parts assigned to each company (see Clarke's Comment. Genesis Pref. to O.T.; Macclure, Authors of Engl. Bible, N.Y. 1853):

1. The Pentateuch; the story from Joshua to the First Book of the Chronicles exclusively; these ten persons at Westminster: Dr. ANDREWS, fellow and master of Pembroke Hall, in Cambridge; then dean of Westminster; afterward bishop of Westminster. Dr. OVERALL, fellow of Trinity Coll.; master of Kath. Hall, in Cambridge; then dean of St. Paul's; afterward bishop of Norwich. Dr. SARAVIA. Dr. CLARKE, fellow of Christ Coll., in Cambridge; preacher in Canterbury. Dr. LAIFIELD, fellow of Trin. Coll., in Cambridge; parson of St. Clement Danes. (Being skilled in architecture, his judgment was much relied on for the fabric of the Tabernacle and Temple.) Dr. LEIGH, archdeacon of Middlesex; parson of All-Hallows, Barking. Master BURGLEY. Mr. KING. Mr. THOMPSON. Mr. BEDWELL, of Cambridge; vicar of Tottenham, near London.

2. From the First of the Chronicles, with the Rest of the Storj, and the Hagiographa, viz., Job, Psalms, Proverb., Canticles, Ecclesiastes; the following eight persons at Cambridge: Master EDWARD LIVELY. Mr. RICHARDSON, fellow of Emman. Coll., afterward D. ).; master first of Peter-House Coll., then of Trin. Coll. Mr. CHADERTON, afterward D.D.; fellow first of Christ Coll., then master of Emman. Coll. Mr. DILLINGHAM, fellow of Christ Coll.; beneficed at ——, in Bedfordshire, where he died, a single and a wealthy man. Mr. ANDREWS, afterward D.D., brother to the Bishop of Winchester, and master of Jesus Coll. Mr. HARRISON, the rev. vice-master of Trinity Coll. Mr. SPALDING, fellow of St. John's Coll., in Cambridge, and Hebrew professor there. Mr. BING, fellow of Peter-House Coll., in Cambridge, and Hebrew professor there.

3. The Four Greater Prophets, with the Lamentation, and the Twelve Lesser Prophets; these seven persons at Oxford: DR. HARDING, pres. of Magdalen Coll. Dr REYNOLDS, pres. of Corpus Christi Coll. Dr. HOLLAND, rector of Exeter Coll., and king's professor. Dr. KILBY, rector of Lincoln Coll., and regius professor. Master SMITH, afterward D. D., and bp. of Gloucester. (He wrote the preface to the version.) Mr. BRETT, of a good family, beneficed at Qainton, in Buckinghamshire. Mr. FAIRCLOWE.

4. The Prajyer of Manasseh, and the Rest of the Apocrypha; the following seven at Cambridge: Dr. DUPORT, prebend of Ely, and master of Jesus Coll. Dr. BRAINTHWAIT, first master of Emmanuel Coll., then master of Gonvil and Caius Coll. Dr. RADCLYFFE, one of the senior fellows of Trinity Coll. Master WARD, of Emman. Coll., afterward D.D.; master of Sidney Coll., and Margaret professor. Mr. DOWNS, fellow of St. John's Coll., and Greek professor. — Mr. BOYCE, fellow of St. John's Coll., prebend of Ely, parson of Boxworth, in Cambridgeshire. Mr. WARD, regal, afterward D.D., prebend of Chichester, rector of Bishop-Waltham, in Hampshire.

5. The Fours Gospels, Acts of the Apostles, Apocalypse; these eight at Oxford Dr. RAVIS, dean of Christ Church, afterward bp. of London. Dr. ABBOTT, master of University Coll., afterward archbp. of Canterbury. Mr. ERDES. Mr. THOMSON. Mr. SAVILL. Dr. PERYN. Dr. RAVENS. Mr. HARMER.

6. The Epistles of St. Paul, and the Canonical Epistle.; these seven at Westminster: Dr. BAULOWE, of Trinity Coll., in Cambridge dean of Chester, afterward bishop of Lincoln. Dr. HUTCHENSON. Dr. SPENCER. Mr. FENTON. Mr. RABBET. Mr. SANDERSON. Mr. DAKINS.

The following instructions were drawn up for their proceedings:

1. “The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit.”

2. “The names of the prophets and the holy writers, with the other names in the text, to be retained as near as may be, according as they are vulgarly used.”

3. “The old ecclesiastical words to be kept, as the word church not to be translated congregation.”

4. “When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place and the analogy of faith.”

5. “The division of the chapters to be altered either not at:ill, or as little as may be, if necessity so require.”

6. “No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.”

7. “Such quotations of places to be marginally set down as shall serve for the fit references of one Scripture to another.”

8. “Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself, where he think good, all to meet together, to confer what they have done, and agree for their part what shall stand.”

9. “As any one company has despatched any one book in this maniner, they shall send it to the rest, to be considered of seriously and judiciously; for his majesty is very careful in this point.”

10. “If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof to note the places, and therewithal to send their reasons; to which if they consent not, the difference to be com. pounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.”

11. “When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land for his judgment in such a place.”

12. “Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as, being skillful in the tongues, have taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before in the king's letter to the archbishop.”

13. “The directors in each company to be the deans of Westminster and Chester for Westminster, and the king's professors in Hebrew and Greek in the two Universities.”

14. “These translations to be used when they agree better with the text than the Bishops' Bible, viz., Tyndale's, Cover dale's, Matthew's, Whitchurch's, Geneva.”

To these the following rule was added: 15. “Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translation, as well Hebrew as Greek, for the better observation of the 4th rule above specified.”

According to these regulations, each book passed the scrutiny of all the translators successively. In the first instance, each individual translated every book which was allotted to his division. Secondly, the readings to be adopted were agreed upon by the whole of that company assembled together, at which meeting each translator must have been solely occupied by his own version. The book thus finished was sent to each of the other companies to be again examined; and at these meetings it probably was, as Selden informs us, that “one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc. If they found any fault, they spoke; if not, he read on.” In this way every precaution was taken to secure a faithful translation, as the whole Bible underwent at least six different revisions by the most learned men in the kingdom. The translation was commenced in the spring of 1607, and occupied about three years, and the revision of it occupied about three quarters of a year more. It was printed in Gothic letter, and first published in folio in 1611, with the title, “The Holy Bible Conteyning the Old Testament, and the New: Newly translated out of the originall Tongues: And with the former translations diligently compared and reuised by his Maiesties speciall Comandement. Appointed to be read in Churches.” The expense of this translation appears not to have been borne by the king, nor by any government commission, but chiefly, if not entirely, by Mr. Barker.

IV. Critical Estimate of the Authorized Version. — It has often been affirmed that “King James's Bible is in no part a new translation taken directly from the originals, but that it is merely a revision of the earlier English versions, and compared with various Continental translations.” These remarks are not strictly correct. The translators themselves give us a correct view of the nature of their work. In their dedication to King James, they observe, “Your highness, out of deep judgment, apprehended how convenient it was that, out of the original tongues, together with comparing of the labors, both in our own and other foreign languages, of many worthy men who went before us, there should be one more exact translation of the Holy Scriptures into the English tongue.” It must be admitted, however, that they closely followed the Septuagint and Vulgate in their emendations of previous English translations to suit the originals. As King James's version has been as extravagantly eulogized by some as it has been unduly decried by others, it will be well calmly and briefly to consider its merits as well as its faults.

The most prominent perhaps among its excellences is its simple, pure, and nervous style. Its words are usually chosen from the old — and more expressive Saxon element. It is this feature, no doubt, that has so endeared it to the popular heart, and which gives it a charm to the youngest reader. There are some noticeable exceptions to this remark, however, for it sometimes uses Latin terms when Saxon were at hand, e.g. “cogitation” for thought; “illuminate” for enlightened; “matrix” for womb; “prognosticator” for foreteller; “terrestrial” for earthly; “vocation” for calling, etc. In the Lord's Prayer, at both passages (Mat 6:13; Luk 11:4), our translators employ “temptation” instead of trial. Another marked excellence that has usually been attributed to the Auth. Vers. is its general accuracy and fidelity to the original. In this respect it compares to great advantage with the Septuagint, which not only very often misses or misconstrues the entire drift of a clause, but sometimes interpolates words and whole verses from apocryphal sources; and also with the Vulgate and other ancient versions, which, if they do not, like the Targums, run into paraphrase, yet are very often misled into fanciful and erroneous interpretations.

To this commendation, however, there must, in candor and truth, be made very large drawbacks in many individual renderings of the A.V., and even in whole classes of renderings. Not only were the sciences of sacred philology, and especially of Biblical geography and antiquities, in too crude a state to enable the translators to fix the exact meaning of obscure and doubtful terms with precision, but they have totally ignored the diction, style, and arrangement of the poetic portions, especially the laws of parallelism (q.v.), reducing poetry to prose, and transposing the words in the clauses arbitrarily and without reference to the original. They habitually neglect the import of moods and tenses, especially in the Hebrew (constantly rendering the praeter or future by the present or indefinite past, or the reverse), and they constantly lose the true force of particles and the nice shades of meaning in the prepositions, the article, and syntactical construction. Occasionally they are very happy in their renderings, but there is scarcely a verse, especially in the more highly- wrought and terse utterances of the O.T., that is not marred or obscured by some loose or incorrect expression. It may safely be said that one half of modern popular commentaries is taken up with the correction of errors and the solution of difficulties, which a close, idiomatic, lucid, and judicious translation would at once have dissipated. It is true, few if any who have tried their hand at improved versions have succeeded any better; but this has usually been either because they were incompetent persons, or by reason of some dogmatic aim they had in view. Scholars who have been otherwise qualified have not themselves sufficiently appreciated the poetic element pervading the Hebrew writings, or they have overdone the task by embellishing rather than following the text.

Among the more obvious blemishes of the A. V. are its obsolete and indelicate phrases, its arbitrary and often absurd, always confusing, subdivision into chapters and verses, and its inexact and defective mode of punctuation. These are so objectionable, that, but for the attachment which long and early association produces for the version, it would often be laid aside for any other which avoided these faults. ‘From these causes alone the Song of Solomon has been practically discarded from both public and private reading, and many parts of the Bible cannot be safely ventured upon in a promiscuous company. The difficulty, it is true; sometimes lies in the passage itself, but there are very few instances where such phraseology might not properly be employed as would obviate all embarrassment. If any other book were as badly edited as out common Bibles, it would have provoked severe literary animadversion. But the inherent interest of the volume, the ineffaceable beauty of its sentiments, and the irrepressible force of its teachings break through every disguise, and command the attention of all minds and hearts. Among the lesser failings of the Auth. Version may be mentioned its frequent renderings of the same word or phrase in the original by various terms or expresssions. This want of uniformity (which those who use this Cyclopaedia will continually have occasion to observe) was the result, probably, in part at least, of the execution of the translation by various, parties. In proper names and technical terms, the identification not unfrequently becomes impossible to ordinary readers. Other infelicities seem to have been, in part at least, the result of king James's restrictive rules.

We cannot conclude this criticism, which may appear harsh to those who have not minutely investigated the matter, without expressing the hope that the day is not far distant when a thorough revision on liberal principles will be made of the common version by a committee of learned men chosen from all evangelical denominations; or, what would perhaps be still more satisfactory, a new translation be put forth under the auspices of such an authority, and then left to secure its acceptance for critical purposes by its intrinsic merits. However excellent, it could not be expected to supersede the extensively circulated and familiar version for general use. SEE VERSIONS (of the Bible).

V. Standard English Bibles. —

1. The Original Edition. — This, as stated above, was published in the year 1611, the translation having been commenced in 1604. The probability is that the translation was finished in 1608, at the latest, leaving the unnecessarily long time of three years occupied in printing; but the reasons for this delay are not now known.

The volume is a stately folio, each page measuring 14.25 inches by 8.875, exclusive of margin. Two columns of text are on each page, each having 59 lines when full, and two marginal columns. The text is printed from an uncommonly heavy and noble Old-English type — “great primer” in size, reduced by the shrinking of the paper to nearly “two-line brevier.” The head-lines of the pages are in a very large Roman letter, three quarters of an inch deep. Each chapter commences with an engraved initial, about an inch square; and each book with one yet larger, often 2.5 inches square. In addition, engraved ornaments are at the beginning of every book, and the title-page consists of a heavy engraved border, having a very little place for letter-press. The effect of this display, however, is somewhat reduced when we learn that none of these embellishments were provided expressly for this Bible, but that they had all appeared in previous editions of other translations. One or two of the large initials, indeed, were engraved for an edition of Ovid. The parts usually printed in italic, as the headings and supplied words, are in Roman.

The volume contains, besides the text and Apocrypha (this latter being printed from the same type as the rest of the book), the Address to the Reader, a very valuable document, which, most unfortunately, is now almost entirely lost sight of; the Dedication “to the most high and mighty Prince James,” which is just as worthless as the other is valuable, and is nevertheless printed in all English Bibles to this day; Speed's Genealogies, covering 34 pages, very intricate, profound, ingenious, and dry; and, apparently, a Calendar, though copies containing this last are very rare. The pages are not numbered, but the signatures, or printer's guide-letters, placed at the foot of certain pages, run up in the Apocrypha to Ccccc, which is equal, counting by sixes, to 1368 pages, and in the New Testament to Aa, which counts 300 more. This covers the text only.

The spelling and punctuation are very irregular, as in all books of the time. The following two verses, taken at random, will be a sufficient example —

Mat 9:1-2 : And hee entred into a ship, and passed ouer, and came into his owne citie. 2 And behold, they brought to him a man ficke of the pal-fie, lying on a bed: and Iefus feeing their faith, faid vnto the ficke of the palfie, Sonne, be of good cheere, thy finnes be for-giuen thee.

There are also many typographical errors — more, indeed, than would be borne with in any Bible printed now. The most striking is in Exo 14:10, which reads thus, modernizing the spelling:

10 And when Pharaoh drear nigh, the children of Israel lift up their eyes, and behold, the Egyptians marched after them, and they were sore afraid: and the children of Israel lift up their eyes, and behold, the Egyptians marched after them, and they were sore afraid: and the children of Israel cried out unto the Lord.

Other notable errors are in Lev 13:56, “the plain be somewhat dark,” where we must read, “the plague be somewhat dark;” Lev 17:14, “Ye shall not eat the blood.” for “Ye shall eat ;” Jer 22:8, “deliver the spoiler,” instead of “deliver the spoiled;” Eze 24:7, “poured it upon the ground,” for “not upon;” Hos 6:5, “shewed them,” for “hewed them;” and many others. These, however, were soon corrected.

Notwithstanding that by the king's command marginal notes were not to be affixed, some were found indispensable. For instance, at Mat 22:2, we have the note, “The Roman penny is the eighth part of an ounce, which, after five shillings the ounce, is seven-pence halfpenny.” Others of this class are found. In other places, the translators did not even avoid critical rotes. Bar 1:10, at “prepare ye manna,” has “Gr. corruptly for mincha, that is, a meat-offering.” Others of these notes might be pointed out; but, as a general thing, these would be quite as well omitted, as they now generally are. The number of marginal references is very small — only 8980, including the Apocrypha. At present the best Bibles, without the Apocrypha, have over seventy thousand. Bagster's Comprehensive Bible claims to have “nearly half a million,” which, we opine, is incorrect.

The translators' manuscript has been lost. According to a pamphlet published in 1660, it was, five years previously, in the possession of the king's printers. It has not since been heard of. The manuscript of the Translators' Address to the Reader is said to be preserved in the Bodleian Library, Oxford. Copies of this edition are now pretty scarce. The commonest loss, as with other books, is of title-pages.

Much care is necessary to identify an imperfect copy of this edition, for a second was printed in 1611, and others in 1613, 1617, 1634, and 1640, from the same type, and running page for page. Each edition presents typographical errors peculiar to itself. The only clew we have here space to give is, that the two editions of 1611 are the only ones in which the signatures recommence with the New Testament, and the second of that year has the before-mentioned errors corrected. Many bad ones, however, are found in it, not the least of which is the enumeration of “1 Corinthians” and “2 Corinthians” in the list of the hooks of the Old Testament instead of Chronicles. In 1833 a reprint of this first edition, page for page, but in Roman letter, was made at Oxford, so exact as to follow even the most obvious typographical errors, and showing the ancient spelling throughout. Bagster's English Hexa-pla also contains the text of the New Testament printed verbatim from this edition; and where the book itself is unattainable, these are perhaps the best substitutes for those who, for any reason, require to go behind the Bibles now in use.

A close scrutiny of the volume reveals indisputably the facts that no member of the original companies of translators took cognizance of the volume as it passed through the press, but that the printer was depended on to secure accuracy; and that, notwithstanding the lapse of three, perhaps four years between the completion of the translation and its publication, it was run through the press with great haste. Add to this the fact that from 1600 to 1670 the British press was at its lowest point in improvement, and it will at once be seen that the chances of obtaining correct Bibles at first, or subsequently, were very. small. Upon its publication, editions were very rapidly multiplied. Each new one partly copied and partly corrected the errors of its exemplar; but each, to some extent, created new errors of its own, to be in like manner perpetuated. In 1638, for instance, a Cambridge Bible printed “ye” for “we” in Act 6:3, thus throwing the appointment of deacons into the hands of the laity rather than the apostles; and this error continued down to 1691. It has been insinuated that the Independents made this change intentionally; D'Israeli, indeed, goes so far as to charge Field, the king's printer, with receiving a present of £1500 to make it; and only the fact of its being first found in a Cambridge University edition disproves the statement. Many other errata, curious, whimsical, absurd, and shocking by turns, might be brought up from Bibles of the period, such as, for a few instances, “I pray God it may be laid to their charge,” 2Ti 4:16, in 1613; “Thou shalt commit adultery,” in 1632; “the unrighteous shall inherit the kingdom of God,” 1Co 6:9, in 1653. In each of these cases “not” is omitted; but often words are transposed or changed, and the quarto of 1613 leaves two verses entirely out. The first attempt at correcting these errors seems to have been made by a Dr. Scattergood about 1680. From a collation of various old Bibles, we have come to the conclusion that he did but little. The next notable edition was that of Archbishop Tenison, 1701. This was intended for a standard, but unluckily was so full of typographical errors that a complaint was entered against the printers by Convocation.

2. Blayney's Edition. — Sufficient care not being yet taken, King George I, in 1724, directed that the persons licensed to print the Bible — for in England, for the sake of insuring accuracy as far as possible, the book can only be printed by the universities, the king's printers, and persons by them licensed — should employ such correctors of the press, and pay them such salaries as the Archbishop of Canterbury and Bishop of London should approve. Errors, however, most pertinaciously crept in, and at length the University of Oxford employed Dr. Blayney to revise the English Bible and correct it throughout. His work was published in 1769. It was issued in two forms, folio and quarto, the former being claimed to be the most correct. His collation was made by comparing throughout the edition of 1611 (but which one cannot now be known, for it has only recently keen settled that two editions were published in that year), that of 1701, which has already been mentioned for its incorrectness, and two recent Cambridge copies. From these somewhat unpromising materials he claims to have reformed the text “to such a standard of purity as, it is presumed, is not to be met with in any other edition hitherto extant.” How far this is the case will be seen by-and-by. Besides this, the punctuation was revised throughout “with a view to preserve the true sense;” upon comparison with the Hebrew and Greek originals, many alterations were made in the words printed in italic; “considerable alterations were made in the “heads or contents prefixed to the chapters;” many proper names were translated in the margin, where the narrative contained an allusion to their meaning (this should have been done fully); the chronology, which was first added in 1680, was rectified; and the marginal references were compared and corrected throughout, besides having 30,495 new ones added.

Dr. Blayney makes an accidental admission, tending to lower confidence in the book, that two proofs were read, “and, generally speaking, the third likewise,” which is quite insufficient for a standard edition of any work, or even an ordinary edition of the Bible. Four proofs are the least allowable on such a work. It is no wonder that afterward one hundred and sixteen typographical errors were discovered in it. The most important is in Rev 18:22, which in the quarto copy reads:

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more in thee; and the sound of a milstone shall be heard no more at all in thee;

Reference to a correct Bible will show that the following words are omitted: “at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more.” But, saying nothing of accidental errors like this, there is yet abundant ground for complaint against the text for incorrectness. In Jos 3:12, all previous editions had read “Take ye twelve men;” it appears here, to the confusion of the grammar, “Take you twelve men.” In Jos 11:19, “unto my place” is changed to “into my place;” and, so far as there is a difference in the sense, the change is incorrect. But these errors, though utterly out of place in a standard Bible, are venial by the side of others. In Jdg 11:7, all editions before, and most after, read “the elders of Gilead;” he has, “the children of Gilead.” In Psa 24:3, instead of “and who shall stand in his holy place?” he introduced “or who shall stand.” In Psa 107:16, he, followed only by editions copied from him, reads “for he hath broken the gates of brass, and cut the gates of iron in sunder,” the true reading being “bars of iron.” In Psa 115:3, he is the first to read “whatsoever he hath pleased,” the inserted “hath” being quite superfluous. His is the only edition we have met with which reads, in Isa 47:9 “But these two things which shall come in a moment.” Most important is the change he introduced into Mat 16:16, where he reads “Thou art the Christ” instead of “Thou art Christ.” In this edition we find, for the first time, in 2Co 12:2, “I knew a man in Christ about fourteen years ago” instead of “above.” In 1Jn 1:4, the reading “our joy” for “your joy,” though often met with now, is only an error first made in this edition. In punctuation, too, Blayney did but little better. There are few places where he for the first time mispointed a verse, but he has perpetuated many errors. In Deu 9:3, the original, and all down to his time, are pointed substantially thus: “The Lord thy God is he which goeth over before thee as a consuming fire: he shall destroy them,” etc.; but the sense is entirely changed by putting the colon after “thee,” and no point at “fire.” In Act 27:18, the translators placed the comma after “day,” but he perpetuated the mistake of placing it after ‘‘tempest,” the effect of which is to make the mariners endure an exceeding storm for twenty-four hours before they lightened the ship. In Heb 10:12, the sense is entirely lost by placing the comma after “sins” instead of at “forever,” according to the translators. Other typographical errors remained uncorrected. For instance, the marginal reading of Jon 4:6, is the meaningless “palmerist.” In 1Ti 2:9, Blayney reads “shamefacedness” instead of “shamefastness,” a word of an entirely different meaning; and this error, unfortunately, has been continued to our day. In the same text he perpetuated the nonsensical corruption “broidered;” and in 1Ti 4:16, he continues the error made a century before of “thy doctrine” for “the doctrine.” He is faulty in a critical point: the distinction between “LORD” and “Lord.” The word seems to be uniformly printed “LORD” with him; certainly in every case we have noticed, including many where the Hebrew is Adonai. On the other hand, Blayney did some good things. He changed the obsolete “sith” into “since” in two places, though he left it unchanged in two others: Eze 35:6, and the heading to Romans 5. In a few cases in which “mo” had remained unaltered to his time, he changed it to “more.” He changed “fet,” taken as a preterite, into “fetched;” as a verb present it had been altered before. He attempted, too, to change “glister,” but, as with “sith,” only partially. Had he carried out his plan of translating signifcant proper names, he would have conferred a great benefit on his readers but here again he stopped half way.

The quarto edition, the one here referred to, is in three volumes, containing respectively the Old Testament, the Apocrypha, and the New; Testament. It contains no special preface, or mention of its peculiarities on the title- page or elsewhere, but is simply dated “Oxford: Printed by T. Wright and W. Gill, printers to the University.” It was published at four guineas.

The University of Oxford paid Dr. Blayney £5000 for his labor in revising the Bible. They thereupon concluded that they had an available standard, and incontinently adopted it. The other privileged presses followed. But very soon his errors, one by. one, came to, light; some were corrected at one press, some at another; just as had been the case before, passages really correct were changed in ignorance, and the upshot of it all was, that in a very few years there was no standard again.

In 1804 the British and Foreign Bible Society was formed, and proceeded to work on the principle of buying the cheapest Bibles it could and trusting to the printers for accuracy. The American Revolution had erected a new Bible-reading nation; an effort made in its first Congress to restrict the printing of the book to licensed houses was cut short by the first amendment to the Constitution, and the book was thrown into the hands of the trade at large, with anything but a beneficial effect on its general integrity. To crown all, the English printers became careless in supplying the foreign market. Charles Knight tells us of a Bible so full of typographical errors that its printers dare not publish it in England, and he was assured “we had to send the whole edition to America!”

The editions of 1806 and 1813, though adopted as standards by the Protestant Episcopal Church, were but careful reprints of Blayney without further editorial care. 3. The American Bible Society's Revision. — This society was formed in 1816, and proceeded to print its own Bibles, thus making itself responsible for their correctness. For the first thirty years it seems to have followed almost any respectable copy that came to hand, disregarding discrepancies. But in so many editions as were now produced in England and here, these differences were constantly increasing in number. They were chiefly in punctuation, the use of capitals and italics, and such minor points. At length, in 1847, these had accumulated to such an extent that the proof- readers of the Society really did not know what to follow. The matter was now referred to the Board of Managers of the Society, and in February, 1848, they resolved to have a thorough collation of the English Bible made, and appointed Rev. J. W. McLane, D.D., of the (New-School) Presbyterian Church of Williamsburg, N. Y., to proceed with it. Accordingly, recent copies from the four “standard” British houses were obtained, an American Bible Society's copy was the fifth, and the edition of 1611 the sixth. Blayney was ignored. These were carefully compared throughout; every variation, no matter how minute, noted; and this comparison furnished the data whence to prepare the text of a future edition. The number of variations found was about twenty-four thousand. The Apocrypha formed no part of the work.

The rules governing the formation of this standard text were simple. The reading of a majority of the copies was to be followed; when the three English copies agreed as to the use of the hyphen, their usage was to be accepted. In other matters, where each copy wass inconsistent with itself, a system was agreed on. For instance, each copy had in one place “a highway,” in another “an highway.” So, too, every copy had sometimes “a husband” and “an husband,” “a hole” and “an hole,” “a hill” and “an hill,” “a hammer” and “an hammer,” and so on. Here the strict grammatical rule was enforced. The distinction between “O” and “Oh,” which had been lost sight of, was brought out, either form being used, as the sense of the passage required. In capital letters the words “Spirit” and “Scripture” were found very irregular; the first was made to be capital when referring to the Spirit of God, not elsewhere; the second, when referring to the whole volume. Some spellings, now obsolete, were reformed, as “spunge,” “sope,” “cuckow,” “plaister,” “rasor,” “morter,” “asswaged,” and others; and, what was of more importance, some names of Old-Testament characters given in the New Testament, and there spelled according to the Greek, were changed to the ordinary Old-Testament spelling. Thus “Juda” was changed to “Judah,” because it was already spelled so in the Old Testament; “Gedeon” to “Gideon,” “Jephthae” to “Jephthah,” “Sina,” to “Sinai,” “Chanaan” to “Canaan,” “Core” to “Korah,” and so with some — not all — others. In the words of the text the following changes from the modern copies were made. In Jos 19:2, “and Sheba” was made “or Sheba.” In Rth 3:15, “she went” was changed to “he went.” In Solomon's Son 2:7, “he please” was made “‘she please.” In Isa 1:16, “wash you” was altered to “wash ye.” But all of these corrections were according to the original edition, which had been departed from in each case wrongly. Farther, in Mat 12:41, “in judgment” was made “in the judgment,” because the Greek required it, and very many early English copies had it, though not the first. Also in Solomon's Son 3:5; Son 8:4, the same change was made as in 3:7; for, though the original edition here read “he,” the probability, all things considered, was that it was but a typographical error in each case. In prosecuting the collation, the headings of the chapters came under notice. These often differed; but, so far as they agreed with the edition of 1611, or that of Blayney, they were frequently faulty. Some were distinctly and positively false, as those to Daniel 8, Isaiah 41, Zechariah 7; others were comments on the text, as those to Psalms 49, Daniel 11, and the whole of Solomon's Song; others were incomprehensibly clumsy, as the few first of Acts; some positively shocking, as “the Lord refuseth to go as he had promised with his people” (Exodus 33); “Samuel sent by God under pretense of a sacrifice” (1 Samuel 16). These headings had not been prepared by the body of the original forty-seven translators, but by one of their number and one other person; they never were considered as forming part of the version; they had been extensively altered before, both by Blayney and by many anonymous parties, and therefore the committee under whose care the collation was going on resolved to remodel these where necessary. Wherever “Christ” or “the Church” was mentioned in any Old-Testament heading, “Messiah” and “Zion,” the equivalent words used in the Old-

Testament text, were substituted, in order to avoid comment. The marginal references were again rectified, many errors corrected, and their number, upon the whole, diminished. A very few marginal readings were added, chiefly explanatory of proper names. To Mat 23:24, where “at” is now generally considered to be a misprint from the first for “out,” a note was put, “Or, strain out;” and to “Jesus,” in Act 7:45, the committee put the note, “That is, Joshua,” as the translators themselves had done in Heb 4:8. (See, on the whole subject, the Society's pamphlet entitled “Report on the History of the Recent Collation of the English Version of the Bible,” N. Y. 1857.)

The standard thus prepared was published in 1851. Though issued in a quiet way, it was received with general approval. For six years it remained the standard of the Society, and during that time not a whisper of disapprobation was heard. But in 1857 a Protestant Episcopal clergyman of Baltimore published a pamphlet aimed at this work, in which, while carefully avoiding specific charges, the most severe spirit was exhibited. The Society was accused of an attempt to “supersede the time-honored version in its integrity;” it was making a “half-way adventure” toward a new translation; it was “debasing the standard;” its Bible was “a vulgarized work,” and so on. The committee had found twenty-four thousand variations in the Bibles in common use; their language was converted into a statement that they had made twenty-four thousand changes. The New- York organ of the same church at once joined in the attack, but the amount of its charge was that the standard was different from every copy collated. In the General Assembly of the Old-School Presbyterian Church in the same year, the same subject was brought up by a speaker who stigmatized the standard as being “tinkered up” by “an anonymous printer and a New- School preacher!” Asking, “Why discard these captions that have been acquiesced in two hundred years?” he forgot that they had not been so acquiesced in, and that abundant reason had been shown for “discarding” them. In July, 1857, the (Presbyterian) Princeton Review had a most bitter article on the same subject. — The only attempt to meet the difficulties of the case was the statement (page 510) that the Society should “give up entirely all idea of producing a standard text,” or otherwise should “take the standard editions and collate them.” But if this latter course was followed, as it had been, “the Society would have no right to exercise its own discretion in selecting the readings or the punctuation it would adopt.” In compliance with these and similar demands from auxiliary bodies, the Board of Managers, in February, 1858, revoked this standard. Their present imperial quarto edition is now their printer's guide. With this action perished the hope of having for the present a generally-accepted standard of King James's translation. One cannot now be got up in England by any one church, because dissent in many branches is so extensive; nor by cooperation, because they have no union; nor by their Bible Society, because it does not print its own books. In this country the American Bible Society is the only body which has any general authority. It is to be regretted that this society has not felt itself authorized by its constitution to retain and prosecute the needed work. SEE BIBLE SOCIETIES, 3, 12.

VI. Marginal Readings. — These are generally passed over by Bible readers, but a careful student will find them invaluable for ascertaining the precise meaning of any text. They are of two kinds: the first, commonly marked by a dagger (†), giving the literal translation of a peculiar idiom in the originals where it could not be rendered in good English, also the translation of significant proper names; and the other, marked by a parallel (II), representing a possible different rendering where the original is in doubt from any cause. They are further distinguished by being prefaced by “That is,” in the translations of names, or “Heb.,” “Chald.,” or “Gr.,” according to the original language in the first class; and “Or,” in the second class. In many modern Bibles they are referred to by consecutive figures or Greek letters; but the system here described is that used by the original translators and by the American Bible Society. The translators regarded these readings as a component part of their work; and to the present day ministers of the Church of England read and use either the marginal rendering or that in the text at pleasure. They were first used by the translators of the Geneva version of the Bible half a century before ours was made.

Since the publication of our translation in the year 1611, the marginal readings have at various times been enlarged and improved. There are now about three hundred of these more than the original number, and a few have been omitted. Of the others, many have been extended by adding the necessary expletives. A few palpable errors have been corrected, as in the note to 1Sa 5:4, where the stump of the fish-idol Dagon was ludicrously described as “the filthy part,” now correctly printed “the fishy part.” In other cases one note has been divided into two, one of each class. In one instance an odd typographical error has been introduced into a note and perpetuated; Jonah's gourd (Jon 4:6) is in the first edition described as a “palme-crist,” or palma christi (the castor-oil plant), in the margin; but the word has been corrupted into “palmerist,” to which no meaning can be attached.

There is no trace of any person or body authorized to make these changes, and except in the correction of palpable typographical errors, as above noticed, it would seem that they should no more be meddled with than should those other readings which form the body of the text. Both came originally from the same translators, and both were intended to be of equal authority. This fact at once places them above the rank of mere commentary, and renders their study most important. Rth 1:20, for example, is almost meaningless as commonly printed; but when opposite

‘“Naomi” we read “that is, Pleasant,” and opposite “Mara,” “that is, Bitter,” we see at once a beauty in the passage of which otherwise we could form no idea. So, also, with strength of expression. Rth 1:13 of the same chapter is made much stronger when, instead of “it grieveth me much for your sakes,” we read, “I have much bitterness for your sakes.” Job 16:3, is wonderfully strengthened if we adopt the Hebrew idiom — never mind if the English is not so good — and instead of “vain words,” read “words of wind.” So when, in Job 5:7, we read “sons of the burning coal” instead of “sparks,” we at once see, better than by any commentary ever written, the metaphorical character of Old-Testament poetry, and thenceforth can read the poetical books with vastly-increased appreciation.

VII. Chapter and Verse. — Among the Jews, with whom the only divisions of the Scripture was into books, according to authorship, references were made by citing the subject treated of near where the passage quoted was to be found. In this way Jesus referred the Sadducees to what we call Exo 3:6, as we see by Mar 12:26. The meaning here is not that God spoke to Moses in the bush, for the text says that he spoke to him out of it; but rather, “Have ye not read in the Book of Moses, in The Bush, how God spake unto him?” that is, “in that part of the Book of Moses called The Bush.” “I may observe,” says Archbishop Trench, “that Rom 11:2, is a quotation of the same kind. It can never mean ‘of Elias,' as in our version, but is rather ‘in [the history of] Elias,' in that portion of Scripture which tells of him.” The Koran is quoted by this means now. Its chapters are called from their subjects by such names as “The Cow,” “Thunder,” “Smoke,” “The Moon,” “Divorce,” “The Spider,” “The Resurrection,” “The Slanderer,” and so on.

The division into chapters was made by a cardinal, Hugo de Sancto Caro, about the year 1250. He was employed in compiling a Latin Concordance, the first of which we have any account, and invented this division to facilitate his labor. The Book of Psalms is naturally divided. Paul quotes “the second Psalm” and “another Psalm” in Act 13:33; Act 13:35. The chapters having been marked, greater precision was obtained by putting capital A, B, C, and so on, at regular distances down in the margin, so that any passage near the beginning of a chapter would be quoted; as, for example, “John , 10, A;” further down, “Jeremiah , 14, D,” and so on. The early English versions all showed this arrangement, and Marbeck's Concordance, the first one in English, makes its references in this manner. These smaller divisions by letters were inconvenient, because they were not made by any system, and in different translations were of different lengths. They generally embraced about six or seven verses under one letter. The divisions into chapters were not uniform; at least they are not so in our early English translations. Wycliffe, for instance, divides Jude into two chapters; and Coverdale makes thirty chapters in 1 Chronicles by dividing the fourth chapter into two. Very frequently in the Pentateuch and Job, and occasionally elsewhere, there is a difference of one to four verses in the beginning of a chapter. Where this is the case, too, our version often makes the division in the worst place.

The divisions into verses were made by several persons. About 1430 Rabbi Mordecai Nathan divided the Hebrew Bible thus, using Cardinal Hugo's chapters. In 1527 a Latin Bible was published at Lyons in which this division of the Old Testament was followed, and the New Testament also divided, but into verses averaging twice as long as ours. But our present arrangement in this part of the Scriptures was made about 1550, by Robert Stephens, a printer of Paris, who executed the work ,while making a horseback journey from Lyons to Paris. This was done only as an advertisement for an edition of the Testament he soon after published in Greek, with two Latin versions. The circumstances under which the work was done effectually prevented the exercise of any scholastic or critical care or ability. But, though the Old Testament was divided first, no edition of it in Hebrew was printed thus till 1661. The first English Scripture printed with verses was the Testament printed at Geneva, 1557, and in 1560 the whole Bible at the same place. The Bishops' Bible, next in order, published in 1568, had them, but also had the marginal guide letters, as in the earlier translations, and in its marginal references it uses the letters instead of the verses. In the next Protestant translation, King James's, or' our present one, the letters are altogether omitted. It seems never to have been considered that the division into verses superseded chapters; but really a reference to Luke 243 would be much shorter than to Luk 12:13. The Psalms are, by their structure, naturally divided into verses. But yet our translations are not uniform in this, even here. Psalms 42, for instance, is in Coverdale's Bible made one paragraph; Matthew's, twelve verses; Cranmer's, fifteen, Geneva and Bishops', eleven; and the Douay, twelve. In Cranmer's Bible each of the alphabetical sections of Psalms 119 is numbered independently, 1 to 8.

From all this it appears that these divisions have no divine warrant whatever, were carelessly made, and should be disregarded in seeking the sense of any part of Scripture. Hence it follows that the best Bibles for common use are those called Paragraph Bibles, in which the. matter is reduced to ordinary prose form, except in the poetical books, which are printed in short lines, so as to show their poetic structure. Unfortunately, but few editions are thus published. The Religious Tract Society of London issue a few; one in 12mo, some thirty years ago, was the best. One they have recently got out, in royal 8vo, with notes and maps, has all the parallel passages, and, though very useful, is so encumbered with reference marks in the text as to distract the reader's attention constantly. Rev. T. W. Colt published a very good one in Cambridge, Mass., 1834. Before that, others had been got out at Oxford, chiefly objectionable as not showing the poetic form of some parts. One of the most useful Paragraph Bibles to the English student is that of Bishop Wilson, Bath, 1785, 3 vols. 4to; but it labors under the disadvantage just spoken of.

After all, the best way of making references would have been by a system like the “folios” of the lawyers. Put a special mark at every hundredth word, and a corresponding number in the margin, and you have not only a ready means of reference, but a guard against changes in the text, and are yet at full liberty to print the matter either as prose or poetry, without distracting the eye or breaking the sense in the slightest degree. It is, however, too late to do this with our present version. As the next best thing, more Paragraph Bibles should be printed, in all respects like other books, except that the commencement of each verse may be shown by a Very small mark in the body of the line, and its number in the margin opposite. — Christian Advocate (N. Y.). SEE BIBLE.

VIII. Literature. —

1. On the history of the subject: Baber, Account of Saxon and English Versions (in his ed. of Wycliffe's N.T.); Newcome, English Biblical Translations, etc Duibl. 1792), Tomline, Engl. Translation of the Bible (in his Christ. Theol. 2); Timperley, in his Encycl. of Typographical A necdote, passim; Wilson, Catalogue of Bibles, etc. (Lond. 1845); Hewlet, in his Bible, p. 1; M'Clure, The Translators Reviewed (N. Y. 1853). 2. On the criticism of the present and proposed versions; Macknight On the Epistles, 1; Campbel On the Gospels, 2, 141, 241; Broughton, Works, p. 557, 575; Fulke, Defence, etc. (reprinted for the Parker Soc., Cambr. 1843); Killburn, Dangerous Errors, etc. (Lond. 1659); Lee, Memorial, etc. (Edinb. 1824); Curtis, The Monopoly, etc. (Lond. 1833; answered by Cardwell [Oxf. 1833], and Tutton [Cambr. 1833, again 1834]); Whetenhall, Scripture Authentic (Lond. 1686); Gell, Essay toward Amendments, etc. (Lond. 1659); Le Cene, Essay for a New Translation (Lond. 1727); Lookup, Erroneous Translations, etc. (Lond. 1739); Brett, Letter, etc. (Lond. 1743; enlarged, 1760; also in Bp. Watson's Tracts); Penn, Mistranslations, etc. (in his Tracts [1757], p. 367); Garnham, Letter to Bp. of Norwich (Lond. 1789); Roberts, Corrections, etc. (Lond. 1794); Ward, Errata, etc. (Lond. 1688; Dublin, 1807; replied to by Ryan [Dublin, 1808], and Grier [Lond. 1812]); White, Sermon, etc. (Oxf. 1779, p. 24); Symonds. Observations, etc. (Cambr. 1789-94); Burgess, Reasons, etc. (Durham, 1816); Wemyss, Biblical Gleanings (York, 1816); Fuller, Remarks, etc. (Works, p. 990); Burges, Reasons, etc. (Lond. 1819); Whittaker, Inquiry, etc. (Lond. 1819, 1820); Hurwitz, Defence, etc. (Lond. 1820); Laurence, Remarks, etc. (Oxf. 1820).; Harness, State of the Engl. Bible (Lond. 1856); Malan, Vindication, etc. (Lond. 1856); Iliff, Plea, etc. (Lond. 1856); Cumming, Bible Revision (Lond. 1856); Baber, Plea, etc. (Lond. 1857); M'Caul, Reasons, etc. (Lond. 1857); Burgess, Revision, etc. (Lond. 1857); Trench, Revision, etc. (new ed. Lond. 1859).

The following are the principal editions referred to in this article (see also Bagster's “English Hexapla,” containing the versions of Wycliffe, Tyndale, Cranmer, Genevan, Anglo-Rhemish, Authorized, etc., Lond. 1841, 4to; also the exact reprint of the A. V. of 1611, issued from the Clarendon Press, 1833, 4to).

I. ANGLO-SAXON.

1. Caedmon, original, with translation and notes by Thorpe (Lond. 1832, 8vo).

2. Gospels, ed. by Abp. Parker (Lond. 1571, 4to); by Thorpe (Lond. 1842, 12mo).

3. Psalter, Latin-Saxon, ed. by Spelman (Lond. 1640, 4to); by Thorpe

(Oxford, 1835, 8vo). 4. Job, etc., Anglo-Saxon, ed. by Thwaites (Oxford, 1699, Svo). II. EARLY ENGLISH.

1. WYCLIFFE: Bible (ed. by Forshall and Madden, Oxf. 1850, 4 vols. 4to); New Test. (? Worms, 1525, 8vo [exactly reprinted at Lond. 1836]; Cologne and Worms, 1525, 4to; also in 1526, 1527, 1528, 1530; ed. by Lewis, Lond. 1731, fol.; by Baber, Lond. 1810, 4to).

2. TYNDALE: New Test. (Antw. 1534,-12mo; altered by Joyce, Antw. 1534,16mo): Matthew and Mark (1534); the rest uncertain.

3. COVERDALE: Bible (? Zurich, 1535, fol. [reprinted by Bagster, Lond. 4to, 1835, 1847]; fol. and 4to, 153T; Zur. and Lond. 4to, 1550 [and 1553]).

4. MATTHEW (i.e. John Rogers): Bible (fol. Lond. 1537, 1549 twice, 1551 twice).

5. CRANMERS: Bible (fol. Lond. 1539, 1540, 1541, 1549 twice; 4to, 1550, 1552,1553; fol. 1558; 4to, 1561; fol. 1526, 1566; 8vo, 1566; 4to, 1568, 1569).

6. TAVERNER: Bible (fol. Lond. 1539; 5 vols. 8vo, 1549).

7. GENEVAN: Bible (Geneva, 4to, 1560; fol. 1561; 4to, 1569, 1570, 1575, Lond. fol. 1576, 1577, 1578; Edinb. 1579, fol.; Lond. 4to, 1579, 1580, 1581; 8vo, 1581, fol. 1582, 1583; 4to, 1585, 1586, Svo, 1586; 4to. 1587, 1588, 1589, 1590; 8vo, Camb. 1591; fol. Lond. 1592; 8vo, 1593, 4to, 1594; fol. and 4to, 1595; 4to, 1596; fol. 1597; 4to, 1598, 1599, 1600, Dort, 1601, 16mo; Lond. fol. 1602; 4to and Svo, 1603, 1606; fol., 4to, and 8vo, 1607; 4to and 8vo, 1618; 4to, 1609; fol., 4to, and 8vo, 1610; fol. and 4to, 1611; Edinb. fol 1610; Lond. 4to, 1613, 1614, 1615; fol. 1616; Amst. fol. 1617; 4to, 1633, etc.): New Test. (Geneva, 1557, 8vo).

8. BISHOPS' (or Parker's): Bible (Lond. 4to, 1568; 4to, 1569; fol. 157-?; 4to, 1573; fol. 1574, 1575; 4to, 1576, 1577; fol. 1578, 1584; 4to, 1584; fol. 1585, 1588, 1591, 1595, 1598, 1602, 1606).

9. BEZA'S Lat. tr. by Tomson; New Test. (Lond. 1576, 8vo); afterward in many “Genevan” Bibles.

III. KING JAMES'S. The editions of this have been innumerable (see the Appendix to Anderson's Annals of the Bible, Lond. ed.).

The following are some of the attempts at an improved English version of the Scriptures (not including those for critical purposes contained in commentaries, etc.): Harwood, New Test. (Lond. 1768, 2 vols. 8vo); Purver, Old and New Test. (Lond. 1764, 2 vols. fol.); Worsley, New Covenant (Lond. 1770, 8vo); Geddes, Bible [Genesis to Ruth] (Lond. 1792-1800, 3 vols. 4to); Wakefield, New Test. (Lond. 1795, 2 vols. 8vo); Newcome, New Covenant (Dubl. 1796, 2 vols. 8vo); McRae, Eastern Bible (Lond. 1799, 8vo; Glasg. 1815, 4to, and 3 vols. 8vo); Tomlinson, Attempt, etc. (Lond. 1803, 8vo); Bellamy, Bible (incomplete, Lond. 1818 sq., 4to; severely criticized); Webster, Bible (N. H. 1833, 8vo); Penn, New Covenant (Lond. 1836, 8vo); Greaves, Gospel, etc. (Lond. 1828, 18mo); Hussey, Bible (Lond. 1844, 3 vols. 8vo); Cambpell, New Test. — (3d ed. Bethany, Va. 1833, 24mo); Sawyer, New Test. (Bost. 1858, 8vo); Boothroyd, Bible (Lond. 1853, royal 8vo); Norton, Gospels (Bost. 1855, 8vo); and the publications of the Am. [Bapt.] Bible Union (q.v.). SEE ENGLISH VERSIONS.

## Authorized (English) Version of the Holy Scriptures[[@Headword:Authorized (English) Version of the Holy Scriptures]]

             The Anglo American Revision. -This, as an organized effort, originated, after long previous discussions, in the Convocation of Canterbury, which, at its session May 6, 1870, too the following action, proposed by a  committee which consisted of eight bishops, the late deans Alford and Stanley, and several other dignitaries:

I. That it is desirable that a revision of the Authorized, Version of the Holy Scriptures be undertaken.

II. That the revision be so conducted as to comprise both marginal renderings and such; emendations as it may be found 'necessary to insert in the text of the Authorized Version.

III. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where, in the judgment of the most competent scholars, such change is necessary.

IV. That in. such necessary changes the style of the language employed in the existing version be closely followed.

V. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong. The report was accepted unanimously by the Upper House and by a great majority of the Lower House. A committee was also appointed, consisting of eight bishops and eight presbyters, to take the necessary steps for carrying out the resolutions. The Convocation of York, owing mainly to the influence of arcjbishop Thomson, did not fall in with the movement, and is therefore not represented in the committee on revision. But' a favorable change is gradually taking place, and some of the most influential members' of the Convocation, as dean Howson of Chester, are 'hearty supporters of revision.

VI. The committee of bishops-and presbyters appointed by the. Convocation of Canterbury at its first meeting, the bishop of Winchester, Dr. Samuel Wilberforce, presiding, adopted a series of resolutions and rules as the fundamental principles on which the revision was to be conducted, and the individuals to be engaged in the work. Of these, the following regulations for the revisers are the most important:

VII. That the committee, appointed by the Convocation of Canterbury at its last session, separate itself into two companies, the one for the revision  of the Authorized Version of the Old 'Test., the other for the revision of the Authorized Version of the New Test.

VIII. That the general principles to be followed by both companies be as follows:

1. To introduce as few alterations as possible in the text of the Authorized Version consistently with faithfulness.

2. To limit as far as possible the expression of such alterations to the language of the Authorized and earlier English versions.

3. Each company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

4. That the text to be adopted be. that for which the evidence is decidedly preponderating; and that when the text so adopted differs from that from which the Authorized Version was made, the alteration be indicated in the margin.

5. To make or retain no change in the text on the second final revision by each company except two thirds of those present approve of the same, but on the first revision to decide by simple majorities.

6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next meeting whensoever the same shall be required by one third of those present at the meeting, such intended vote to be announced in the notice for tie next meeting.

7. To revise the headings of chapters, pages, paragraphs, italics, and punctuation.

8. To refer, on the part of each company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions.

IX. That the work of each company be communicated to the other as it is completed, in order that there may be as little deviation from uniformity in language as possible.

X. That the special or by-rules for each company be as follows:

1. To make all corrections in writing previous to the meeting-

2. To place all the corrections due to textual considerations on the left- hand margin, and all other corrections on the right-hand margin.

3. To transmit to the chairman, in case of being unable to attend, the corrections proposed in the portion agreed upon for consideration.

The following is a list of the persons appointed for the work in Great Britain in pursuance of the above action of the Convocation and the invitations growing out of it as the two bodies of revisers were finally constituted, omitting the names of such as failed to serve, whether by reason of death, resignation, or otherwise.

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In August, 1870, a correspondence was begun by official members of the British committee through Dr. Philip Schaff of New York, which eventuated in the appointment of an American committee of co-operation, finally constituted as follows, omitting the names of those who failed to serve for any reason.  OLD-TESTAMENT COMPANY.

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On Dec. 7,1871, the following constitution was adopted by the American revisers, having been already ratified by the British committee:

I. The American committee, invited by the British committee engaged in the revision of the Authorized English Version of the Holy Scriptures to co-operate with them, shall be composed of Biblical scholars and divines in the United States.

II. This committee shall have the power to elect its officers, to add to its number, and-to fill its own vacancies.

III. The officers shall consist of a president, a corresponding secretary, and a treasurer. The president shall' conduct the official 'correspondence with the British revisers. The secretary shall conduct the home correspondence.

IV. New members of the committee, and corresponding members, must be nominated at a previous meeting and elected unanimously by ballot.

V. The American committee shall co-operate with the British companies on the basis of the principles and rules of revision adopted by the British committee.

VI. The American committee shall consist of two companies the one for the revision of the Authorized Version of the Old Test., the other for the revision of the Authorized Version of the New Test.

VII. Each company shall elect its own Chairman and recording secretary.

VIII. The British companies will submit to the American companies from time to time such portions of their work as have passed the first revision, and the American companies will transmit their criticisms and suggestions to the British companies before the second revision.

IX. A joint meeting of the American and British companies shall be held, if possible, in London before final action.

X. The American committee to pay their own expenses. The American companies held their first session for active work Oct. 4, 1872, and have been from time to time furnished with advanced copies (for strictly private use) of the revised texts prepared by the British. companies. These, they return with their own suggestions, and the views of the respective committees on both sides of the Atlantic are then interchanged until a general agreement is attained. A few points of difference will doubtless still remain, concerning which a statement will be made in an appendix to the final work. Each committee holds a monthly session of several days, in which every change is carefully and deliberately discussed, and a conclusion reached by vote according to the rules given above. The New Test. has thus been all gone over, and was published separately in England  on May 17, 1881, and in this country three days, subsequently.: Immense editions were immediately sold, and more than a dozen reprints were issued with the greatest despatch.. The general verdict of the English press was unfavorable on the ground of unnecessary, changes, but American criticisms have been more lenient. The popular opinion, however, seems to be, on both sides of the Atlantic, that while, on the whole, great improvements have been made, yet the revisers have exceeded their commission by introducing many trivial changes, which in some cases are, moreover, inelegant and offensive; The prospect of the revision in MS present form taking the place of king James's version for public use is not clear. The issue of the Old Test. will follow probably in 1884. When published, the entire Bible as revised will go forth on its own merits, but with the prestige of the highest scholarship and the most laborious criticism attainable for such a purpose from all the leading denominations of British and American Christianity. Its ultimate success time must-determine. See Dr. Schaff's Revision of the English Version of the Holy Scriptures (N. Y. 1873).

## Auto da Fe[[@Headword:Auto da Fe]]

             (Spanish, from the Latin ACTUS FIDET, “act of faith”), a ceremony in the acts of the Spanish Inquisition in which condemned heretics were punished, and those acquitted of heresy were released. The auto da fe generally took place on a Sunday, between Pentecost and Advent, and very often on All- saints'-day. The procession was headed by the Dominican monks, carrying the banner of the Inquisition. Following these, and separated from them by a crucifix, were those whom the Inquisition had pardoned. Next marched those who were condemned to death, attired in a peculiar habit, barefooted, their head covered with a high cap, on which were painted devils and flames. Finally came effigies of such as had avoided condemnation by flight, and the coffins of the victims, painted black, with images of devils and flames on them. The march was closed by priests, who accompanied the procession through the principal streets of the city as far as the church, where a sermon on faith was delivered. The verdict of the Inquisition was then read to the accused, who were obliged to stand in front of a cross, with extinguished tapers in their hands. As soon as the sentence of death was read against any one, an officer of the Inquisition gave the accused a slight tap on the chest to signify his surrendering the culprit to the secular authorities. The condemned were then loaded with. chains, taken to prison, and two hours afterward cited before the higher court, where they were asked in what religion they preferred to die. Such as declared their adherence to the Roman Church were strangled, the others burnt alive. A stake was prepared on the place of execution for each victim. Two priests invited each of them to make their peace with the church, and, when all their efforts failed, solemnly consigned them to the devil. The burning then commenced; and the remains of such as were already dead, together with the effigies of such as had fled, were also thrown into the fire. The day after the auto da fe, those whom the Inquisition had pardoned were (after swearing never to reveal what had taken place during their trial) restored to the places from whence they had been taken when arrested. On the occasion of an auto da fe, the Inquisitors were accompanied by the civil and military authorities, the nobility, and even the king and princes, while people of all ranks crowded to see the exhibition. No auto da fe has taken place since the middle of the 18th century; and the sentences after that time, up to the abolition of the Inquisition in 1808 by Joseph Napoleon, were carried into execution privately, in the buildings of the Inquisition. SEE INQUISITION.

## Autocephali[[@Headword:Autocephali]]

             (αὐτοκέφαλοι), a term applied, in the Greek Church, to bishops not subject to patriarchal jurisdiction. Such were, in the Greek Church, the Archbishop of Bulgaria and some other metropolitans, I who claimed to be independent of the see of Constantinople; in the Church of Antioch, the Archbishop of Salamis, in Cyprus; and among the Latins, the Archbishop of Ravenna, who denied all dependence on the popes. Such also was the ancient liberty of the British Church, of which the remaining seven bishops, in the time of St. Augustine, acknowledged no superior but the Archbishop of Caerleon (Spelman, Con. Brit. A.D. 601). Originally all metropolitans were independent of any patriarch or exarch, ordering the affairs of their own province with their provincial bishops, and accountable to no superior but a synod; but in process of time the bishops of the great cities of the empire arrogated to themselves rights over the provinces of their dioceses, such as that of ordaining metropolitans, convoking the synod of the diocese, and of inspection over all the provinces in their obediences. Such were the rights of the Bishop of Rome over the diocese of the vicariate of Rome, or the suburbicarian churches (6th can. of Nicaea), and those of the see of Alexandria over Egypt, Libya, and the Thebaid. Besides these autocephali, those bishops who were subject to no metropolitan, but were immediately dependent on the patriarch, who was to them instead of a metropolitan, were so styled. In the diocese of Constantinople there were thirty-nine, or, as some accounts have it, forty-two such bishops; in that of Antioch, sixteen; in that of Jerusalem, twenty-five. The earliest mention of such bishops is in the Notitia of the Emperor Leo in the ninth century. — Bingham, Orig. Eccl. bk. 2, ch. 29, § 1, 2, 3; Landon, Eccl. Dict. s.v.

## Autographs[[@Headword:Autographs]]

             of the prophecies, gospels, etc., are the identical or original documents written by the respective authors of the books of Scripture. Copies taken from these are termed autographs. None of these original MSS. are now remaining, nor could their preservation be expected, without the intervention of a miracle, during the space of nearly eighteen centuries. It seems exceedingly probable that divine Providence permitted them to be early withdrawn from public inspection, lest, like other relics, they should become objects of idolatrous veneration. It is even asserted by Peter, bishop of Alexandria in the 4th century, that an original of John's gospel. was not only preserved, but worshipped, at Ephesus (Michaelis, Introd. i, 250). SEE MANUSCRIPTS, BIBLICAL.

## Autos Sacrainentales[[@Headword:Autos Sacrainentales]]

             a species of tragedies acted in Spain on the occasion: of the procession of the holy sacrament. They were performed in the public streets with torches, though in the light of day. The autos continued to be acted for an entire month, and closed the devotion of the sacrament.

## Autpert (Ausbertus, or Ansbertus), Ambrose[[@Headword:Autpert (Ausbertus, or Ansbertus), Ambrose]]

             a Benedictine, was born in the south of France, probably Provence, in the early part of the 8th century. He was brought up in the court of king Pepin, whence he passed into Italy, and took the vows in the Convent of St. Vincent,:on the Volturno, in the diocese of Venafro, Italy, of which he was afterwards, about 777, made abbot; which office, however, was disputed with him by Poton, who had also been elected by the Lombards. The case was carried before pope Adrian for decision, who ordered both parties to come to Rome; but Autpert died on the road, July 19, 778. Tritheim (1546) had been able to find only the following of Autpert's writings: In Cantica Canticorum Lib. I:-Epistolarum ad Diversos Lib. I:-De Cupiditate Lib. I:-In Apocalyps in Joannis Lib. X. The Battle of the Virtues and Vices, included among the works of St. Augustine, and which goes under the name of St. Ambrose in some MSS., has been attributed to Autpert. He also wrote some Lives and Homilies, and a tract On Concupiscence, which is in the library of Corpus Christi College, Cambridge, in MS. But this second list has been almost entirely assigned, by Gave, to the abbot of Monte-Casino. See Dupin, Hist. of Eccles. Writers, ii, 39.-Landon, Eccles. Dict. s.v.; Smith, Dict. of Christ. Biog. s.v.

## Autumn[[@Headword:Autumn]]

             in the mythology of the ancients, was represented as a young man with a basket of fruit in one hand and caressing a dog with the other.

## Autun Inscription[[@Headword:Autun Inscription]]

             One of the most remarkable Christian epigraphs was found in 1839 in the cemetery St. Pierre l'Estrier, near Autun, where the Christians, during the persecutions, used to hold divine service. The plate, consisting of eight pieces, contains a metric inscription in Greek. It originally was attached to a wall or a tomb. According to Garucci (with additions and corrections placed within brackets) the inscription reads thus: Ι᾿χθύος ο ῾ὐρανίου θε ῖον γένος, ἤτορι σεμνῷ Χρῆσε, λαβὼ ῾ν πηγὴ ν ἄμβροτον ἐν βροτέοις Θεσπεσίων ὑδάτ ῾ω ν. τήν σήν, φίλε, θάλπεο ψυχ ῾ην ῞Υδασιν ἀενάοις πλουτοδότου σοφίης Σωτῆρος ἁγίων μελιηδέα  λάμβαν ῾ε βρῶσιν ῎Εσθιε πινάων, ἰχθὺν ἔχων παλάμαιν Ι᾿χθύϊ χό ῾ρταζ᾿ ἄρα, λιλάιω, δεσποτα σῶτ ῾ερ Ευ εὕδοι μ ῾ή τηρ, σε λιτάζομε, φῶς τὸ θανόντων. Α᾿σχάνδιε ῾πάτ επ, τώμῳ κε ῾χα ρισμένε θυμῷ Σýν μ ῾ητρὶ γλυκερῇ καὶ ἀδελφει οῖσιν ἐμοῖσιν Ι᾿ ῾χθύος εἰρίγνῃ σέο μνήσεο Πεκτορίονο.

"The heavenly Ichthys' divine race, a pure heart Keep, having received among mortals the immortal fount Of divine waters. Refresh, O friend, thy soul With the ever-flowing water of riches-giving wisdom. The honey-sweet meat of the saints! Saviour receive, Eat with hunger, the Ichthys holding in the hands. With the Ichthys satisfy then, I long, my Lord Saviour. Sweet rest to the mother, I entreat thee, light of the dead! Aschandios, O dearest father to my heart, With the best nmother and my brethren. In the peace of Ichthys remember thy Peectorios!"

It is not improbable that the first part, containing six verses, belongs to another author, as may be seen from the language of that part in opposition to that of the other. According to the character of the writing, the epigraph belongs to the 4th, if not to the 5th, century. For the meaning of Ichthys, see that article. The first two lines are a clear testimony of the divinity of Christ. Pohl suggests that the first six lines contain an ancient liturgical formula from the time of Irenleus, which perhaps was used at the celebration of the eucharist. The rest contains a praver of Pectorios for the soul of his deceased mother, and a petition that she, in connection with the father and brethren, may remember the living son. See Le Blant, Inscr. Chret. de la Gaule, volume 1, page 9, pl. 1, n. 1; Rossignol, Revue Archeol. (1856), 13:65, 491; Garucci, Mel. d'.Epigr. Anc. page 32; Kirchhoff, Corp. Insca. Gr. 4:9890; Becker, Die Darstellung Jesu Christi unter denz Bilde des Fisches (Breslau, 1866); Marriot, The Testimony of the Catacombs (Lond. 1870), pages 114, 214; Pohl, Das Ichthys Monument von Autun (Berlin, 1880); Heuser, in Kraus's Real-Fncyklop. der christl. Alterthumer, page 524; Klein, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Autun, Councils of[[@Headword:Autun, Councils of]]

             (Concilium Augustodunense). This was one of the most ancient churches in France. Several councils were held here.

I. Held in 677. Six canons of this council have come down to us, one of which orders that all priests and others of the clergy shall commit to memory the Creed of Athanasius. See Labbe, Concil. 6:535.

II This council was convened in 1065 to consider the matter of Robert, duke of Burgundly whom Hugo, abbot of Clugny, brought before the council and induced to make satisfaction to Haganon, bishop of Autun, and others whom he had plundered and otherwise injured. See Richard, Diet. Univ. i, 464; Labbe, Concil. 9:1183.

III. Held by order of pope Gregory VII by his legate, Hugo, bishop of Die, in 1077. Several French and Burgundian bishops and abbots attended. Manasser of Rheims, who, having been cited, refused to appear, was suspended from the exercise of his office, having been accused of simony and of usurping that archbishopric. Certain other French bishops were brought to judgment at the same time. See Mansi, Concil. 10:360.

IV. Held Oct. 16, 1094, by Hugo, archbishop of Lyons and legate, assisted by. thirty-two bishops and several abbots. They renewed the sentence of excommunication against the emperor Henry and the antipope Guibert; also, they excommunicated for the first time Philip of France for marrying Bertrade during the lifetime of his lawful wife; but Philip, by a deputation to the pope, averted the storm for a while, and obtained a delay in the execution of the sentence until the feast of All-Saints in the following year. See Labbe, Concil. 10:499.

## Auvergne, Council of[[@Headword:Auvergne, Council of]]

             (Camcilium Arvernense), was held in 533, with the consent of king Theodebert, Honoratus of Bourges presiding. Sixteen canons were published.

3. Forbids to wrap the bodies of the dead in the consecrated cloths.

6. Forbids marriage between Christian's and Jews.

7. Forbids to place the coverlet used to be laid over the body of the Lord upon the corpse of a priest.

12. Of incestuous marriages.

15. Orders the country priests to celebrate the feasts of Christmas, Easter, and Whitsuntide with their bishops in the city. See Labbe, Concil. 4:1084. See CLERMONT, COUNCIL OF.

## Auvergne, Guillaume d[[@Headword:Auvergne, Guillaume d]]

             bishop of Paris, born at Aurillac in the second half of the 12th century, died March 30, 1249. He was one of the most learned theologians and philosophers of his day, and undertook to refute Aristotle on metaphysical questions. He was doctor of the Sorbonne and professor of theology, and subsequently was called to the see of Paris. His sermons and essays on several points of ethics were published by Le Feron in 1674 (2 vols. fol.). — Hoefer, Biographie Generale, 3, 795.

## Auvergne, Pierre D[[@Headword:Auvergne, Pierre D]]

             a French scholastic writer, lived at the close of the 13th century. He was canon of Paris, and had a great reputation as a philosopher. In 1272 the rectorate of the University of Paris being vacant, the legate of the pope chose Auvergne for the position. The time of his death is not known. He  wrote Summa Qucestionum Quodlibeticarum. See Hoefer, Nouv. Biog. Generale, s.v.

## Auvergne, Pierre d[[@Headword:Auvergne, Pierre d]]

             or PETRUS DE CROS, a French theologian and philosopher, died Sept. 25, 1307 (according to others, 1301). He became, under the guidance of Thomas Aquinas, a distinguished theologian and philosopher. He was doctor of the Sorbonne and canon of the chapter of Paris. According to Samarthanus (in Gallia Christiana), he was subsequently bishop of Clermont. He wrote a number of commentaries to Aristotle. — Hoefer, Biographie Generale, 3, 795.

## Auvray, Felix Henri[[@Headword:Auvray, Felix Henri]]

             a Parisian historical painter, was born in 1800, and studied under baron Le Gros. His best works are, St. Louis, Prisoner:-Gaucher de Chatillon Defending St. Louis against the Saracens: The Spartan Deserter: — and St. Paul at Athens. The Art Union of Douai decreed Auvray a gold medal of honor. He died-in 1833. See Spooner, Biog. Hist. of the Fine Arts-, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Auvray, Jean[[@Headword:Auvray, Jean]]

             a French ecclesiastical writer, was born at Montfort-l'Amaury at the commencement of the 17th century. He was prior of St. Odon de Bossets, and died July 19, 1661. He wrote, La Vie de Jeanne Absolu, dite de St. Sauveur, Religieuse de Fontevrauldi (Paris, 1640) :--L'nfance de Jesus et sa Famille, honoree en la Vie de Sainte Marguerite du Saint Sacrement (ibid. 1654) :-Pratique de Pite, etc. (ibid. 1651). See Hoefer, Nouv. Biog. Generale, s.v.

## Auxboeuff, Pierre[[@Headword:Auxboeuff, Pierre]]

             a French preacher and theologian of the University of Paris, lived at the commencement of the 15th century. The emissaries of the cardinal of Savoy having insulted the procession of the university which, on July 14, 1404, went to demand the. recovery of Charles VI, Auxboeuff maintained, in an eloquent address, that the cardinal should repair the injury done. This address is found in MS. at the National Library. Auxboeuff, on account of his merit, became confessor of Isabella of Bavaria, wife of Charles VI, and gained a great reputation by the sermons which he delivered in different churches of Paris. These were translated into Latin and published at Paris in 1521. They are also found in MS. at the National Library. See Hoefer, Nouvelle Biographie Generale, s.v.

## Auxentius[[@Headword:Auxentius]]

             1. Arian bishop of Milan, A.D. 355-374 (Sozomen, Hist. Eccl. 6, 23). He was the leader of the Arians in the Western churches. When the orthodox bishops, at a provincial, synod held in 369, under the presidency of Bishop Damasus of Rome, condemned Arianism, they did not dare to pronounce the anathema against Auxentius, because they knew him to be protected by the favor of the Emperor Valentinian I. Although they were at last prevailed upon by Athanasius to mention in their synodal epistle to the Illyrians the condemnation of Auxentius, the latter maintained himself in his see until his death. He was succeeded by Ambrose (q.v.).

2. Abbot, born in Syria, being the son of Abdus, who was compelled by the persecution under King Sapor to leave his country and settle in Syria. In 432 Auxentius came to Constantinople, where he received an appointment in the royal guards, but afterward retired to a solitary mountain in Bithynia, named Oxius, where, clothed only in the skins of animals, he led a life of the most complete austerity. When the Council of Chalcedon was convoked, Auxentius was unwillingly compelled to attend, and subscribed the decrees. After this he retired to a more remote mountain, called Siope, where multitudes of persons flocked to hear him. Of these, many continued to abide near him in cells, and followed the example of his ascetic course of life. He died in 470. His memory is celebrated on the 14th of February. — Sozomen, Hist. Eccl. 7, 21; Butler, Lives of Saints, Feb. 14; Landon, Eccl. Dict. s.v.

## Auxentius (2)[[@Headword:Auxentius (2)]]

             is the name of two early Christians.

1. Saint, bishop of Mopsuestia, in Cilicia,. was origin-ally a soldier under the emperor Licinius. He refused to offer sacrifice to Bacchus, was  consequently compelled to renounce his military profession, and afterwards, i.e. about 321, became bishop of Mopsuestia. In A.D. 360 he received Aetius on the occasion of his banishment. He gained a reputation for virtue and sanctity, and died a holy death. See Baillet, Dec. 18.

2. Saint and martyr, suffered with St. Eustratius in the Diocletian persecution in Armenia Minor when St. Blasius was bishop of Sebastia.

## Auxerre, Council of[[@Headword:Auxerre, Council of]]

             (Concilium Autissiodorense), was held about the year 578, under the bishop Aunacairius, with seven abbots and thirty-four priests of his diocese. Forty-five canons were enacted, which, however, appear to have been made solely to enforce the execution of those of the Council of Macon in the preceding year.

9. Forbids dances, singing of women, and feasting within churches.

10. Forbids two masses to be said at the same altar in one day.

12. Forbids to give the holy eucharist or the kiss to the dead.

13. Forbids the deacon to wear a pall or veil (velum) over his shoulders.

14. Forbids burials in the baptistery.

15. Forbids to bury one corpse upon another.

16. Forbids work on Sunday.

19. Forbids priests, deacons, and subdeacons, after having broken their fast, ever to be present in church during mass.

26. Forbids a woman to receive the eucharist with her hand bare.

40. Forbids a priest to dance or sing at feasts. See Labbe, Concil. v, 956.

## Auxilius[[@Headword:Auxilius]]

             a French theologian, concerning whom nothing is known but his works, and that he lived about 894. He wrote De Ordinationibus Formosi Papce, seu Contra Intestinam Discordiam R. Ecclesice, first published by John Morinus, at the end of his work on ordinations (Paris, 1655; Antwerp, 1694); also contained in Bibl. Patrum, i, 7. Auxilius had been ordained by Formosus, and in this work defends the validity of his ordinations.  Mabillon, in his Analecta (ed. Paris, 1723), p. 28, gives another work by this author-viz. a Dialogue on the Matter of Formosus. See Cave, Hist. of Lit. ii, 68; Dupin, Hist. of Eccl. Writers, ii, 128.

## Auxilius Bishop Of Carthage[[@Headword:Auxilius Bishop Of Carthage]]

             lived at the beginning of the 5th century. Chrysostom wrote to him from Cacusus, A.D. 406, commending his zeal in promoting the peace of the Church (Ep. cxlix). He was present at the councils held at Carthage in the years 411, 412, 416; that of Cirta in 412, and Milevium in 416. See Mansi, Concilium, ii, 1336, etc.

## Auxtheias Wisagist[[@Headword:Auxtheias Wisagist]]

             in Slavonic mythology, was a god of the Poles and Silesians, among whom it is thought he denoted the supreme ruler of all things.

## Av[[@Headword:Av]]

             a mystical Egyptian deity, is represented is cynocephalic, with the solar disk on his head, holding a viper in his left hand and the Ankh cross in, his right, while the folds of the serpent Mehen are over his head and around him. He was a form of the deity Khnuphis, and is figured in the Book of the Lower World.

## Ava[[@Headword:Ava]]

             (Hebrews Avva', עִוָּא, ruin; Sept. Αουά, 2Ki 17:24), also IVAH (Hebrews Ivvah', עִוָּה, same signif.; Sept. Α᾿ουά, 2Ki 18:34; 2Ki 19:13; but in Isa 37:13, unites with the preceding word, Α᾿ναεγγουγαυά v. r. Α᾿ναγουγάυα), the capital of a small monarchical state conquered by the Assyrians, and from which King Shalmaneser sent colonies into Samaria. The early Jewish translators (Symmachus and the Targums) understand it as a mere appellative; but it is associated with other proper names as a city. Some take it for the river, or rather the town which gave name to the river Ahava of Ezr 8:21 (Bellermann, Handbuch, 3, 374); but this name is quite different in the Hebrews (אְהִוָא). Iken (Dissertt. Philol. Theolog. p. 152) would identify it with the Phoenician town Avatha, mentioned in the Notitia Vet. Dignitatum Imper. Romans (but the reading here is rather doubtful, see Reland, Palaest. p. 232 sq.); or with the town of Abeje, between Beirut and Sidon, which Paul Lucas mentions as the seat of a Druse prince. Michaelis supposes it to be the land of the Avites between Tripoli and Beirut, because they are described as worshippers of Nibhaz (2Ki 17:31), an idol which he compares with the great stone dog that formerly stood in that quarter, on which account the Lycus obtained its name of Nahr el-Kelb, Dog River (comp. Mannert, VI, 1:380). This, however, rests upon a confusion of the Avim of 2Ki 17:31, with those of Deu 2:23; Jos 13:3. SEE AVITE. Avva or Ivvah was doubtless a city of Mesopotamia, in the region indicated by the associated names (Babylon, Cuth, Hamath, Sepharvaim), perhaps somewhere farther east, in the direction of the classical Aria.

## Avadontas[[@Headword:Avadontas]]

             are a kind of anchorites among the Brahmins who practice great austerity, abandoning their wives and children and denying themselves all the comforts of life. They renounce all earthly possessions, and clothe themselves only with a piece of linen cloth. around the waist. They subsist on the charity of the; devout. Many of them are too indolent even to ask for food, but lay themselves down on the bank of some river, where the country people bring them milk and fruits in abundance.

## Avalokita[[@Headword:Avalokita]]

             (the Manifested) is a Sanscrit title of the Supreme Being as a revealer of himself to man.

## Avalonius Elvan[[@Headword:Avalonius Elvan]]

             an apostle of England, lived in the second century. He preached Christianity to the Britons, and converted king Lucius, with his entire court. This king sent him to bishop Eleutherus to Rome, who made him bishop of London about 181. An “Essay on the Origin of the Church of Great Britain” is attributed to Avalonius. — Hoefer, Biographie Generale, 3, 804.

## Avancinus, Nicholas[[@Headword:Avancinus, Nicholas]]

             a Jesuit, was born at Tyrol in 1612. At the age of fifteen he joined the order at Graz. For about ten years he lectured on ethics and scholastic  theology at Vienna, was then appointed rector of the colleges of Passau, Vienna, and Graz, and in 1676 he was made provincial of the order in Austria and visitor of Bohemia. He died December 6, 1686. His main work is Vita et Doctrina Jesu Christi ex Quatuor Evangelistis Collecta (Vienna, 1665), which has repeatedly been reprinted (best edition by Westhoff, 1844), and translated into German by Feichtenleine (Augsburg, 1820), Wittmann (ibid. 1822; 2d ed. 1834), by a Catholic priest (Munich, 1850; 3d ed. 1860), by Zollner (Regensburg, 1867), Dotsch (ibid. 1871), Ecker (Freiburg, 1877), also into Polish. See Sotwell, Bibl. Script. S.J.; Stoger, Scriptores Pnrovinciae Austriacae S.J.; Backer, 1:329-334; 3:1932; Comely, in Wetzer u. Welte's Kirchenlexikon, s.v.; Zuchold, Bibl. Theol. 1:58. (B.P.)

## Avangon, Guillaume D[[@Headword:Avangon, Guillaume D]]

             a French prelate, was born in Dauphiny about 1530. After having been chamberlain of the pope, he was appointed archbishop of Embrun in 1561. He distinguished himself by his zeal against the heretics at the Council of Trent in a discussion with Poissy and certain of the clergy at Blois in 1577 and i578. The following year, being appointed by Lesdiguiires chief of the Huguenots, he was obliged, in order to save his life, to retire to Rome, where he spent several years. Then he became reconciled with Henry. IV, who re-established him in his bishopric and made him cardinal. He died at Grenoble in 1600. See Hoefer, Nouvelle Biographie Generale,: s.v.

## Avanzi. Giuseppe[[@Headword:Avanzi. Giuseppe]]

             an Italian painter, was born at, Ferrara in 1655, and studied under- Costanzo Cattanio. There are four of his pictures in the Church of the, Madonna della Pieth at Ferrara. His best work, The Marriage of St. Catharine, is in the Church of San Domenico.' Many of his works possessed no merit. He died in 1718.

## Avaran[[@Headword:Avaran]]

             (Αὐαράν, Josephus Αὐράν, Ant. 12, 6,1; Vulg. Auram and Abaron; prob. of Arabic derivation, see Grimm, in loc.), an epithet of Eleazar, the brother of Judas Maccabaeus (1Ma 2:5).

## Avard, Adam Clarke[[@Headword:Avard, Adam Clarke]]

             a Wesleyan Methodist minister in Nova Scotia, was born in tile island of Guernsey. When he was about six years old (1806) his parents emigrated to Prince Edward Island, and Adam' commenced the study of law in Charlottetown. He was converted under the ministry of John Hick, and entered the ministry in 1818; labored at Newport and Wilmot, N. S., and Fredericton, N. B.; saw revivals attend his preaching, and in 1820 was appointed by the British Conference to commence a mission among the Esquimaux of Labrador. But in the midst of extensive usefulness in Fredericton death intervened, March 15,1821. Humble, yet dignified; zealous, but cautious; social, yet serious, Avard, had a pleasing style and a benignant countenance. See Huestis, Memorials of Ministers in East. Brit. America (Halifax, N. S., 1872, 16mo), p. 7; Minutes of the British Conference (8vo ed.), 1821, v, 203.

## Avarice[[@Headword:Avarice]]

             (from Lat. avarus, from aveo, crave, strive after), an undue love of money. Avarice consists not merely in seeking after worldly wealth too eagerly, or by unjust means, but in loving it excessively, even though it be our own. Avarice is in its nature sin, and, according to St. Paul, a kind of idolatry. Gregory the Great enumerates seven particular sins which spring from avarice, or, as he calls them, “daughters of avarice,” viz. treasons, frauds, lies, perjuries, restlessness, violences, hardness of hearts (Mor. in Jobum, lib. 31, cap. 17). The cause of this vice is really unbelief. It “is because men believe not Providence, therefore do they so greedily scrape and hoard” (Barrow On the Creed, Sermon I). It grows by indulgence, and is strongest in the aged, as if, by a penal irony, they who can least enjoy riches should most desire, them (Wesley, Sermons, serm. 130).

## Avaris[[@Headword:Avaris]]

             (Αὔαρις), the name of a city on the borders of Egypt and Syria, which the shepherd-kings (Hyksos) again occupied after their expulsion from it, according to Manetho, as recited by Josephus (Apion, 1, 26). Rawlinson (Historical Ev. p. 74) thinks it is a corruption of the name Hebrews. who are referred to as being settled in Goshen. See ABARIM.

## Avatar Or Avatara[[@Headword:Avatar Or Avatara]]

             a term in Hindoo mythology for the incarnation of the Deity. The number of I the Avataras mentioned in the Puranas, or legendary poems of the Hindoos, is very great. Those of Vishnu alone, who is distinguished by the character of ‘Preserver” in the Trimurti, or triad of the principal Hindoo deities, are stated to be endless. They are variously enumerated; but all accounts seem to agree in selecting the following ten as the most conspicuous:

1. Matsya, the Fish, under whose form Vishnu preserved Manu, the ancestor of the present human race, during a universal deluge.

2. Kurma, the Tortoise, which incarnation Vishnu underwent in order to support Mount Mandara, or rather the entire earth, when the celestial gods and their opponents the Asuras, or Daityas, were churning the sea for the beverage of immortality (amrita).

3. Varaha, the Boar Vishnu, with the head of a monstrous boar, is represented as slaying Hiranyaksha, the chief of the Asuras, who had taken possession of the celestial regions, and as uplifting the earth, which had been sunk to the bottom of the sea.

4. In his incarnation as Narasinha, a being half man and half lion, Vishnu killed Hiranyakasipu, the brother of Hiranyaksha.

5. The form of Vamana, the Dwarf, was assumed by Vishnu to humble the pride of King Bali. He went to a sacrifice which the king was performing and supplicated for as much ground as he could measure with three steps, which request being granted, the dwarf suddenly grew to an immense size, and with his steps comprised earth, mid-air, and heaven.

6. Vishnu appeared in a human form, as Parasurama, the son of Jamadagni and Renuka, in order to preserve mankind, and especially the Brahmins, from the tyranny of the military tribe of the Kshatriyas.

7. Vishnu was born as the son of King Dasaratha, and under the name of Rama, in order to destroy Ravana, the Daitya sovereign of Ceylon, and other demons who were then infesting the earth. The actions of Rama form the subject of a celebrated epic poem in Sanscrit, called the Ramayana, and attributed to the ancient sage Valmiki. 8. The most celebrated of the Avataras of Vishnu is his appearance in the human form of Krishna, in which he is supposed to have been wholly and completely incarnate, whereas the other Avataras are only considered as emanations from his being. Krishna assisted the family of the Pandavas in their war with the Kurus, and through them relieved the earth from the wicked men who oppressed it. The history of this conflict is told at length in the Mahabharata, another great epic poem in Sanscrit.

9. Buddha is, by the followers of the Brahminical religion, considered as a delusive incarnation of Vishnu, assumed by him in order to induce the Asuras to abandon the sacred ordinances of the Vedas, by which they lost their strength and supremacy.

10. Kalki is the name of an Avatara in which Vishnu will appear at the end of the Kaliyuga, or present age of the world, to destroy all vice and wickedness, and to restore the world to virtue and purity. SEE BUDDHISM; SEE HINDOOISM.

## Ave Maria Or Ave Mary[[@Headword:Ave Maria Or Ave Mary]]

             (Hail, Mary!), the angel Gabriel's salutation of the Virgin Mary when he brought her the tidings of the incarnation (Luk 1:28). It is now a prayer or form of devotion in the Romish Church, called the Angelic Salutation (q.v.), and used to invoke the aid of Mary. The chaplets and rosaries are divided into so many Ave-Marys and so many Pater-nosters. The papists ascribe a wonderful efficacy to the Ave Mary. The following is the prayer: “Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now, and in the hour of death. Amen.” The practice of using this prayer at all is not older than the eleventh century, and its use before sermon is to be traced to the fifteenth century, when Vincentius Ferrerius, a Spanish Dominican, began to use it before his sermons, from whose example it rained such authority as not only to be prefixed to sermons, but to be joined to the Lord's Prayer in the Roman breviary. — Bingham, Orig. Eccles. Luke 14, ch. 4; Wetzer u. Welte, Kirche -Lexikon, s.v. SEE ROSARY.

## Avedik[[@Headword:Avedik]]

             was patriarch of the Armenian schismatics at the close of the 18th century. Having obtained the patriarchate by the aid of the mufti, he organized in 1701 a persecution against the Catholics. The French ambassador to  Constantinople, Ferriol, demanded and obtained reparation in the name of the inhabitants. In order to make satisfaction, the imprisonment of the patriarch was ordered. He was confined in the prison of Messina, and died in 1703. See Hoefer, Nouv. Biog. Generale, s.v.

## Aveillon, Jean Joseph[[@Headword:Aveillon, Jean Joseph]]

             a French theologian, was born in Paris in. 1620. He entered the congregation of the Oratory, and there published the Conferences, which he had prepared at Paris while he was superior of the house. He was intimate with Bossuet. Aveillon died May 29, 1713. He wrote Meditations pour les Seminaires et pour les Gens du Monde. See Hoefer, Nouv. Biog. Generale, s.v.

## Aveline, Pierre[[@Headword:Aveline, Pierre]]

             a Parisian designer and engraver, was born in 1710, studied under Jean Baptiste Poilly, and died in 1760. He gained some reputation, but most of his works are insignificant. The following are a few: The Wrath of Neptune:-Diana and Actceon: -The Infant Moses Brought to the Daughter of Pharaoh: -Noah Entering the Ark:-The Rape of Europa:-A Dog with Game.

## Aveling, Thomas William Baxter, D.D[[@Headword:Aveling, Thomas William Baxter, D.D]]

             an English Dissenting minister, was born at Castletown, Isle of Man, May 11, 1815. He was educated by a kind guardian, joined the Independent Church at Wisbeck when sixteen years of age, at nineteen began to preach in the neighborhood, graduated from Highbury College in 1838, entered upon his ministry the same year at Kingsland, near London, and continued there until his death, July 3, 1884. Dr. Aveling was for many years the honorable secretary of the Asylum for Fatherless Children at Reedham, travelled in Italy, Egypt, and Syria, visited America more than once, was chairman of the Congregational Board in 1873, and in 1874 of the Congregational Union. He published, Naaman: — The New Year's Party: —The Irish Scholar: — Voices on Many Waters: — Memorials of the Clayton Family: besides addresses and poems, and for five years edited the Jewish Herald. See (Lond.) Cong. Year-book, 1885, page 176.

## Avellar, Francisco Gomez De[[@Headword:Avellar, Francisco Gomez De]]

             a Portuguese prelate and statesman, was born Jan. 17,-1739, in the vicinity. of Alhandra, where his parents dwelt in humble circumstances. At the age of fourteen' he was placed under the care of his uncle, a vicar, and distinguished himself by the rapid progress he made in his studies. He accompanied cardinal Pacca to Rome, where he obtained the favor of Pius VI. He was appointed by Maria I to the bishopric of Algarve, and was consecrated April 26, 1789. He performed well the duties of his office, and conferred large benefits upon the people. During the French invasion, he displayed such great prudence and energy that in 1808, at the. proclamation of independence, nearly the entire government of this province was given to him by the regent.- He was governor and captain- general of Algarve until his death, which occurred Dec. 15,1816. See Hoefer, Nouv. Biog. Generale, s.v.

## Avellino, Onofrmo[[@Headword:Avellino, Onofrmo]]

             an Italian painter, was. born in Naples in 1674. He studied under Solimena, and afterwards went to Rome, where he painted the vault of the Church of San Francesco di Paola, which is considered his best work. Inn the Church of Santa Maria de'Montesanto is an altar-piece by him representing a subject from the life of St. Alberto. He died in Rome in 1741.

## Aven[[@Headword:Aven]]

             (Heb. id., אָוֶן, nothingness, hence iniquity, as often, especially idolatry, and so concretely an idol itself, as in Isa 66:3), a contemptuous name given to three places on account of the idolatry practiced there. SEE BEN- ONI.

1. (Sept. ῏ Ων.) A plain (בִּקְעָה, bikah', valley), “the plain of the sun,” of Damascene Syria, mentioned by Amos (1, 5) in his denunciation of Aram (Syria) and the country to the north of Palestine. It is usually supposed to be the same as the plain of Baalbek, or valley of Baal, where there was a magnificent temple dedicated to the sun. SEE BAALBEK. Being between Lebanon and Anti-Lebanon, it is supposed by Rosenmüller and others (in loc.) to be the same plain or valley that is mentioned as “the valley of Lebanon” in Jos 11:17 (comp. Gesenius, Thes. Heb. p. 52). Some, however, would rather seek Aven in the plain four leagues from Damascus toward the desert, where Michaelis (Notes on Amos) heard from a native of Damascus of a valley near that city called Un, and he quotes Ia Damascene proverb referring thereto; but this locality lacks confirmation (see Henderson, in loc.); for the information was at best suspicious, and has not been confirmed, although the neighborhood of Damascus has been tolerably well explored by Burckhardt (App. 4) and by Porter. The prophet, however, would I seem to be alluding to some principal district of the country of equal importance with Damascus itself; and I so the Sept. have understood it, taking the letters as if pointed, אוֹן, On, and expressing it in their version as I “the plain” of On, by which they doubtless intend the great plain of Lebanon, Coele-Syria, in which the renowned idol-temple of Baalbek or Heliopolis was situated, and which still retains the very same name by I which Amos and Joshua designated it, el-Buka'a. The application of Aven as a term of reproach or contempt to a flourishing idol- sanctuary, and the play or paronomasia therein contained, is quite in keeping with the manner of Amos and of Hosea. The latter frequently applies the very same word to Bethel. SEE BETHAVEN.

2. (Sept. ῾Ηλιούπολις, Eng. marg. “Heliopolis.”) Another name for ON (q.v.) in Egypt (Eze 30:17). The intention of the prophet is doubtless to play upon the name in the same manner as Amos and Hosea. See No. 1, above.

3. (Sept. ῏ Ων) A shorter form (Amos 10:8) of BETHAVEN SEE BETHAVEN (q.v.) or BETHEL.

## Avenarius Johannes[[@Headword:Avenarius Johannes]]

             a Protestant theologian, born at Eger in 1520, died at Zeitz, Dec. 5,1590. After having been in succession pastor at Plauen, Gessnitz, Schoenfels, he was appointed professor of theology at Jena, and in 1575 became superintendent at Zeitz. He is the author of a celebrated Prayer-book, which went through a great number of editions (Strasburg, 1578, etc.), and was translated by Zader into Latin. He also published a Hebrew Grammar and Dictionary, and several other works. — Hoefer, Biographie Generale, 3, 826.

## Avenarius, Johannes (1)[[@Headword:Avenarius, Johannes (1)]]

             (third of the name), a Protestant theologian of Germany, was born at Zipsendorf, where his father was the Protestant minister, in the last half of the 17th century. He wrote, Theses de Catechismo (Plauen, 1698) :- Preecepta Homiletica (Leipsic, 1686) :--Plauisches Htandbuch (1698) :- Sententice ac Formulce Latino-Germanicce (Plauen, 1699).

## Avenarius, Johannes (2)[[@Headword:Avenarius, Johannes (2)]]

             (fourth of the name), a Protestant theologian of Germany, son of Matthew Avenarius, was born Nov. 10, 1670, at Steinbach. He was preacher at Berka, then deacon and archdeacon at Schmalkald, then preacher at Gera. He died at Gera, Dec. 11, 1736. Among other works he wrote, Sendschr- eiben an Gotfried Ludovici, von den fIymnopais Hennebergensibus (1705):- Velgniiqte Seelenlustf -omner und bussfertiger Christen (Leipsic, 1711) :-,Eangelischer Christenschnmuck, oder Erkldirung aller sonn-, fest- und apostol. Edglichen Evbangelien (Arnstfadt, 1718). See Hoefer, Nouv. Biog. Generale, s.v.

## Avendafio, Alfonso De[[@Headword:Avendafio, Alfonso De]]

             a .Spanish -Dominican who died at Valladolid, Oct. 11, 1596, is the author of, Commentarius in Psalmunm cxviii (Salamanca, 1584; Venice, 1587):- Commentarius in Evangelium Matthcei (Madrid, 1592, 2 vols. fol.). See Antonio, Bibliotheca Hisp.; Echard, De Scriptoribus Ordinis Dominicanorum. (B. P.)

## Avenger of Blood[[@Headword:Avenger of Blood]]

             (גּאֵל, goa', fully גּאֵל הִדָּם.), a term applied to the nearest relative of a murdered person, inasmuch as he had the right, and on him devolved the obligation of killing the murderer (2Sa 14:7; 2Sa 14:11) wherever he met him (outside any of the cities of refuge). Respecting this custom, universal among the Hebrews from the earliest times (Gen 10:14; Gen 27:45), as among other nations of antiquity (e.g. the Greeks; see Welker, p. 361 sq.; Wachsmuth, Hellen. Alterth. 3, 241, 284; the inhabitants of Trachonitis; see Josephus, Ant. 16, 9, 1), and in the East to this day among the Arabians, Persians, Abyssinians, Druses, Circassians, etc. (see Chardin, 3, 417 sq.; Niebuhr, Beschr. p. 33 sq.; Reisen, 2, 430; East Ind. Mission. Her. 3, 491; Burckhardt, Trav. 2, 872,1011; Lobo, Relation d'Abyss. p. 123 sq.), the Jewish lawgiver, in order to restrain its abuse, appointed (Exo 21:13; Num 35:9 sq.; Deu 19:1 sq.; comp. Joseph. Ant. 4, 7, 4) six cities of refuge (עָרֵי מַקְלָט) in different parts of the country, to which the manslayer might have recourse, and where, if his offense had not been premeditated, he might remain in safety till the death of the high-priest at that time acting should release him from the danger of retribution, while, on the other hand, the willful murderer was to be in any case surrendered to the pursuer for vengeance. If, however, the man-slayer quitted the city (Deu 19:6), or even went beyond the prescribed limits of its environs (Num 35:25 sq.), the avenger might kill him with impunity. SEE ASYLUM. A similar provision prevailed among the Athenians (see Wachsmuth, Hellen. Alterth. II, 1:268; Hefter, Athen. Gerichtsverf. p. 136) for the rescue of the accidental man-slayer. (See generally Michaelis, Mos. Recht, 2, 401 sq.; 6:32 sq.; Hoffmann, in the Hall. Encycl. 11:89 sq.; Jahn, Archaol. II, 2:372 sq.). SEE BLOOD- REVENGE.

## Aventinus, St[[@Headword:Aventinus, St]]

             was born at Bourges in the 5th century, and brought up in the seminary of St. Lupus, bishop of Troyes. Camelianus, the successor of St. Lupus, made Aventinus oeconomus, of his Church;' but after a time he left this situation, and retired into a monastery on an island inn the river Oze (Oza), where he  discharged the duties of abbot until, about 534, St. Fidolus (Fale) was substituted for him, when he departed into a solitude, "prope Verrerias!" where he died in the year 537. He is commemorated Feb. 4. See Greg. Turon. De Glor. Confess. p. 949; Baillet, Feb. 4.

## Aventinus, St. Of Chitraudun[[@Headword:Aventinus, St. Of Chitraudun]]

             was made bishop of Chartres after St. Souleinus, who had been elected against his will, but fled to avoid the dignity conferred upon him. In the subscriptions of the: councils of his time Aventinus is sometimes called bishop of Chartres, and sometimes of Chateaudun. He died in 528. See Baillet, Feb. 4.

## Aventor[[@Headword:Aventor]]

             SEE ADVENTITUS.

## Aver, William[[@Headword:Aver, William]]

             an English Wesleyan minister, entered the itinerant work in 1790, and died in Penzance, Cornwall, Jan. 25, 1835, aged sixty-seven. He was converted in early life, and conducted is long ministry with assiduity and usefulness. He was an humble and thorough Christian.. He wrote a Letter to a Member: of the New Connection (Penrvn, 1814, 8vo). See Wesleyan Takings, i, 303; Minutes of the British Conference, 1835.

## Avera[[@Headword:Avera]]

             SEE AARA.

## Averari, Antonio[[@Headword:Averari, Antonio]]

             an Italian theologian of Milan or Bergamo, lived at the close of the 15th and the beginning of the 16th century. He was one of the famous preachers of his time. He wrote, Ragionamenti sopra le Virtut Teologali (Milan, 1509);-Epitonme Artlum. Epistolce et Carmina (ibid. 1746). See Hoefer, Nouv. Biog. Generale, s.v.

## Avercorn[[@Headword:Avercorn]]

             is reserved rent, as corn, paid to monasteries.,

## Averett, Alexander[[@Headword:Averett, Alexander]]

             a minister in the Methodist Episcopal Church, South, was born in South Carolina, Jan. 1, 1788.. He joined the Church in 1810, and was licensed to preach in 1818. In 1848 he united with the Georgia Conference, and in it  labored faithfully until his decease, Aug. 27, 1858. Mr. Averett was a man of. sound mind, deep and thorough piety, and an exemplary Christian. See Minutes of Annual Conferences of the M. E.' Church, South, 1858, p. 61.

## Averhausen, Joseph[[@Headword:Averhausen, Joseph]]

             a German theologian, was born at Kempten, July 8,1664. He entered the Order of Jesuits and taught theology at Cologne, and later at Rome. He died July 23,1734. Among several highly esteemed sermons, we notice a funeral oration on Joseph Clement of Bavaria, Archbishop and Elector of Cologne (Cologne, 1724). See Hoefer, Nouv. Biog. Generale, s.v.

## Averill, James[[@Headword:Averill, James]]

             a Congregational ministar and chaplain, was born at Griswold, Conn., May 29, 1815. He was the eldest child of his parents, who died on two successive. mornings and were buried in the same grave. He was educated at Plainfield Academy, Amherst College (graduating in 1837), and the Yale Divinity School. (1840), and was ordained over the Church in Shrewsbury, Mass., in 1841. Ill-health compelled him to resign in 1848, and in 1852 he settled in Plymouth Hollow, Conn, After a pastorate of ten years, he accepted the chaplaincy of the 23d Regiment of Connecticut volunteers, and accompanied his regiment to the South. But his health could not bear the sultry climate, and he died of intermittent fever after a sickness of two weeks, June 11, 1863, at Lafourche, La. He was a stanch advocate of the great philanthropic and moral enterprises of the day. See Cong. Quarterly, 1863, p. 351.

## Averoldi, Girolamo[[@Headword:Averoldi, Girolamo]]

             a Capuchin friar and Italian theologian, a native of Brescia, lived at the commencement of the 17th century. In one of his works he maintains that Mohammed was Antichrist. This opinion was considered by the Inquisition, and although he abjured this heresy, he was imprisoned for three years in the dungeons of the Holy Office. See Hoefer, Nouv. Biog. Generae, s.v.

## Averoldi, Ippolito[[@Headword:Averoldi, Ippolito]]

             an Italian theologian, a native of Brescia, lived probably in the early half of the 17th century, and was a Capluchin friar. He wrote, Icones nonnullae ad Pleniorem Abstrusissimce Literce Libri Apocalypsis Intelligentiam et  Commentariis Elegantissimis Loca Dafficilinora Illustratce (Brescia, 1638). See Hoefer, Nouv. Biog. Generale, s.v.

## Averoni, Valentino[[@Headword:Averoni, Valentino]]

             an Italian theologian, a native of Florence, lived in the latter half of the. 16th century. He was a monk of the congregation of Vallonmbrosa. He wrote, Trattato del Governo de Principi di S. Tomaso d'Aquino, tradotto. di Latino (Florence, 1587): -Della Doctrina Cristiana, opera di Dionigio Cartusiano tradotta (ibid. 1577):— Discorsi sopra le Necessarie Conditioni che dove havere la Vergine, Sposa Sacrata a Cristo (ibid. 1591). See Hoefer, Nouv. Biog. Generale, s.v.

## Averoult (or Dauroult), Antoine[[@Headword:Averoult (or Dauroult), Antoine]]

             a French Jesuit and theologian, a native of Artois, died in 1614. He wrote, Catechismus Historicus:-Pii. Gemitus Catholicorum: — Remedia Spiritualia contra Pestem. See Hoefer, Nouv. Biog. Generale, s.v.

## Averroes (or Averrhoes), Abul-Walid Mohammed Ibn- Ahmed[[@Headword:Averroes (or Averrhoes), Abul-Walid Mohammed Ibn- Ahmed]]

             (surnamed el-Hajid), an illustrious Arabian philosopher and physician, was born at Cordova, Spain, in 1120. The name is a corruption of Aben- or Ibn-Roshd. He studied theology, jurisprudence, medicine, and philosophy under the best masters, and was intimate with men who were leaders of scientific thought in Spain in the 12th century. Like his father, he was distinguished for his varied knowledge, and succeeded him in the office of mufti, or chief judge of Andalusia, and subsequently held the same office in Morocco. He stood high in the esteem of successive rulers, especially of Al-Manstr; but the latter, yielding to 'those who could not reconcile the philosophy of Averroes with his professed devotion to the Koran, and perhaps also impelled by personal animosity, banished him for several years, but finally restored him to his office. Averroes died at Morocco,- Dec. 12, 1198. It is difficult to understand in what his heresy consisted. As told by the Arab historians, it is enveloped in vague and puerile circumstantialities; but according to Ibn-Abi-Oceibia, the real cause was the hatred of the Mohammedan priesthood to the culture of philosophy and the study of the ancients. This is somewhat confirmed by the fact that Averroes did not suffer alone. A general persecution raged; everywhere philosophers, physicians, poets, and others of like pursuits, were in danger;  and before the close of the century the light of. scientific genius in Southern Spain had gone out. Averroes's writings are numerous, and embrace almost every subject of human knowledge. He is said to have written nearly eighty treatises, most of which pertain to medicine and the kindred sciences; but .he is chiefly known in modern times as a commentator on Aristotle and Plato. The first edition of his works was published in a Latin translation at Venice in eleven volumes (1552-60), the commentaries filling eight volumes, while the remaining three contain his refutation of Al-Gazali's work against the Greek philosophy, his great medical work, Kulliyat (incorrectly Colliget), and miscellaneous treatises. His philosophy inclined towards pantheism and materialism. His doctrines were denounced by the University of Paris, after which Leo X issued a bull against them.: See Renan, Averroes et l'Averroisme (Paris, 1852); Muller, Philosophie und Theologie von Averroes (Munich, 1859); Munk, Melanges, p. 418-458; Stockl, Phil. des Muttelalters, ii, 67-124; Herz, Averroes, Vdter und Sohn: Drei Abhandlungen uber die Conjunction des separaten Intellects mit den Menschen, translated into German from the Arabic version of Samuel ibn-Tibbon. (Berlini, 1869).'

## Averroists[[@Headword:Averroists]]

             is a name for those who hold the opinions of Averroes (q.v.).

## Averruncus[[@Headword:Averruncus]]

             in Roman mythology, was a deity who was implored to avert any threatening danger.

## Averso, Rafaele[[@Headword:Averso, Rafaele]]

             an Italian monk of the Order of Clerks Regulars. Minors, was of San Severo, near Salerno, in Naples. Five times he was. elected general of his order, and was offered the bishoprics of Nocera and Nardo, both of which he refused. He died at Rome, June 10, 1657, being sixty-eight years of age. Averso was a man of singular piety, modesty, and learning, and won all hearts by: his many admirable qualities. Among his works, which are numerous, are, De Oridinis et. Maftrimanii: Sacramentis Tractatus (Bologna, 1642, 4to): — De Eucharistice Sacramento et. Sacrificio, de Posnitentice Sacr. et Extrema Unctione Tractatus, etc. ( ibid. eod. 4to ) :- De Fide, Spe, et Charitate Tractatus Theol. (Venice, 1660, 4to).

## Avery, Abraham S[[@Headword:Avery, Abraham S]]

             a Presbyterian minister, was born at East Lyne, Conn., in 1792. He studied theology with a private minister, and joined Alton Presbytery April 4, 1856; labored some months with Metropolis Church in Massac Co., Ill.; was dismissed to Pataskala Presbytery, O., April 7, 1859; and died at Lawrenceburg, Ind., Sept. 3,1868. He was thoroughly consecrated to the work of the ministry. See Norton, Hist, of Presb. Church in Illinois. '

## Avery, Austin Wakefield[[@Headword:Avery, Austin Wakefield]]

             a Free-will Baptist minister, was born at Campton, N. H., Nov. 18, 1838. He became a hopeful Christian in early life, and in the fall of 1856 went to the institution at New Hampton, N. H., with a view to preparing himself for the Christian ministry. He was formally licensed to preach Dec. 14,1858, and early in 1859 he left New England and went to Paducah, Ky., where his brother was residing and engaged in teaching. Finding him in poor health, he took. his place in the schoolroom. For two or three months he supplied the pulpit of the Baptist Church in Paducah, and also held meetings for the colored people. In the fall of 1859 he labored with the Washington Street Church in Dover, N.H. The winter of i860 was spent in Christian work in various sections of the State of New York, and he was- ordained at Parishville, N. Y., March 24 of that year. The following spring he spent in Minnesota, and the remainder of the year was occupied mostly in ministerial service in Parishville and the towns adjoining. Wishing to enjoy better facilities for study, he made arrangements to place himself under the tuition of Rev. Ransom Dunn, pastor of the North Bennet Street Church in Boston. When, however, he reached Boston early in 1861, ,he found Mr. Dunn in, such poor health that he wis forced to resign, and Mr. Avery was chosen his successor in. the following March. More than once he sought relief during the next two or three years from his pastoral work, but his Church was unwilling to part with him; and it was not until March 13, 1865, that: they consented to accept his resignation. A brief pastorate at Haverhill, Mass., closed his labors on earth. His death took place Oct. 7, 1865. See Barrett, Memoirs of Eminent Preachers, p. 283-293. (J. C.S.)

## Avery, Benjamin, LL.D[[@Headword:Avery, Benjamin, LL.D]]

             an English Presbyterian, and an accomplished scholar, was educated for the ministry in England and Holland. He was chosen assistant pastor at the Bartholomew Close Church, under Thomas Freke, afterwards under John Munckley. He died at an advanced age, July 23, 1764. In 1713 he published a Sermon on Mic 6:5, preached on November 4 of that year. He took part in the Dissenting Synod at Salter's Hall in 1719, and took sides with the nonsubscribing ministers. He was a warm friend to religious liberty and to the advancement of learning. He resigned the ministry in 1720, was chosen secretary of deputies from the three  denominations in 1732, began to practice medicine, was one of the physicians of Guy's Hospital, and one of the writers in the Occasional Paper published in 1716. See Wilson, Dissenting Churches, 3:381-383.

## Avery, Charles[[@Headword:Avery, Charles]]

             a Methodist- Protestant minister, was a native of Westchester County, N.Y., born Dec. 10, 1784. He obtained his education chiefly by private  study, experienced religion in early life, and served a long career as local preacher in the Methodist Episcopal, Church. In 1829 he identified himself with the Methodist Protestants and joined their Ohio Conference. He died at his residence in Allegheny City, Pa., Jan. 17,1858. Mr. Avery's specialty was philanthropy. He founded the first Methodist Protestant Church' in Allegheny .City; endowed the 'Preachers' Aid Society of the Pittsburgh Conference with twenty-five thousand dollars, called the Avery Fund; erected an ample college building in Allegheny City for the benefit of people of color; besides making liberal donations to various institutions, as hospitals, missionary associations, etc. See Bassett, Hist.. of the Methodist Protestant Church, p. 386.

## Avery, David[[@Headword:Avery, David]]

             a Congregational minister, was born in Norwich (Franklin),. Conn., April 5,1746. He was converted under the preaching of Whitefield; fitted for college in Dr. Wheelock's school at Lebanon; entered the sophomore class, and. graduated at Yale in 1769; pursued theology under Dr. Wheelock; preached o. Long Island as a licentiate; was a missionary to the Oneida Indians.; was installed pastor at Gageborough, now Windsor, Vt., March 25, 1773, where he remained until he entered the army as chaplain, April 14, 1777. He was present when General Burgoyne was taken, when the Hessians were captured at Trenton, and at the battle of Princeton. After having served as chaplain over three years, he became pastor at Bennington, Vt., May 3, 1780, and was dismissed June 17, 1783. Then he settled at Wrentham, Mass.; May 25, 1786, where, after some difficulty, he was dismissed April 21, 1794; but he still preached at North Wrentham, where a Church was organized in 1795. Some time previous to 1798 he removed to Mansfield, now Chaplin, Conn., preached in vacant places, and made two missionary tours to Maine and New York. 'From 1798 to 1801 he. preached to a new society in Chaplin. The week he was to have been installed, pastor in Middletown, Va., he died at the residence of his daughter in Shepherdstown, Va., in the autumn of 1817.. See Sprague, Annals of the Amer. Pulpit, i, 697.

## Avery, Eleazer James[[@Headword:Avery, Eleazer James]]

             a Baptist minister, was born at Bozrah, Conn., Jan. 6, 1815, and was a graduate of Brown University in the class of 1845, also of the Newton Theological Institution in the class of 1849. His first pastorate was with the  Church in Addison, Me. (1849-51), his ordination taking place in 1850. He was pastor in Pembroke, Me., in 1851-52, when he resigned, and held the position of principal of Worcester Academy (1852-54), then of Lewis Academy (1854-58), of Shelburne Falls Academy (1858-68), and finally of Peddie Institute, Hightstown, N. J., where he died. Sept. 22, 1881. See General Catalogue of Newton Theol. Inst. p. 34; The Watchman, Oct. 20,1881. (J. C. S.)

## Avery, Ephraim[[@Headword:Avery, Ephraim]]

             a. Congregational, minister, the son of the Rev. John Avery of Truro, Mass., was born in 1712. He graduated at Harvard in 1731, and was ordained over the Church in Mortlake, Conn., four years after. This charge Mr. Avery retained until Oct. 20, 1754, when he died.. His widow subsequently married General Israel Putnam. See Cong. Quarterly, 1859, p. 350.

## Avery, Fernald[[@Headword:Avery, Fernald]]

             a Free-will Baptist minister, was born- in April, 1835. Hopefully converted in 1855, he decided to enter the ministry. With a view to fit himself for his work, he commenced to study at New Hampton in 1859, but on account of his health was obliged to leave the institution. In-October, 1860, he had so far recovered as to be able to preach, and was licensed by the Corinth (Vt.) Quarterly Meeting. He took charge of the Church in Williamstown, and' in 1841 was ordained as its regular pastor, sustaining this relation for three years and a half. In August, 1864, he again took up his studies at New Hampton, which he prosecuted until the following March. He was once more laid aside by sickness, and lingered until death relieved him of his sufferings. He died at Corinth, Oct. 13, 1866. See Free-will Baptist Register, 1868, p.87. (J. C. S.): .

## Avery, John (1)[[@Headword:Avery, John (1)]]

             a Congregational minister, preached in England for some time, and came to America in 1634. For a short time he resided in Newbury, Mass., but receiving an invitation to preach at Marblehead, he accepted it in order that he: might minister to the poor fishermen. He was on his way thither when the vessel in which he had embarked was shipwrecked, and the whole company, consisting of twenty-three persons, were drowned except .two,  Mr. Avery being one of the victims, Aug. 14, 1635. See Sprague, Annals of the Amen. Pulpit, i, 127.

## Avery, John (2), D.D[[@Headword:Avery, John (2), D.D]]

             a clergyman of the Protestant Episcopal Church, graduated at Yale College in. 1813, and was ordained deacon Oct. 22, 1817. In 1820 he was rector of St. Paul's Church, Edenton, N. C., where he remained until December, 1835, when he removed to Greene County, Ala. There he organized a Church called. St. John's in the Prairies, and served this Church and the one at Greensborough at the same time. In the Convention of Alabama in 1836, he was chosen president, and he died Jan. 17, 1837, on board the steamboat on which he was returning home from Mobile. He was distinguished for his extensive theological learning and sound judgment. See Sprague, Annals of the Amer. Pulpit, v, 754.

## Avery, John A[[@Headword:Avery, John A]]

             a Presbyterian minister, was born at Bradford, Vt., in 1795. He was educated at Middlebury College. In 1824 he was ordained by the Congregational Association of Woodstock, Vt., and labored as home missionary within the bounds of the Plymouth and Bridgewater congregations.' For six years he was editor of The Religious Recorder, published in Syracuse, N. Y. He died in Syracuse, April 28, 1863. See Wilson, Presb. Hist. Almanac, 1864, p. 88.

## Avery, Joseph[[@Headword:Avery, Joseph]]

             a Congregational minister, was born at Dedham, Mass., in 1751. He graduated at Harvard College in 1771; was ordained pastor of the Church in Holden, Mass., Dec. 12,1774; and died March 5,1824. See Sprague, Annals of the A mer, Pulpit, ii, 44.

## Avery, Park[[@Headword:Avery, Park]]

             a Baptist minister who died. in 1797, was eminently pious, and an intimate friend and counsellor of the Rev. Silas Burrows. See Sprague, Annals of the A mer. Pulpit, 6:107.

## Avery, Samuel[[@Headword:Avery, Samuel]]

             a Wesleyan minister in Nova Scotia, was born at Grand-Pre, Horton, N. S. He was educated at the Mount Allison Academy, N. B.; was received into the ministry in 1854; preached at Wilmot and Shelburne; became a supernumerary in 1861; and died of hemorrhage of the lungs, Oct. 13 of that year, in his twenty-ninth year. Devoutness of spirit, tenderness of conscience, and holy resolves characterized him. See Huestis, Memorials of Methodist Ministers in East. Brit. America,. p. 11.

## Avery, Samuel Waters[[@Headword:Avery, Samuel Waters]]

             a Baptist minister, was born at Jefferson, Me., July 4,1814. He was fitted for college at Richmond, Me., and was a graduate of Waterville College in the class of 1840. He was engaged in teaching for two years (1841 -43) in Richmnond, and for a time directed his attention to the study of law. - On becoming a hopeful Christian, he went to the Newton Theological Institution in the fall of 1844, graduating in the class of 1847. After supplying for a few months the Church in East Winthrop, he was ordained in Lubec, Me., in May, 1849, and was pastor there two years, at Searsport six years (1851-57), Fayette six years (1858-64), Lisbon Falls three years (186568). In April, 1867, he opened a drug-store at Lisbon Falls, but still continued to preach. He was secretary of the Maine Baptist Convention from 1860 to 1867. He died suddenly Oct. 17,1868. See Necrology of Coab University, p. 12. (J. C. S.)

## Avesta[[@Headword:Avesta]]

             SEE ZEND-AVESTA.

## Aveugle, Jean[[@Headword:Aveugle, Jean]]

             (the younger) a French priest of the Oratory and theological writer, died in 1672. He distinguished himself as a preacher, and wrote Delieci Pastorum. See Hoefer, Nouv. Biog. Generale, s.v.

## Aviau (Du Bois De Sanzay), Charles Frangois D[[@Headword:Aviau (Du Bois De Sanzay), Charles Frangois D]]

             a French prelate, was born Aug. 7, 1736, at Bois of Sanzay, diocese of Poitiers. He studied at the school of the Jesuits at Fleche, and at the Seminary of St. Sulpice at Paris. He was at first canon and grandvicar of the diocese of Angers, and was appointed, in 1789, archbishop of Vienne. Refusing to sign the civil constitution of the clergy, he left France in 1792, and retired to Annecy and to Rome. In 1797 he returned in the disguise of a peasant and travelled, preaching in the mountains of Vivarais and of  Forez. After the compact, he was called, April 9, 1802, to the archiepiscopal see of Bordeaux. He devoted his time and money to works of beneficence, and died at Bordeaux, July 14, 1826. His posthumous letters were published in the Memorial Catholique for May and June, 1827; they were upon Ultramontanism and Gallicanism. He also wrote, Oraison Funebre de Louis X V:--Ecrit sur le Praet a- Interet du Comnmerce (Lyons, 1799). See Hoefer Nouv. Biog. Gendra/le, s.v.,

## Avibus (or Osello), Gaspar.AB (or Patavinus)[[@Headword:Avibus (or Osello), Gaspar.AB (or Patavinus)]]

             an Italian engraver, was born at Padua about 1530, and probably studied under Giorgio Ghisi. His principal work was a large volume, in five parts, containing the full-length portraits of the princes and emperors of the house of Austria, engraved in' the style of Sadeler. The following are: some of, the best of his single prints on sacred subjects: The Espousals of the Virgin Mary The Woman Taken in Adultery:-The Scourging of Christ:- Christ Crowned with Thorns :-The Last Supper.

## Avignon[[@Headword:Avignon]]

             (Avenio), an episcopal see of France, on the Rhone, capital of the department of Vaucluse, 20 miles N.E. of Nismes. In 1348 it passed into the possession of Pope Clement VI and his successors, and was the see of the pontiffs from Clement X to Gregory XI, i.e. for sixty years. Baluze's Vies des Papes d' Avignon (1693, 2 vols. 4to) is an admirable refutation of the ultramontane pretensions. It maintains that the holy see is not necessarily fixed at Rome. By the Concordat of 1801 Avignon ceased to be a metropolis, but by that of 1821 it was re-established. SEE PAPACY.

Several COUNCILS were held in Avignon. The most important were.

1, in 1209, in which 29 canons were adopted, some concerning discipline, and the others I against heretics; the inhabitants of Toulouse were ex- communicated for not having expulsed the Albigenses;

2, in 1327, against the antipope Pierre de Corbiere. — Landon, Manual of Councils; Smith, Tables of Church Hist.

## Avignon, Councils of[[@Headword:Avignon, Councils of]]

             (Concilium Avenionense). Of these there were several.:

I. Held in 1060, by .the cardinal Hugo, abbot of Cluny, legate. Achard, who had usurped, the see of Aries, was deposed, and Gibelin elected to his place. Lantelme was also elected to the see of Embrun, Hugo to that of Grenoble, and Desiderius to that .of Cavaillon. See Labbe, Concil. 10:390.'

II. This council was held Sept. 6, 1209, by Hugo,' archbishop of Riez, and published twenty-one canons. The first recommends to bishops to preach more frequently in their dioceses ; the second relates to the extermination of heresies; and the preface to the acts of the council laments the general - prevalence of wickedness. In this council, or in one held the following year, the inhabitants of Toulouse were excommunicated for not driving out the Albigenses, according to order. The count of Toulouse was conditionally excommunicated. See Labbe, Concil. 11:41.

III. Held May 27, 1279, by Pierre (or, according to some, Bernard) de Languissel, archbishop of Arles. They drew up a decree containing fifteen articles, for the most part setting forth the usurpations and invasions of ecclesiastical property which were made, the violence committed upon the clergy, and the disregard of excommunications. However, they provided no  other means of opposing these evils than the passing of fresh censures. See Labbe ,Concil. 11:1050.

IV. Held in 1282, by Bertrand Amauri, archbishop of Arles, together with his suffragans. Of the canons published ten only are extant, which, among other things, enjoined the faithful to attend their own parish churches- which in many places were disregarded-and to go there, at least, on every Sunday and holyday. See Labbe, Concil. 11:1174.

V. Held June 18, 1326. Three archbishops, eleven bishops, and the deputies of several others who were absent attended. They drew up a rule containing fifty-nine articles, chiefly relating to the temporalities of the Church and its jurisdiction. They assume, generally, as an incontrovertible maxim that the laity have no authority over persons or property ecclesiastical; a maxim evidently false, if it is to be extended to every possible case. Moreover, they complain bitterly of various abuses proceeding from the hatred which the laity bore towards the clergy; but it does not appear that they took any steps to lessen the grounds of this hatred, unless it were by an accumulation of censures and penalties.

1. Orders that the mass of the Blessed Virgin be celebrated once a week.

3. Grants an indulgence to those who pray to God for the pope.

4. Grants an indulgence of ten days to those who devoutly bow the head at the name of Jesus.

14. Orders the secular powers to. forward a captured Clerk to his own judge free of expense.

17,

18. Against administering poisonous drugs.

19. Of proceedings against the exempt.

44. Forbids, under pain of excommunication, all abusive conversations in. the houses of bishops, or in the presence of their officials.

46. Permits both archbishops and bishops travelling in dioceses not their own to bless the-people.

51. Relates to the condition in which benefices ought to be left by those leaving them. See Labbe, Concil. 11:1717, 2476.

VI. Held Sept. 3, 1337, by three archbishops and seventeen bishops. They published a decree containing sixty-nine articles, being chiefly a repetition of those drawn up in. the preceding -council. Among other things, it is enacted that parishioners shall receive the eucharist at Easter only at the hands of their proper curate. By canon five it is ordered that incumbents and all persons in holy orders shall abstain from eating meat on. Saturdays in honor of the Virgin, that by so doing: they may set a good example to the laity.' 'This injunction to fast on Saturdays had been made three hundred. years before upon occasion of the Trenie de Dieu, but had not yet, it seems, been universally established; the other regulations of the council relate chiefly to the usurpations of Church property and acts of violence committed on the persons of the clergy. See Gall. Christ. i, 322; Labbe, Concil. 11:1850.

VII. Held Sept. 7, 1457,, by the cardinal Pierre de Foix, archbishop of Aries and legate The chief purpose of this council was to confirm the acts of that of Basle relating to the immaculate conception of the Blessed Virgin. It was forbidden, under pain of excommunication, to preach. anything contrary to this doctrine or to dispute concerning it in public. All curates were enjoined to make. known this decree that no one might plead ignorance. See Labbe, Concil. iii, 1403.

VIII Held in 1594, by Francis Marin, archbishop of Avignon. Sixty-four canons were published, relating chiefly to the same subjects treated of in the synods held in various parts of France, etc., after the Counci' of Trent:

8. Provides for teaching the rudiments of the faith to adults as well as children.

9. Orders, sermons on all Sundays, and every day in Lent and Advent.

11-21. Of the sacraments.

14. Orders that the baptismal water be renewed only on Holy Saturday and the eve of Whitsunday, unless need require; and that a silver vessel be used to pour it into the font.

25, 26. Of relics and images.

28. Of behavior in church.

44. Of Lent.

46. Of processions.

56. Of legacies, wills, etc.

57. Of medical men.

60. Against duelling.

62. Of Jews orders them to keep in their houses on Easter-eve and Easter- day. See Labb, Concil. 15:1434.

## Avignonists[[@Headword:Avignonists]]

             a sect of Romanists which arose during the 18th century at Avignon, France, reviving the errors of the Collyridians (q v.). The originators of the Avignonists were Grabianca, a Polish nobleman, and Pernety, abbe of Burgal, a Benedictine to whom is attributed the work entitiled The Virtues, Power, Clemency, and Glory of May, the Mother of God (1790).

## Avila, Alfonso De[[@Headword:Avila, Alfonso De]]

             a Spanish Jesuit, was born at Belmont in 1545, arid died, according to one authority, at Valladolid, Jan. 12, 613; according to another, at Malaga, May 21, 1618. He wrote two volumes of Sermons. An Avila, a Jesuit, per- haps identical with the above mentioned, wrote in Spanish, in 1583, a treatise on St. Bernard the second bishop of Avila.

## Avila, Herando De[[@Headword:Avila, Herando De]]

             a Spanish painter and sculptor to Philip II, was a native of Toledo, and after the death of his-former master, Francisco Comontes, in 1565, he was appointed painter to the Cathedral of Toledo in his place. In 1568 he finished two altar - pieces for a chapel of that cathedral representing St. John: the Baptist and the Adoration of the Kings. In 1576 he designed the principal altar of the nunnery. of Santo Domingo el Antiguo at Toledo.

## Avila, Juan De[[@Headword:Avila, Juan De]]

             a famous Spanish preacher, surnamed the “Apostle of Andalusia,” because he spent 40 years of his life in preaching to the towns and villages of Andalusia, was born in 1500 at Almodovar del Campo, in New Castile, and died May 10, 1569. He is the author of a number of religious works, which are still held in great esteem by Roman Catholics. A complete edition of his works, together with a biography, was published by Martin Ruiz under the. title Vida y Obras de Juan de Avila, predicador apostolico de l'Andaluzia (Madrid, 1618, 2 vols. 4to, reprinted in 1757). A French translation of his works was published by Arnauld d'Andilly (Paris, 1673, fol.), and a German by Schermer (Ratisbon, 3 vols. 1861).

## Avila, Sancho De[[@Headword:Avila, Sancho De]]

             a Spanish prelate and theologian, was born at Avila in 1546. He was successively bishop of Murcia, of Jaen, of Murviedro, and of Placentia. He died Dec. 6, 1625. He wrote, in Spanish, a treatise on the veneration due to the relics of saints (Madrid, 1611): —Sermons (Baeza, 1615):— a Spanish translation of one of the treatises of St. Augustine (Madrid, 1601, 1626); See Hoefer, Nouv. Biog. Generale, s.v.

## Avilagiuseppe Maria[[@Headword:Avilagiuseppe Maria]]

             a Dominican of Rome was so well skilled in Hebrew that he was chosen by pope Urban VIII in 1640 to preach to the Jews. He was made bishop of Campagna, in Naples, and died in 1656, leaving a Panegyric of St. Thomas Aquinas (Rome, 1634).

## Avim[[@Headword:Avim]]

             (Hebrews Avvim', with the article, הָעִוּים, the ruins, or the Avvites' tower; Sept. Αὐίμ v. r. Αὐείν), a city in the tribe of Benjamin, mentioned between Bethel and Parah (Jos 18:23). It may have been so named as having been settled by the Avites (q.v.) when expelled from Philistia, although it is uncertain whether they penetrated so far into the interior of the country (Keil, Comment. in loc.). The associated names afford a conjectural location eastward of Bethel, and it is possibly the same with AI (q v). SEE AVITE.

## Avinion, Bartolomi[[@Headword:Avinion, Bartolomi]]

             of Aragon, a Dominican, was deputed to Rome to obtain the canonization of St. Louis Bertrand. While there, in 1623, he wrote in Spanish a life of that-saint, together with An Account of the Process of Canonization, which was at once translated into Italian by J. Caesar Boltifango, and printed at Rome in 1623 (8vo).

## Avis Or Aviz[[@Headword:Avis Or Aviz]]

             knights of a military order of Portugal (order of St. Benito de A viz), instituted by Alphonso I, in 1147 or 1162, in commemoration of the capture of Evora from the Moors, whence the knights of this order were at first called knights of Santa Maria d'Evora. They were afterward styled the Knights of Avis. from a place of that name where they built a fortress. These knights followed the rule of Citeaux, with some variations, and their duty was to defend the true faith by force of arms, to keep chastity, and to wear a religious dress, consisting of a scapulary and hood, so made that it did not hinder their fighting. Their dress of ceremony is a white cloak, having on the left side a cross fleur-de-lisee, at the foot of which are two birds. In their armorial bearings they also have two birds and a tower. They possessed in Portugal about forty commanderies, and since 1550 the grand mastership of the order has been in the crown. — Helyot, Ordres Relig. 1, 350; Landon, Eccl. Dict. 1, 674.

## Avis, James[[@Headword:Avis, James]]

             a Methodist Episcopal minister, was born near Shepherdstown, Va., Jan. 7, 1795. He received the: best religious training in early life from a pious, devoted mother, but wandered into folly. and sin; was converted years afterwards, and in 1820 entered the itinerant ranks of the Baltimore Conference. In 1821 he was transferred to the Kentucky Conference, three years later returned to the Baltimore Conference, and in 1824 was transferred to the Virginia Conference, in all of which he labored with zeal, fidelity, and great success. He died in 1825. Mr. Avis was a man of unquestionable integrity, great energy, and indefatigable industry. See Methodist Magazine, 8:366; Minutes of Annual Conferences, 1825, p. 475.

## Avistiipor[[@Headword:Avistiipor]]

             (scarecrow), a name of Priapus, who had temples erected to him as the tutelary deity of vineyards and gardens, which he defended from thieves and destructive birds. His image was usually placed in gardens, holding in his hand a sickle.

## Avitable, Pietro[[@Headword:Avitable, Pietro]]

             a Neapolitan missionary, was a Theatine of Bisonto in 1607. He was appointed by the Congregation of the Propagandists prefect of the missions in Georgia and the Indies. He died at Goa in 1650. He wrote, De Ecclesiastico Georgice Statu, ad Pontificem: Urbanum VII Historica Relatio (Rome).

## Avite[[@Headword:Avite]]

             (Hebrews Avvi', only in the plur. עִוּים, gentile from Ava), the name of two tribes of people.

1. (Sept. Εὐαῖοι, Auth. Vers. ‘Avims,” in Deuteronomy; Ευαῖος, “Avites” in Josh.) A people who originally occupied the southernmost portion of that territory in Palestine along the Mediterranean coast which the Caphtorim or Philistines afterward possessed (Deu 2:23). They are usually considered a branch of the Hivites, a people descended from Canaan (Gen 10:17). SEE HIVITE. As the territory of the Avites is mentioned in Jos 13:3, in addition to the five Philistine states, it would appear that it was not included in theirs, and that the expulsion of the Avites was by a Philistine invasion prior to that by which the five principalities were founded. Their territory began at Gaza, and extended southward to “the river of Egypt” (Deu 2:23), forming what was the Philistine kingdom of Gerar in the time of Abraham, when we do not hear of any other Philistine states. There were then Avites, or Hivites, at Shechem (Gen 34:2), and we afterward find them also at Gibeon (Jos 9:7), and beyond the Jordan, at the foot of Mount Hermon (Jos 11:3); but we have no means of knowing whether these were original settlements of the Avites, or were formed out of the fragments of the nation which the Philistines expelled from southern Palestine. SEE GERAR; SEE PHILISTINE. According to Ewald (Geschichte, 1, 310) and Bertheau, the Avvim were the aborigines of Palestine Proper.

They may have been so, but there is nothing to prove it, while the mode of their dwellings points rather to a nomadic origin. Thus they may have made their way northward from the Desert (Stanley, Sinai and Pal. App. § 83). In Deu 2:23, we see them “dwelling in ‘the' villages” (or nomade encampments — Chatzerim) in the south part of the “plain,” or great western lowland, “as far as Gaza.” In these rich possessions they were attacked by the invading Philistines, “the Caphtorim which came forth out of Caphtor,” and who, after “destroying” them and “dwelling in their stead,” appear to have pushed them farther north. This must be inferred from the terms of the passage in Jos 13:2-3, the enumeration of the rest of the land still remaining to be conquered. (The punctuation of this passage in our Bibles is not in accordance with the Hebrew text, which has a full stop at Geshuri [Jos 13:2], thus: “This is the land that yet remaineth, all the borders of the Philistines and all the Geshurite. From Sihor... even to the border of Ekron northward, is counted to the Canaanite,” etc.) Beginning from “Sihor, which is before Egypt,” probably the Wady el-Arish, the list proceeds northward along the lowland plains of the sea-coast, through the five lordships of the Philistines — all apparently taken in their order from south to north-till we reach the Avvim, as if they had been driven up out of the more southerly position which they occupied at the date of the earlier record into the plains of Sharon. It is perhaps worth notice, where every syllable has some significance, that while “the Gazathite . . . . the Ekronite,” are all in the singular, “the Avvim” is plural. So with the other aboriginal names. Nothing more is told us of this ancient people, whose very name is said to signify “ruin.” Possibly a trace of their existence is to be found in the town “‘Avim” (accurately, as in the other cases, “the Avvim”), which occurs among the cities of Benjamin (Jos 18:23), and which may have preserved the memory of some family of the extinct people driven up out of their fertile plains to take refuge in the wild hills of Bethel; just as in the “Zemaraim” of the preceding verse we have probably a reminiscence of the otherwise forgotten Zemarites. But, on the other hand, it is possible that the word in this place is but a variation or corruption of the name of Ai. SEE AVIM. The inhabitants of the north-central districts of Palestine (Galilseans) were in later times distinguished by a habit of confounding the gutturals, as, for instance, עwith ה(see Lightfoot, Chor. Cent. ch. 87. Buxtorf, Lex. Talm. col. 434). It is possible that הוּי, Hivite, is a variation, arising from this cause, of עֲוּי, Avite, and that this people were known to the Israelites at the date of the conquest by the name of Hivites. At any rate, it is a curious fact that both the Sept. and Vulg. identified the two names, and also that the town of ha-Avvim was in the actual district of the Hivites. in the immediate neighborhood of Gibeon, Chephirah, and their other chief cities (Jos 9:7; Jos 9:17, compared with 18:22-27). The name of the Avvim has been derived from Avva (Ava), or Ivvah (Ivah), as if they had migrated thence into Palestine; but there is no argument for this beyond the mere similarity of the names. SEE AVA.

2. (Sept. Εὐαῖοι, Auth. Vers. “Avites.”) The original designation of the colonists transported from Ava into Samaria by Shalmaneser (2Ki 17:31). They were idolaters, worshipping gods called Nibhaz and Tartak. SEE AVA.

## Avith[[@Headword:Avith]]

             (Hebrews Avith', עֲוִית, ruins; Sept. Γεθαίμ, Vulg. Avith), a city of the Edomites, and the native place (capital) of one of their kings, Hadad ben- Bedad; before there were kings in Israel (Gen 36:35; 1Ch 1:46, where the Hebrews text has עֲיוֹת, Ayoth', Sept, Γεθθάμ v. r. Γεθαίμ, Εὐιθ, Vulg. Avith). It would seem to have been situated at the north-eastern extremity of the range of Mount Seir, as the king is stated to have thence made a hostile incursion into the territory of his Moabitish neighbors who were leagued with the Midianites. The name may be compared with el-Ghoweitheh, a “chain of low hills” mentioned by Burckhardt (p. 375) as lying to the east of the district of Kerek in Moab

(Knobel, Genesis, p. 257).

## Avitus[[@Headword:Avitus]]

             (properly Sextus Alcimus Edicus, or Ecditius, Avitus), bishop of Vienne, was born at Vienne about the middle of the fifth century. At a religious disputation between the orthodox and Arian theologians in 499, he was the leading spokesman of the orthodox, and gained the confidence of king Gondebaud of Burgundy, whose son and successor, Sigismund, he converted from Arianism (after Gondebaud's death). He vigorously attacked the Arian heresy, both by writing and speaking, and presided at the council of Epaone in 517. He died, according to the commonly received opinion, February 5th, 525,, although other accounts assign an earlier date. He was a man of great learning, and there are still extant a number of his letters, homilies, and poems, which may be found in Bib. Max. Patr. 9, 560; and in Bib. Patr. Galland. t. x. — Dupin, Hist. Eccl Writers, v. 4.

## Avitus (St.) Abbot OF Chateaudun[[@Headword:Avitus (St.) Abbot OF Chateaudun]]

             If this Avitus was not the same with the last, which Le Cointe asserts, there were two of the same name, monks of Micy (under the rule of St. Maximinus), whence this Avitus retired with St. Calais to Chateaudun, in the diocese of Chartres, where he built a monastery and ruled it as abbot until his death, in 530. A strong testimony in favor of the opinion that there was but one Avitus is that of Lethaldus, a learned monk of Micy, who states that the abbot Avitus, shortly after his election, left the abbey to go and form another community in the Dunois. See Baillet, June 17; Henschenius, Acts of St. Avitus.

## Avitus (St.) Third Abbot Of Micy[[@Headword:Avitus (St.) Third Abbot Of Micy]]

             or St. Mesmin, near Orleans, was the son of a laborer of Beausse. He was received into the abbey of Micy, and appeared so meek and simple that many of the monks thought him deficient in intellect. The wish to follow more completely a religious life led him to retire into solitude, whence he was recalled by Maximinus, abbot of Micy, and succeeded him about 520. He gave much valuable advice to Clodomir, the son of-Clovis, and warned him that if he killed Sigismund, king of Burgundy, he would not long survive him, which prediction was justified by the event. See Baillet, June 17.

## Avitus, St[[@Headword:Avitus, St]]

             was born about 490 in Perigord. He was of a patrician family, and Bollandus, in his Acta Sanctorum, informs us that in his youth he served, in the army of Alaric II, king of the Visigoths, and in the battle of Vonille against Clovis he was taken prisoner, but his conduct so gained the confidence of his masters that he was liberated. A vision which he had determined him to preach the Gospel, and he accordingly entered the monastery at Bonneval, in the diocese of Poitiers. He went into a desert place and built a chapel and a cell, and dwelt there forty years as a hermit; this gained for him a: high reputation for sanctity, and some have attributed to him certain miracles. He died in 570, and his anniversary is celebrated June 17. See Hoefer, Nouv. Biog. Generale, s.v.

## Avogadro, Pietro[[@Headword:Avogadro, Pietro]]

             (called Bresciano), an Italian painter, was born at Brescia, and flourished about the year 1730. He studied under Pompeo Ghiti. His chief work is the Martyrdom of Sts. Crispino and Crispanio, in the Church of St. Joseph at Brescia.

## Avoidance[[@Headword:Avoidance]]

             in the Church of England, takes place where a benefice becomes void of an incumbent. This happens either by the death of the incumbent, or by his being appointed to a preferment of such a kind as necessarily makes the living vacant; as when a clergyman is made a bishop all the preferments he holds fall to the crown, who is the patron for that time, unless there be some special dispensation; or, finally, by cession, deprivation, or resignation. In the first-named instance, which is avoidance by fact, the patron must take notice of the avoidance at his peril; in the last case, which is avoidance by law, the ordinary must give notice to the patron to prevent a lapse.

## Avont, Pieter Van Der[[@Headword:Avont, Pieter Van Der]]

             a Flemish landscape painter and engraver, was born at Antwerp about 1619. The following are some of his principal religious prints: The Virgin Mary and the Infant Jesus:-St. John and St. Anne:— The Virgin and Infant in the Clouds: The Magdalen Ascending to Heaven:— The Virgin Suckling the Infant..

## Avoury[[@Headword:Avoury]]

             (A vowes) is the picture of a patron saint depicted on a square gilt vane of metal, which was attached flag-wise to a staff and carried in funeral processions.

## Avranches, Council of[[@Headword:Avranches, Council of]]

             (Concilium Avrincatense), was held May 22, 1172, the cardinal legates Theodinus and Albert presiding. Henry II of England, having taken the oath which the pope's legates required of him, and annulled all the unlawful customs which had been established in his time, and done penance, was absolved on account of the assassination of Becket. Among other things, Henry engaged  (1.) not to withdraw from the obedience of the pope Alexander III or of his successors so long as they continued to acknowledge him as Catholic king of England;

(2.) That he would not hinder appeals to Rome;

(3.) He promised, at the coming Christmas, to take the cross for three years, and in the year following to set out for Jerusalem, unless the pope should grant a dispensation, and unless he were obliged to go to Spain to oppose the Saracens. This was rather an assembly than a council. The real Council of Avranches, in this year, was not held until Sept. 27 or 28. The king then renewed his oath, adding to it some expressions of attachment and obedience to Alexander. Twelve canons were then drawn up, enacting, among other matters, that it should not be lawful to appoint infants to benefices with cure of souls; that the incumbents of parishes who could afford. it should be compelled to have an assisting priest, that it should not be lawful for a husband or wife to enter upon a monastic life while the other continued in the world. Abstinence and fasting during Advent were recommended to all who could bear it, and especially to the clergy, See Labbe, Concil. 10:1457.

## Avrigny, Hyacinthe Robillard D[[@Headword:Avrigny, Hyacinthe Robillard D]]

             a French historian, was born at Caen in 1675, and admitted at Paris into the Society of Jesuits Sept. 15, 1691. He took a course in theology, and then was sent to Alenvon, where he was employed as procurator of the college. He died probably at Quimper, April 24, 1719. His works are, Memoires Chronologiques et Dogmatiques, pour Servirn a Histoire Ecclesiastique depuis 1600 jusquen 1716, avec des Reflexions et des Remarnues Critiques (1720, 4 vols. 12mo): — Memoires pour Servir Histoire Universelle de I'Europe depuis 1600 jusquen 1716, etc. (Paris, 1725, 4 vols. 12mo).

## Avril, Philipp[[@Headword:Avril, Philipp]]

             a French Jesuit and missionary. lived in the latter half of the 17th century. He was sent by his superiors to penetrate into China, and embarked June 13, 1685, at Leghorn upon a ship destined for Alexandria, and traversed Syria, Kurdistan, Armenia, and Persia; but he was arrested by the governor of Astrachan, who obliged him to return by way of Russia and Poland, and on Sept. 30, 1690, he landed at Toulon. He published his adventures under  the title Voyage en divers Etals d'Europe et d'Asie (Paris, 1692). See Hoefer, Nouv. Biog. Generale, s.v.

## Avrillon Jean Baptiste Elie[[@Headword:Avrillon Jean Baptiste Elie]]

             a Franciscan (Minim), born at Paris, Jan. 1, 1652; he made profession, Jan. 3, 1671, in the convent of the Minims (called Bons-hommes) at Nigeon. He began his career as a preacher in 1676, and continued until 1728, i.e. for fifty-three years, and died at Paris, May 16th, 1729, aged seventy-eight. He was much sought after as a preacher, and left many devotional works, which are highly esteemed in the Roman Church. The following have been translated by the Romanizing party of the Church of England: “Conduite pour passer saintement le temps de l'Avent,” Guide for passing Advent holily, with preface by Dr. Pusey (Lond. 1844, 12mo); “Conduite pour passer saintement le Careme,” Guide for passing Lent holily, ed. by Pusey (Lond. 1844, 12mo); “L'Annee Affective,” The Year of Affections, ed. by Pusey (Lond. 1845,12mo); Eucharistic Meditations, ed. by Shipley (Lond. 1862, 12mo).

## Avrillot, Barbe[[@Headword:Avrillot, Barbe]]

             (more commonly known by the. name of Acarie), founder of the Carmelite Order in France, was born in Paris,' Feb. 1, 1565. At the age of fifteen she desired to enter a monastery, but her parents, not approving of this, married her to Peter Acarie, master of accounts at Paris, and one of the warmest partisans of the League. At the submission of Paris to Henry IV in 1594, he was obliged to flee, and thus she was deserted and left in straitened circumstances. She bore her trials with courage, and having found an asylum for her children, founded the Carmelite Order, and became directress of one of the houses of reformed Carmelites, and engaged one of her friends, Madame Saint-Beuve, to establish a convent of Ursuline nuns in the same vicinity. Madame Acarie took the veil under the name "Soeur Marie d'Incarnation." She finished her days in the retirement of the Carmelite house at Pontoise, April 18, 1618, and was canonized by Pius VI in: 1791. Several French works,. the titles of which are given 'in Latin, are attributed to her: De Cautelis Adhibendis. in Vita Statu Deligendo: — De Idonea ad Primam Communionem Praeparanda: —De Vita Interioori: — Centum circiter Monita Spiritualia: — Vera Exeicitia Omnibus Animabus quae Vitam ejus consequi desiderant Utilia (Paris, 1622). See Hoefer, Nouv. Biog. Generale, s.v.

## Avun[[@Headword:Avun]]

             a personage of Etruscan mythology. He is represented on a mirror as a warrior armed with a spear in company with the male Turan.

## Awa Se Juno Mikotto[[@Headword:Awa Se Juno Mikotto]]

             in Japanese mythology was the sovereign of Japan and half god. With him closed or ended the golden age of the god-men. He was the fifth ruler in the second generation of the oldest emperors of Japan, who were all demigods, and he reigned 836,042 years.

## Awakening[[@Headword:Awakening]]

             (1) is used with regard to individuals, and designates the first work of the Spirit in conversion, i.e. conviction;

(2) it is also applied to revivals of religion, in which multitudes of sinners are awakened.

The state of sin is in the New Testament represented as a sort of sleep or death; Eph 5:14, “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.” When man, then, is brought to a consciousness of his sins, and to feel sorrow and contrition on account of them, and these are followed by a desire for the forgiving and renewing grace of God, and partly for improvement, the process is called awakening. The expression is not found in the New Testament, although the thing itself is largely explained therein. The prodigal son was awakened by his self- inflicted poverty, Peter by the correcting look of the Lord, Paul by the miraculous apparition of Christ, Judas by the consequences of his betrayal, and many by the preaching of Jesus or by his miracles. Awakening takes place when the sinner, who before did either not know the truth, or else treated it lightly, becomes strongly impressed with it, and gives up his heart and mind to it. Comp. Act 2:36-37 : “Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified -both Lord and Christ. Now when they heard this they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?” (Comp. also Act 2:43; Act 4:4; Act 5:11; Act 11:23-24.) One of the principal aims of the preacher in presenting the word of God and of the church in the exercises of divine worship is to produce the awakening of sinners.

As, according to the doctrine of the New Testament, all possible agencies of deliverance and of moral improvement in humanity are to be ascribed to the Holy Spirit, the church holds, and rightly, that the operation of the Holy Spirit is united with the word of Christian truth, and also with visible religious exercises, in the awakening of sinners. It is also right in considering the word as the messenger or the medium of the Holy Spirit. Awakening may also result from external changes and events in life, by which truth, previously received into the heart and mind of the sinner, after lying apparently dead, is rendered active, as if awakened from slumber, so that the sinner himself awakes from the sleep or death of sin. Among the outward causes often producing awakening are sickness, either our own or others, particularly such as is the result of sin; the death of those we love, or sometimes of those who have fallen victims to their sins or to those of others, or perhaps have ended their life by suicide; or the death of such as were associated with us in our sinful career; also shame and contumely, or a fall into gross sin, either by ourselves or others, which discloses to us the bottomless nature of sin; deliverance out of danger, or, on the other hand, undeserved blessings. Intercourse with pious and good persons, or sometimes of the bad, may lead to awakening. Sometimes the Spirit uses the memories of youth and of its inexplicable feelings and of confused impulses; sometimes solitary meditation; sometimes the contemplation of nature; the reading of biographies; the study of works of art, as means of awakening. Both good and evil can be made awakening in the life of man; thus Rom 2:4 : “Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?” Rom 11:22 : “Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off;” 1Co 10:6; 1Co 10:11 : “Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.”

The effects produced by an awakening cause differ widely, both for objective and subjective reasons. In more quiet and tranquil natures, its effect may be slow and gentle; in the more vigorous ones it is more forcible, and often sudden. But the weaker natures are, on the other hand, more easily awakened than stronger ones, while the latter, though requiring a stronger impulse, are more likely to be lastingly impressed. Where moral self-consciousness, or conscience, is yet awake, the feeblest awakening can act effectually; but where conscience has become benumbed and dormant, a more powerful impression is required. It is evident, besides, that the result will be influenced by a variety of other causes, such as the more or less enlightened state of the subject, the energy of the impulses, the relations of life, either favorable or unfavorable to the development of moral sense, etc. Of course, to produce saving effects, the impression must be lasting, i.e. it must not merely lead to a resolve to amendment, but must work it out also. This, however, is not the work of a moment, but of a whole lifetime, through which the awakening must steadfastly and unceasingly act. The sinner must do all in his power to apply the prevenient grace, which is the source of the awakening, to the redemption of his soul; for without the sinner's own co-operation, the work of sanctification will not be accomplished. In order, then, to render the effect of awakening persistent, it is necessary to keep the memory of it continually in the soul, and to connect with it all that follows. We see, therefore, how great an obstacle is frivolity, which never looks back, but only considers the present or the future; and for that reason the sanguine temperament, while more readily awakened for a moment, is more difficult to impress lastingly; choleric natures are touched easily and deeply, the melancholy lastingly, and the phlegmatic with difficulty. The strength of the awakening is measured by the inward pains of penitence, but cannot be estimated by the outward tears or demonstrations, partly on account of difference in temperaments. Sanguine and choleric subjects will be more demonstrative than phlegmatic or melancholic while under the same force of awakening. — Krehl, N. — T. Handiworterbuch, s.v. SEE CONVICTION; SEE REVIVAL.

## Awani-Aoton[[@Headword:Awani-Aoton]]

             in Hindu mythology, is an Au-gust festival sacred to Siva. The Hindu of the. first three classes assemble, cut their hair, bathe in consecrated waters, and pray God for the forgiveness of the sins which they committed in the year that has passed.

## Awani-Mulon[[@Headword:Awani-Mulon]]

             in Hindu mythology, is also an August festival sacred to the worship of Siva, held in memory of a miracle which he performed as a favor to his holy, penitent worshipper Manikawasser.

## Awcock, John[[@Headword:Awcock, John]]

             a Christian, suffered martyrdom in the middle of, the 16th century. See Fox, Acts and Monuments, 7:38.

## Awethi[[@Headword:Awethi]]

             is a hell of the Siamese which is 656 miles wide. Into this hell Dewahda was cast, the constant persecutor of the founder of Lamaism. He was fastened by iron bars which went through his body in three directions, so that he could not move. His head hangs in a vessel of fire, and his feet burn eternally.

## Awichi[[@Headword:Awichi]]

             is a place of future torment' among the Buddhists.

## Awl[[@Headword:Awl]]

             (מִרְצֵעִ, martse'd, perforator, Sept. ὀπήτιον), an instrument for boring a small hole (Exo 21:6; Deu 15:17). Considering that the Israelites had recently withdrawn from their long sojourn in Egypt, there can be no doubt that the instruments were the same as those of that country, used by the sandalmakers and other workers in leather (Wilkinson, 2, 105). In the above passages the word is employed in reference to piercing the ear as a sign of perpetual servitude, which it seems was a custom among other Oriental nations (Petronius. Satyr. 102), and it was the practice in Lydia, India, and Persia to perforate the ears of boys dedicated to the service of the gods (Xen. Anab. 3, 1, 31; Plutarch, Sympos. 2, 1, 4). SEE SERVANT.

## Axe[[@Headword:Axe]]

             Several instruments of this description are so discriminated in Scripture as to show that the Hebrews had them of different forms and for various uses.

(1.) גִּרְזֶן, garzen' (so called from chopping), which occurs in Deu 19:5; Deu 20:19; 1Ki 6:7; Isa 10:15; ἀξίνη, Mat 3:10; Luk 3:9; corresponding to the Lat. securis). From these passages it appears that this kind was employed in felling trees (comp. Isa 10:34), and in hewing large timber for building. The conjecture of Gesenius, that in 1Ki 5:7, it denotes the axe of a stone-mason, is by no means conclusive. The first text supposes a case of the head slipping from the helve in felling a tree (comp. 2Ki 6:5). This would suggest that it was shaped like fig. 3, which is just the same instrument as our common hatchet, and appears to have been applied by the ancient Egyptians to the same general use as with us. The reader will observe the contrivance in all the others (wanting in this) of fastening the head to the haft by thongs.

(2.) מִעַצָד, madtsad' (a hewing instrument), which occurs only in Isa 44:12 (where it is rendered “tongs”) and Jer 10:3. From the latter of these passages it appears to have been a lighter instrument than the preceding, or a kind of adze, used for fashioning or carving wood into shape; it was probably, therefore, like figs. 4 to 7, which the Egyptians employed for this purpose. Other texts of Scripture represent such implements as being employed in carving images, the use to which the prophets refer. The differences of form and size, as indicated in the figures, appear to have been determined with reference to light or heavy work. The passage in Isaiah, however, as it refers to the blacksmith's operations at the forge, may possibly designate some kind of chisel.

(3.) קִרְדֹּם, kardom' (from its sharpness); this is the commonest name for an axe or hatchet. It is of this which we read in Jdg 9:48; Psa 74:5; 1Sa 13:20-21; Jer 46:22. It appears to have been more exclusively employed than the garzen for felling trees, and had therefore probably a heavier head. In one of the Egyptian sculptures the inhabitants of Lebanon are represented as felling pine-trees with axes like fig. 1. SEE LEBANON. As the one used by the Egyptians for the same purpose was also of this shape, there is little doubt that it was also in use among the Hebrews.

(4.) The term חֶרִב, che'reb (destroyer), usually “a sword,” is used of other cutting instruments, as a “knife” (Jos 5:2), or razor (Eze 6:1), or a tool for hewing or dressing stones (Exo 20:25), and is once rendered “axe” (Eze 26:9), and there may probably mean a heavy cutlass, like fig. 2, or perhaps battle-axe, or possibly even pick-axe, as it is there used to denote a weapon for destroying buildings.

(5.) A similar instrument, כִּשִּׁיל, kashshil' (feller), is once spoken of (Psa 74:6) as a battle-axe. It also occurs in the Targum (Jer 46:22) in the sense of broad-axe.

(6.) Iron implements of severe labor, מִגְזֶרָה, magzerah' (“axe,” 2Sa 12:31), and מְגֵרָה, megerah' (“axe,” 2Ch 20:3; also in the same verse more properly “saw,” and in 2Sa 12:31; 1Ki 7:9), were used by David in the massacre of the inhabitants of Rabbah, but their form cannot be made out. SEE SAW.

(7.) The word בִּרְזֶלbarzel', rendered “axe-head” in 2Ki 6:5, is literally “Iron;” but, as an axe is certainly intended, the passage is valuable as showing that the axe-heads among the Hebrews were of iron. Those which have been found in Egypt are of bronze, which was very anciently and generally used for the purpose. But this does not prove that they had none of iron; it seems rather to suggest that those of iron have been consumed by the corrosion of three thousand years, while those of bronze have been preserved. SEE HELVE.

(8.) The “battle-axe,” מִפֵּוֹ, mappets' (Jer 51:20), was probably, as its root indicates, a heavy mace or maul, like that which gave his surname to Charles Martel. SEE BATTLE-AXE.

The most common use of the axe, as is well known, is to cut down trees; hence the expression in Mat 3:10, and Luk 3:9, “the axe is laid at the root of the trees” (comp. Silius Italicus, 10; also Virgil, AEn. 6:180; Isa 10:33). That trees are a general symbol of men is well known. SEE FOREST; SEE TREE. (See also Eze 31:3; Dan 4:7-8; Mat 7:19; Mat 12:33; Psa 1:3; Zec 11:1-2). What John Baptist therefore refers to is probably the excision of the Jewish nation. But there is a force in the preposition used here which escapes the ordinary reader: the expression πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται, denotes that it had already been struck into the tree preparatory to felling it, and now only awaited the signal for the utter vengeance of Heaven. The axe was also used as the instrument of decollation, to which there is allusion in Rev 20:4, “The souls of them that were leheaded for the testimony of Jesus,” literally, “cut with an axe.” Hence the axe becomes a symbol of the divine judgments. Sometimes it is applied to a human instrument, as in Isa 10:15, “Shall the axe boast itself against him that heweth therewith?” i.e. Shall the proud king of Assyria boast himself against God, whose instrument he is to execute his purpose? In Jer 51:20, the army of the Medes and Persians is most probably intended, as elsewhere the instrument of God's vengeance is called a sword, a rod, a scourge (see also Jer 46:22). By. axes, which were a part of the insignia of the Roman magistracy, was denoted the power of life and death and of supreme judgment. Axes were also used in war (Sidonius, Carm. El. 5, 247; Horace, Ode 4, 4 Carm. Secul. 54; Virgil, dan. 2, 480). Axes were used in sacrifice; hence called the axe of the Hierophant. These are seen on various coins (Smith's Hist. of Class. Ant. s.v. Securis).

## Axel[[@Headword:Axel]]

             SEE ABSALON.

## Axford, William[[@Headword:Axford, William]]

             an English Congregational minister, was born at Westbury, Wilts, in 1824. While a young man he gave himself to evangelistic work, and labored zealously as a home missionary in Liverpool, Prescot, and Wandsworth. He was educated at Cotton End, and settled in the pastorate at Castle Donington, in Leicestershire. After three years he removed to Clayton West, Yorkshire, where he was ordained. - In 1865- he' removed to Charmouth and Lyme Regis, and in October of the -following year began to devote his entire time to the latter. In the autumn of 1868 he became pastor of Collyhurst-street Chapel, Manchester, and in 1870 of the Church at Peasley Cross, St. Helens. Here he labored for little more than three years, when, in the midst of usefulness, he was smitten down with an illness from which he never recovered. He died Dec. 29,1878. See (Lond.) Cong. Year-book, 1880, p. 306

## Axinomancy[[@Headword:Axinomancy]]

             (from ἀξίνη, an axe, and μαντεία, divination) is divination among the ancient Greeks by means of an axe or hatchet. A hatchet was fixed in equipoise upon a round stake, and the individual towards whom it moved was regarded as the guilty person. If suspicion rested upon any persons not present, their names were repeated, and the, person at the repetition of whose name the hatchet moved was concluded to be guilty of the crime of which, he was suspected. Another mode of practicing. the art was by laying an agate-stone on a red-hot hatchet and watching its movements.

## Axionlcus[[@Headword:Axionlcus]]

             one of the n" Eastern" school of Valentinians, is coupled with Bardeisan (Α᾿ρδησιάνης) by Hippolytus.('Har. 6:35).. Early in the 3d century, when Tertullian: wrote against the Valentinians, Axionicus: "alone at Antioch' vindicated the memory of Valentinus by completely keeping his rules." .

## Axiormnus[[@Headword:Axiormnus]]

             (Α᾿ξιώραμος), given by Josephus (Ant. 10:8, 6) as the son (or successor) of Isus, and father (or predecessor) of Phideas, in the list of the Jewish high-priests, apparently instead of JEHOIADA SEE JEHOIADA (q.v.). SEE HIGH-PRIEST.

## Axiurus (or Anxurus)[[@Headword:Axiurus (or Anxurus)]]

             in Roman mythology, was the name of the supreme god among the Volscians. He is thought to be one with Vejovis, an Etruscan god of dangerous character. He was represented as a youth and armed.'.

## Axle[[@Headword:Axle]]

             occurs only in 1Ki 7:32-33, as a translation of יָד, yad, hand, in the phrase יְדוֹת הָאוֹפִנִּים, yedoth' ha-ophannim', hands of the wheels, i.e. their axle-trees, as in the Auth. Vers.; Sept. χεῖρες ἐν τοῖς τροχοῖς, Vulg. axes. SEE CHARIOT.

## Axley, James[[@Headword:Axley, James]]

             a Methodist Episcopal minister, was born on New River, Va., in 1776, but shortly afterwards removed with his parents to Livingston County, Ky., where he spent his early years in farming and hunting. He made a profession of religion in 1801 or 1802, and in 1805 his name appears in the Minutes of the Western Conference as on trial. His appointments were: 1805, Red River Circuit; 1806, Hockhocking; 1807, French Broad; 1808, Appalousas; 1809, Power's Valley; 1810, Holston; 1811, Elk; 1812, presiding elder of Wabash District; 1813-16, Holston District; 1817-18, Green River District; 1819-21, French Broad District; in 1822 he located, settling on a farm near Madisonville, Tenn. He became a very thrifty farmer, and did much. successful work as a local preacher. 'He was afterwards reduced to poverty by endorsing for an acquaintance who failed. He maintained an unspotted character till the close of his life. He died Feb. 22, 1838. Mr. Axley was a highly acceptable and effective preacher, a man of great power over the masses. See. Sprague, Annals of the Amer. Pulpit, 7:414; Simpson, Cyclop. of Methodism,: s.v.; Stevens, History of the Methodist Episcopal Church, 4:336, 372, 375, 405, 406, 430, 451.

## Axonius, Joachim[[@Headword:Axonius, Joachim]]

             a theologian, jurist, and poet of Brabant, was preceptor of Philip of Lalaing, and travelled in Italy, Spain, Palestine, and Greece. He then retired to Antwerp, where he became an attache of the council of archdukes. - He died Aug. 25,1605. He wrote, De Libero Hominis Arbitrio:-De Ventorum Natura ex Aristotele aliisque Philosophis:-Maximi Planudis Oratio in Sepulchrun Christi (Dillingen, 1559):Dibat du Corps et de Ame, et Jugement de Dieu qui le Termine (a dialogue of the Greek philosopher Gregory Palamas, published at Lyons in Latin and at Paris in Greek), and other works. See Hoefer, Nouv. Biog. Generale, s.v.

## Axtell Henry, D.D.[[@Headword:Axtell Henry, D.D.]]

             was born at Mendham, N. J., June 9, 1773, and graduated at Princeton in 1796. After teaching several years in New Jersey, he removed in 1804 to Geneva, N. Y, where he kept a classical school. In 1810 he was licensed, and in 1812 called to the Presbyterian Church in Geneva. At the time of his ordination in 1812, his church consisted of 70 members; at the time of his death of about 400. In two revivals his labors had been particularly blessed. He died Feb. 11, 1849. His eldest daughter died a few days after him, and was placed in the same grave. — Sprague, Annals, 4, 453.

## Axtell, Anthony Dey[[@Headword:Axtell, Anthony Dey]]

             a Presbyterian minister, was born at Geneva, N. Y., March 5, 1834. He was educated at Williams College, Mass., and studied in the Theological Seminary at Auburn, N. Y. He was ordained by Troy Presbytery in 1864, and labored at Olean and at Laisingburgh, N. Y. He had several urgent calls to the pastorate of churches within the bounds of his own presbytery but his health was rapidly failing. He made a visit to St. Paul; Minn., but he soon became worse, and was advised by his physicians to hasten home. He died Oct. 17, 1866. See Wilson, Presb. Hist. Almanac, 1867, p. 270.

## Axtell, Daniel C[[@Headword:Axtell, Daniel C]]

             a Presbyterian minister, was born at Mendham, N. J., in 1800, but removed in his childhood with his father to Geneva, N.Y. He graduated at Hamilton College in 1821, studied theology at Princeton, N. J.; was ordained in 1830, and preached at Auburn, N. Y., until 1836. He died of hemorrhage of the lungs in 1837. See Sprague, Annals of the Amer. Pulpit, 4:454.

## Axtell, Henry C[[@Headword:Axtell, Henry C]]

             a Presbyterian minister, was born at Mendham, N. J., in 1802. He graduated at Hamilton College in 1823; was tutor there in 1825-26; studied theology in Princeton Theological Seminary, N. J., and in 1830 he was ordained as pastor of the Presbyterian Church in Lawrenceville, N. J. In 1835 he accepted a call to the Second Presbyterian Church in Orange, N. J., but in 1838 resigned his charge on account of ill-health, and removed to St. Augustine, Fla. He became a member of the Presbytery of Georgia in 1840. In 1843 he was appointed chaplain at Fort Brooke, Tampa Bay,  which post he held until 1849, when he was transferred to New Orleans Barracks. He remained at this post until 1853, when he became disabled from duty, and removed to Philadelphia, where he died, July 15, 1854. He contributed to the Princeton Review in 1831 an article on "Biblical Eloquence and Poetry," and in 1834 "A Memorial of James Brainerd Taylor." See Biblical Repertory and Princeton Review; Index to Princeton Review; Sprague, Annals of the Amer. Pulpit, 4:454.

## Ayah[[@Headword:Ayah]]

             SEE KITE.

## Ayala, Martin Perez De[[@Headword:Ayala, Martin Perez De]]

             a Spanish prelate, was born at Hieste, in the diocese of Carthagena, in 1504. He studied at Alcala, and entered the military order of St. Jago of the Sword at Salamanca. He accompanied Francis de Mendoza, bishop of Jaen, to Rome, and after his death went to Germany to combat the errors of the Protestants. Charles V sent him to the Council of Trent, and in 1548 nominated him to the bishopric of Guadix, in Granada; thence he was translated to the see of Segovia, and on his return from Trent he was, in 1564, made archbishop of Valentia, which Church he governed till his death, Aug. 5, 1566. His principal work is De Divinis, Apostolicis atque Ecclesiasticis Traditionibus deque Auctoritate ac Viearum SS. Assertiones (Cologne and Paris, 1549; Venice, 1551; Paris, 1562).

## Ayala, Pedro[[@Headword:Ayala, Pedro]]

             a pious Spanish Dominican, was born at Arenas in 1676. He assumed the religious habit at Avila, whence he proceeded to Alcala, where he was made professor of theology. By order of his superiors he accepted the see of Avila, and went on. foot to take possession of it, accompanied only by one monk of his order, May 5,1728. The benefits which he conferred upon his diocese were innumerable; his palace was a kind of monastery where prayer and study were the constant occupations.. Clement XII made him his nuncio at the court of Spain, with the title and powers of legate a latere, and for three years he continued to discharge the duties of this difficult but honorable post, and succeeded in reconciling the two courts. The only reward for his services which he claimed was permission to resign  his bishopric, which he obtained in 1738. He retired to the poorest convent of his order in Spain-viz. that of St. Rosa, near the village of Montbeltran, where he died, May 20, 1742. He left several pastoral instructions and some treatises on moral theology. His Life was written by a historian of his order.

## Ayars, Charles W[[@Headword:Ayars, Charles W]]

             a Methodist Episcopal minister, was born in Philadelphia, Pa., Feb. 22, 1836. He experienced religion in his eleventh year, received license to preach in his nineteenth year, and in 1856 entered the Philadelphia Conference, in which he served with zeal and fidelity until his decease, Nov. 18, 1869. From childhood Mr. Ayars was characterized by an earnest, consistent, and progressive piety. He was a diligent and well- informed student, preacher, and pastor. See Minutes of Annual Conferences, 1870, p.49.

## Ayars, James[[@Headword:Ayars, James]]

             a Methodist Episcopal minister, was born near Bridgeton, N. J., Feb. 20, 1805. He was converted when about twenty years old, and in 1829 was admitted into the Philadelphia Conference, wherein he filled the following appointments: Bargaintown, Cape May, Newton, and Essex Circuits; Paterson, New Brunswick; Halsey Street, Newark; Burlington, Long Branch, New Brunswick; Green Street, Trenton; Rahway; Prospect Street, Paterson; Haverstraw, N. Y.; Trinity, Jersey City; Water Street, Elizabeth; was a supernumerary during 1856-60 because of an inflammation of the throat, but engaged as secretary of the American Sunday-school Union in the West. In 1861 he resumed his position in the active ranks, and was stationed first at Nyack, then at St. Paul's, Staten Island. He was presiding elder on the Newark District from 1864 to 1867; on Elizabeth District from 1868 to 1871; was pastor at Montclair and at New Providence. In 1877 his ill-health; obliged him to become superannuate, and he continued to reside at New Providence till his death, Jan. 30,1880. Mr. Ayars was remarkably successful as an evangelist, and was a faithful and wise administrator of the Discipline. See Minutes of Annual Conferences, 1880 p.35.

## Ayars, James B[[@Headword:Ayars, James B]]

             a Methodist Episcopal minister, was born in Philadelphia, Pa., Aug. 21, 1800. He was the subject of early religious impressions, and was converted  in 1816; and soon began to exercise himself in every possible Christian enterprise, exhorting, preaching, and visiting. In 1822 he entered the Philadelphia Conference, in which he served till his supernumeration, which relation he held during the last nine years of his life. He died March 9,1873. Mr. Ayars was greatly devoted to the Church. Punctuality, zeal, faithfulness, and ardent piety characterized his life. See Minutes of Annual Conferences, 1873; p. 145.

## Aybar, Pedro Ximenes[[@Headword:Aybar, Pedro Ximenes]]

             a Spanish painter, lived at Calatayud near the close of the 17th century. He had for his master Francisco Ximenes of Tarragona, whose style he adopted. He executed in 1682 for the collegiate Church of Santa Maria at Calatayud three paintings: The Holy Family :-The Epiphany:-The Nativity. See Hoefer, Nouv. Biog. Generale, s.v.

## Aybert, St[[@Headword:Aybert, St]]

             a recluse priest of the Order-'of St. Benedict in Hainault, was born about 1060 at Espain, in Flanders. He lived for many years with another priest in a secluded cell, where they observed the strictest discipline. He went to Rome on foot, and after his return entered the Abbey of Crespin in Hainault, where he continued twenty-five years. The twenty-five last years of his life he spent in a cell in the midst of a barren desert, and he died on Easter-day, 1140. He is mentioned in the martyrologies on April 7. See Baillet, April 7.

## Aydelott, Joseph[[@Headword:Aydelott, Joseph]]

             a minister of the Methodist Episcopal Church, was born Feb. 26, 1758, and entered the itinerant ministry in the Philadelphia Conference in 1802. After 23 years of active service, he died at Philadelphia, May 11, 1824. “Perhaps no man gave a more decided character to the purity and excellence of religion. His life, as well as his preaching, was a living comment upon the doctrines and precepts of Christ, and his Master owned his labors.” — Minutes of Conferences, 1, 475.

## Aydelotte, Benjamin P., D.D[[@Headword:Aydelotte, Benjamin P., D.D]]

             a Presbyterian minister, was born in 1795. His earlier years were spent in the ministry of the Protestant Episcopal Church, and though .after entering the Presbyterian Church he did not sustain the relation of pastor, yet he supplied several pulpits with great acceptability and usefulness. The greater part of his life was employed in teaching the classics in the schools of Cincinnati. He was possessed of great amiability, and an enlarged benevolence which prompted him to engage in every philanthropic enterprise. He was greatly esteemed by all for his many good qualities. He died in Cincinnati, Sept. 10, 1880. (W. P. S.) '

## Ayenar[[@Headword:Ayenar]]

             in HindA mythology, was the son of Siva and of Vishnu, the latter of whom was the mother, having taken the form of the nymph Moyeni. He was worshipped in small temples as protector. Goats and cocks were sacrificed to him, also horses made of clay.

## Ayer, Francis C[[@Headword:Ayer, Francis C]]

             a Methodist Episcopal minister, was born at Cornish, Me., Nov. 1, 1813, He was converted in 1843, received license to exhort in 1846, and in 1849 joined the Maine Conference. He died at Bowdoinharn, Me., May 10, 1872. Mr. Ayer was eminently practical, laborious, affable, plain, and pious. See Minutes of Annual Conferences, 1873, p. 73.

## Ayer, John S[[@Headword:Ayer, John S]]

             a Methodist Episcopal minister, was born at Freedom, Me., in 1795. He experienced conversion at the age of twelve, and in 1818 joined the Maine Conference. In 1826 he located and engaged in business. In 1867 he re- entered the Conference and was put on the supernumerary list, which relation he sustained until his decease, Jan. 18, 1876. Mr. Ayer was kind, persuasive, fluent, and eminently pious. See Minutes of Annual Conferences, 1876, p. 90.

## Ayer, Joseph[[@Headword:Ayer, Joseph]]

             a Congregational minister, was born at Stonington, Conn., May 19, 1793. He graduated at Brown University in 1823, and having studied theology with Rev. Timothy Tuttle of Ledyard, Conn., he was ordained at North Stonington in -1825, where he was acting pastor until 1837. In that year he was installed pastor at Hanover, where he remained eleven years. In 1851 he became pastor at South Killingly, having labored there two years previously as stated supply, and continued in charge until 1856. The following year found him installed at East Lyme. Subsequently- he was acting pastor at Sterling for two years, when he became the regular minister, in 1870.: On his eighty-second birthday he resigned, and thus closed a long and useful ministerial career. He died at Somerville, Conn., Dec. 26, 1875. See Cong. Quarterly, 1876, p. 419; 1877, p. 312.

## Ayers, Alexander[[@Headword:Ayers, Alexander]]

             a Baptist minister, was born in Cortland County, N. Y., in 1813. He was converted in 1830, and united with the Free Communion Church in Virgil, N. Y. In 1833 he was licensed, and was ordained in 1838 in Chenango County, where he spent most of his time preaching in different churches until the spring of 1853, when he removed to Illinois. A brief illness closed his life at his residence in Sherman, Chautauqua Co., N. Y., Nov. 17,1874. He was a faithful pastor and a man of prayer. See Free-will Baptist Register, 1856, p. 91. (J. C. S.)

## Ayesha[[@Headword:Ayesha]]

             was the favorite wife of Mohammed, and was born at Medina in 611. She was the daughter of Abu-Bekhr, and was betrothed to the prophet at the age of nine years. The twenty-fourth chapter of the Koran was written by the prophet to silence all those who doubted Ayesha's purity. She survived her husband forty-six years, and took an active part in the contest against Ali, who took her prisoner, but suffered her to go unharmed. Her opinion was sought sometimes on difficult points in the Koran, and had the force of law with many of the Sunnites. She died at Medina about 678. SEE ALI; SEE KORAN; SEE MOHAMMED.

## Aygler, Bernard[[@Headword:Aygler, Bernard]]

             SEE AIGLER, BERNARD.

## Aygnan[[@Headword:Aygnan]]

             in the mythology of the South American natives, is the originator of all kinds of diseases and other evils. He is greatly feared, and small things are offered to him, which are thrown into flowing water. The vicious and cowards go to him after death to be tortured by him in the most outrageous manner.

## Aygnani, Michael[[@Headword:Aygnani, Michael]]

             SEE ANGRIANI.

## Ayir[[@Headword:Ayir]]

             SEE FOAL.

## Ayliff, John[[@Headword:Ayliff, John]]

             an English Wesleyan missionary, was born in London. He emigrated to South Africa in: 1820; was admitted as a probationer for the ministry in  1827; was the first missionary appointed to the Fingoe tribes; was manager of the large and important Industrial-school at Heald Town; visited England in 1860; was soon disabled by disease, and died at Fauresmith, Orange Free State, May 17, 1862, in the sixty-fourth year of his age. Ayliff was faithful to his trust, enduring privation and encountering danger in his earnest and faithful service.

## Ayliffe, John, LL.D.[[@Headword:Ayliffe, John, LL.D.]]

             fellow of New College, Oxford; degraded and expelled for the publication of work said to contain scandalous aspersions, entitled, “The Ancient and Present State of the University of Oxford” (2 vols. 8vo, 1714), taken, in fact, chiefly from Wood's Athenae. He also published Parergon Juris Canonici Anglicani. 1726, and a “New Pandect of the Roman Civil Law” (Lond. 1734, fol.), one of the most elaborate works in English on the civil law. No other particulars are recorded of him.

## Ayliffe, Richard[[@Headword:Ayliffe, Richard]]

             an English Congregational minister, was born at Basingstoke, Hants, June 2, 1790. He was converted in his twelfth year, and in his fifteenth was apprenticed to an ironmonger in the town of Buckingham. He joined the Congregational Church in his eighteenth year. At the close of his apprenticeship, he entered Dr. Bogue's academy or seminary at Gosport. "About the termination of his studies, the Lady Barham was desirous of introducing an evangelical ministry into the borough of Stockbridge, Hants. By the advice of his venerated tutor, Mr. Ayliffe, in 1814, undertook the commencement of the work. in which he continued till his death." This was really a mission work, and every-kind of opposition was manifest. He had no chapel, and service was conducted in a hired room, often amid much confusion and noise; personal violence was threatened against the young pastor and. all who gave heed to his teachings. By his efforts, however, aided by the liberality of the lady already alluded to, a chapel was erected in 1817, and endowed for the Protestant Congregational Dissenters. From 1814 to, 1854 he labored here unobtrusively and patiently, sowing the seeds of everlasting life, "warning every man, teaching every man;" and his labors were not without success, for what was, at the commencement of his work, a barren wilderness, showed at the close some: resemblance to a garden adorned with fruits and flowers. He was of retiring habits, and his name was very seldom seen or his person known. After forty years of service, he died in peace, March 24, 1854. See (Lond.) Cong. Year-book, 1855, p. 2034.

## Aylmer, John[[@Headword:Aylmer, John]]

             bishop of London, born in 1521, of a good family, in Norfolk. He studied at Oxford and Cambridge, but chiefly at the latter; and after leaving the universities was appointed tutor to the celebrated Lady Jane Grey. In 1553 he was made archdeacon of Stow, but on the accession of Queen Mary was obliged to leave England, and retired to Zurich. In 1562 he became archdeacon of Lincoln, and in 1576 succeeded Sandys in the see of London. He seems to have been as vigorously opposed to the Puritans as to the Romanists; and unhappily, amid many excellencies of character, he had a persecuting spirit. On more than one occasion his severity was rebuked by the privy council. In the case of a clergyman named Benison, who was imprisoned by Aylmer for a supposed irregularity in regard to his marriage, the bishop was desired by the privy council to make him compensation, lest in an action for false imprisonment he should recover damages “which would touch his lordship's credit.” By the Puritans Aylmer was ridiculed in pamphlets, scandalous reports were actively circulated to his injury, and frequent complaints of his conduct were made to the privy council. Aylmer would gladly have exchanged into a more retired diocese, but none of his plans for this purpose succeeded; and he was still bishop of London when he died on June 3d, 1594. See Maitland, Essays on the Reformation; Neal, Hist. of Puritans, 1, 224, 365, etc.

## Aylworth, James P[[@Headword:Aylworth, James P]]

             a minister of the Methodist Episcopal Church, and one of the fathers of the Oneida Conference, was born in 1783. He entered the ministry in 1822, serving chiefly in Central New York, until his superannuation in 1847. He died in 1848. Minutes of Conferences.

## Aylworth, Reuben A[[@Headword:Aylworth, Reuben A]]

             a Methodist Episcopal minister, was born at Half Moon, N. Y., April 13, 1792. He was converted in 1810, and was admitted into the New York Conference in 1817; was transferred to the Genesee; located in 1825; admitted into the Erie Conference in 1836; superannuated in 1844; and died at, Hampden, O., Sept. 3, 1880. He was slight and weak physically;  gentle, affable, winning, a most polished Christian gentleman; faithful and holy. See Minutes of Annual Conferences, 1880, p. 243.

## Aymar[[@Headword:Aymar]]

             SEE ADEMAR.

## Aymards[[@Headword:Aymards]]

             are the earliest known inhabitants of the mountain valleys of South-eastern Peru and Northwestern Bolivia, now to be found principally in the Peruvian province of Puno and the Bolivian provinces of La Paz and Oruro. Though distinct in language, they physically resemble the Indians of the great Quichuan or Inca family, who were indebted to them for a part of their religious rites and the knowledge of the arts. They worked skilfully in gold and silver, tilled the ground, built splendid edifices ornamented with sculpture and painting, and were somewhat versed in astronomy. Their poetry and religion were spiritualistic, their priests were :bound to celibacy, and the dead were held in religious veneration. They have embraced Christianity, and are zealous observers of all the rites of the Roman Catholic faith, introducing, however, some relics of paganism. The Aymards probably number 200,000 at the present day. In early .times they worshipped the sun, and believed the present luminary to be the fifth, and. that, after a long period of darkness, it emerged from the sacred island in Lake Titicaca. Their tombs, sometimes large square buildings. with a single opening through which the body was introduced, contained twelve bodies placed feet to feet around a cavity, sitting in their clothes. Some of these tombs are small houses of sunburnt bricks; others are square towers of several stories, containing each a body; but whatever be the size, they are always joined in groups, with opening facing the east.

## Aymo[[@Headword:Aymo]]

             SEE HAYMO.

## Aymon, John[[@Headword:Aymon, John]]

             a French writer, lived at the close of the 17th and the beginning of the 18th century. He was at first a Catholic priest, then left the Roman Catholic Church at Geneva, and married at the Hague. He again returned to the Church of Rome, and in 1706 was put by the Cardinal de Noailles in the Seminary of Foreign Missions. In 1707 he fled to Holland with a manuscript (the original of the Acts of the Council held at Jerusalem in 1672 and 1673), and had it printed at the Hague under the title Monuments Authentiques de l'Eglise Grecque (1708, 4to), reproduced under the title Lettres et Anecdotes de Cyril Lucar (Amsterdam, 1708). Aymon was judicially pursued by Clement, the librarian of the French king, and in 1709 the States-General ordered the restoration of the manuscript. Aymon wrote also Actes Ecclesiastiques et civils de tous les Synodes Nationanx des Eglises Reformees de la France (Rotterdam, 1710, 4to), and several works on the Roman Catholic Church. — Hoefer, Biographie Generale, 3, 900.

## Ayrault, Walter, D.D[[@Headword:Ayrault, Walter, D.D]]

             a Protestant Episcopal clergyman, was born at Geneva, N.Y., November 28, 1822. He graduated from Hobart College in 1840, was ordained deacon in 1846, and presbyter in 1847; settled at Hagerstown, Maryland, in 1853; at Canandaigua, N.Y., in 1856; at Genesee in 1862, at Oxford in 1865, and in 1875 became chaplain in Hobart College, where he died, October 19, 1882.

## Ayre, Rishworth J[[@Headword:Ayre, Rishworth J]]

             a Methodist Episcopal minister, was born at Standish, Me., Nov. i5, 1803. He embraced religion in his fourteenth year, and in 1826 entered the Maine Conference. During the following forty-eight years of his itinerancy, eighteen were effective, nine supernumerary, and twenty-one superannuated. He died Jan. 17, 1874. Mr. Ayre was characterized by sound judgment, fluency, energy, and deep piety. Overwork disabled him. See Minutes of Annual Conferences, 1874, p. 76.

## Ayre, William[[@Headword:Ayre, William]]

             an English Congregational minister, was born at Petrockstow, Devonshire, in 1800. He was brought up in the Church of England, but afterwards adopted the principles of Congregationalism. He studied with a view to the ministry at Homerton College, but because of ill-health he did not complete his course. Mr. Ayre's first charge was in Northamptonshire; from there he removed to Ullesthorpe, Leicestershire, and then to Long Itchington; from thence to Southam, and finally to Morpeth, where he was pastor for twenty-five years, residing there until his death, April 30, 1877. His services as preacher were in frequent request. - See (Lond.) Cong. Year- book, 1878, p.304.

## Ayres, Enos[[@Headword:Ayres, Enos]]

             a Presbyterian minister, was ordained by the New York Presbytery, before May, 1750, as the minister of Blooming Grove, Orange Co. He graduated at Nassau Hall in 1748, and his name stands first on the roll of alumni. He died in 1765. See Webster, Hist. of Presb. Church in merica (1857); Alexander, Princeton College in the Eighteenth Century.

## Ayres, Hiram M[[@Headword:Ayres, Hiram M]]

             a Methodist Episcopal minister, was born in Pennsylvania in 1840. He experienced religion at the age of seventeen; graduated at the Illinois Wesleyan University in 1863, and in the same year united with the Central Illinois Conference. He died Aug. 4,1870. Mr. Ayres was an earnest, faithful, successful preacher and pastor. His life was a beautiful representation of the highest development of the Christian graces. See Minutes of Annual Conferences, 1870, p. 217.

## Ayres, Robert G[[@Headword:Ayres, Robert G]]

             a Methodist Episcopal minister, was born in Stark County, 0., in 1837. In 1858 he entered the Southern Illinois Conference, but in 1861 failing health obliged him to retire from active service. He died Aug. 21,1862. 'See Minutes of Annual Conferences, 1862, p. 211.

## Ayres, Rowland, D.D[[@Headword:Ayres, Rowland, D.D]]

             a Congregational minister, was born in Granby, Massachusetts, May 1, 1817. He graduated from Amherst College in 1841; studied one year at Andover and one at Princeton; became pastor of the Church at Hadley, Massachusetts, in 1848, where he served until 1883, and remained pastor emeritus until his death, January 31, 1891. He was a member of the Hadley School Committee twenty-three years; representative to the General Court in 1882; a trustee of Hopkins Academy and president of the board. He was the author of The History of the Hopkins Fund, and several pamphlets. See (Am.) Cong. Year-book, 1892.

## Ayres, Thomas[[@Headword:Ayres, Thomas]]

             an English Baptist minister, was born in 1781. He was ordained pastor of the Church at Keynstram, near Bristol, in the year 1813, and remained  there forty years. He died Nov. 25,1853. See (Lond.) Baptist Hand-book, 1854, p. 46. (J. C. S.)

## Azabe-Kaberi[[@Headword:Azabe-Kaberi]]

             is, according to the Koran, a punishment of the wicked inflicted in the grave. A frightful monster, with whom they must endure companionship, administers constant floggings until the day of resurrection, when the evil- doers are instantly cast into hell.

## Azad[[@Headword:Azad]]

             according to the religious doctrine of the Orientals, is the first production or creation of the supreme being, the primary essence of reason, which is entirely light; the second production, the spirit, coming out of the former.

## Azadanes And Azades[[@Headword:Azadanes And Azades]]

             Christian martyrs, a deacon and a eunuch, were killed in Persia under Sapor II about A.D. 341. The later was a favorite of the king, and was put to death instantly upon his own mere profession of Christianity, to the king's great grief.

## Azael[[@Headword:Azael]]

             Α᾿ζαῆλος), the father of Jonathan, which latter was one of those who superintended the repudiation of the Gentile wives after the return from Babylon (1Es 9:14); evidently the ASAHEL SEE ASAHEL (q.v.) of the genuine text (Ezr 10:15).

## Azaelus[[@Headword:Azaelus]]

             (Α᾿ζαῆλος), one of the Israelites, sons of Maani,” who is said to have divorced his Gentile wife after the exile (1Es 9:34); but the name is apparently an erroneous repetition for the Esril just preceding it (Azareel of Ezr 10:41). SEE AZAEL.

## Azal[[@Headword:Azal]]

             (Hebrews Atsal', אָצִל, prob. the same as Azel, in pause; Sept. Ασαήλ. v. r. Ι᾿ασόδ), apparently a place near Jerusalem on the east, mentioned only in Zec 14:5, as the limit to which the “ravine” or cleft (גֵּיא) of the Mount of Olives will extend when “Jehovah shall go forth to fight.” Henderson (Comment. in loc.) regards it as the proper name of a place close to one of the gates on the east side of Jerusalem, to, which the cleft or valley was to extend westward, so as at once to admit those who should flee from the enemy; but this seems too strict a literalism for so figurative a prophecy. Furst (Heb. Worterb. s.v.) inclines to identify it with the Beth- ezel of Mic 1:11. Perhaps the conjecture of Gesenius (Thes. Heb. p. 144) is the most easy of adoption, that the term is simply an appellative for אֵצֶל, q. d. at: the side, i.e. foot of the mountain, sc. Olivet. The supposition of Schwarz (Palest. p. 135) that it is the present village Azaria, or Bethany (according to him, the Huzal of the Talmud, Megillah, v. 6), evidently proceeds from his Jewish prejudices against the account respecting Lazarus in the Gospels. SEE EROGE.

## Azaliah[[@Headword:Azaliah]]

             (Hebrews in the prolonged form Atsalya'hu, אֲצִלְיָהוּ, reserved by Jehovah; Sept. Ε᾿σσελίας v. r. Ε᾿ζελίας; in Chronicles Ε᾿σελία v. r. Σελία), the son of Meshullam (2Ki 22:3), and father of the scribe Shaphan, which last was sent with others by Josiah to repair the Temple (2Ch 34:8). B.C. ante 623.

## Azambuja, Don Joao Estnves De[[@Headword:Azambuja, Don Joao Estnves De]]

             a Portuguese pirate, was born in the 14th century in the small borough from which he took his name. He belonged to an ancient family, and first pursued a course of arms, which' he abandoned in order to devote himself to study and to enter the order. The founder of the order of Avis esteemed him highly; so much so that, after he had passed the various degrees of the ecclesiastical hierarchy, he was raised, in 1402, to the archbishopric of Lis. bon. In 1409 he was sent to the Council of Pisa, and left Italy in order to visit Jerusalem. On his return to Portugal, already at an advanced age, he was, in 1411, made cardinal priest by Gregory XII with the title of St. Peter ad Vincula. Wishing to be consecrated by the pope himself, he went to Rome, but as lie was about to return to Lisbon fell ill at Bourges, where he died, Jan. 23, 1415.' His body was borne to the convent of the Dominicans which he had founded in 1392. He wrote Statutes of the Monastery of St. Saviour. See Hoefer, Nouv. Biog. Generale, s.v.

## Azaniah[[@Headword:Azaniah]]

             (Hebrews Azanyah', אֲזִנְיָה, heard by Jehovah; Sept. Α᾿ζανία), the father of Jeshua, which latter was one of the Levites that subscribed the sacred covenant after the exile (Neh 10:9). B.C. ante 410.

## Azaphion[[@Headword:Azaphion]]

             (Α᾿σσαπφιώθ), given in 1Es 5:33, as the first named of the family heads of the “sons of Solomon's servants” that returned from Babylon; apparently meaning the SOPHERETH SEE SOPHERETH (q.v.) of the genuine text (Ezr 2:55), where the Hebrews has the article, הִסֹּפֶרֶת, has-Sophereth.

## Azara[[@Headword:Azara]]

             (Α᾿σαρά), one of the heads of the “temple servants,” said to have returned from the exile (1Es 5:31); but the genuine text (Ezr 2:49) has no such name at all.

## Azarael[[@Headword:Azarael]]

             (Neh 12:36). SEE AZAREEL.

## Azareel[[@Headword:Azareel]]

             (Hebrews Azarel', עֲזִרְאֵל, helped by God), the name of five men.

1. (Sept. Ο᾿ζριήλ v. r. Ε᾿λιήλ.) One of the Benjamite slingers and archers that repaired to David at Ziklag (1Ch 12:6). B.C. 1054. 2. (Sept. Ε᾿ζριήλ v. r. Α᾿σριήλ.) The head of the eleventh division of the musicians in the Temple, consisting of himself and eleven others of his family (1Ch 25:18; called UZZIEL in 1Ch 25:4). B.C. 1014.

3. (Sept. Ε᾿ζριήλ v. r. Α᾿ζαριήλ.) Son of Jeroham, and viceroy over the tribe of Dan under David and Solomon (1Ch 27:22). B.C. 1014.

4. (Sept. Ε᾿ζριήλ) An Israelite, one of the descendants of Bani, who renounced the Gentile wife whom he had married on the return from Babylon (Ezr 10:41). B.C. 459.

5. (Sept. Ε᾿σριήλ v. r. Ε᾿σδριήλ, Οζιήλ) Son of Ahasai and father of Amashai, which last was one of the chiefs of the 128 mighty men of the priests who served at the Temple under the supervision of Zabdiel, on the restoration from Babylon (Neh 11:13). B.C. cir. 440. He is probably the same with one of the first company of priests who were appointed with Ezra to make the circuit of the newly completed walls with trumpets in their hands (Neh 12:36, where the name is Anglicized “Azarael”). B.C. 446.

## Azaria, Aristaces[[@Headword:Azaria, Aristaces]]

             an Armenian Catholic generalabbot and archbishop, was born at Constantinople, July 18, 1782. At the age of fifteen he went to Rome to be educated there at the College of thePropaganda. When the French entered Rome, in 1798, he had to leave the city. At Venice and Trieste he was kindly received by the Mechitarists, whom he joined March 25,1801, exchanging his name Joseph for Aristaces. In 1802 he made his vows, and in 1803 he received holy orders. The peace of Presburg connected Trieste with the kingdom of Illyria, and the new government persecuted the Mechitarists as Austrian subjects and confiscated their property. At last, in 1810, the congregation was permitted to settle in Vienna with the injunction to take care entirely of itself. In 1816 Azaria was made vartabed, i.e. doctor, by the general-abbot Adeodat. He then went to Rome, and from thence to Constantinople, where he labored in behalf of his Church. In 1821 he returned home again. In 1822 he went again to Rome, was appointed assistant to Adeodat, and succeeded him after his death, in 1825, as general-vicar and superior, and in 1826 as general-abbot. In 1827 Leo XII appointed him archbishop of Cesarea. Under his guidance his congregation was soon in a flourishing state. He founded schools and propagated Armenian literature, to which he also contributed. He died at Vienna, May 6, 1854. See Hurter, Aus dem Leben des hochw. Herrn Aristaces Azaria (Vienna, 1855); Brunner, Wiener Kirchenzeitung, 1855, No. 91; Hergenroether, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Azariah[[@Headword:Azariah]]

             (Hebrews Azaryah'. עֲזִרְיָה, helped by Jehovah, answering to the German name Gottheef; also in the prolonged form Azarya'hu, עֲזרְיָהוּ. 1Ki 4:2; 1Ki 4:5; 2Ki 15:6; 2Ki 15:8; 2Ch 15:1; 2Ch 21:2; 2Ch 22:6; 2Ch 23:1; 2Ch 26:17; 2Ch 26:20; 2Ch 28:12; 2Ch 29:12; 2Ch 31:10; 2Ch 31:13; Sept. Α᾿ζαρίας and Α᾿ζαρία), a very common name among the Hebrews, and hence borne by a considerable number of persons mentioned in Scripture, especially in the families of the priests of the line of Eleazar, whose name has precisely the same meaning as Azariah. It is nearly identical and is often confounded with Ezra, as well as with Zerahiah and Seraiah. SEE AZARIAS.

1. Apparently the only son of Ethan, the grandson of Judah (1Ch 2:8). B.C. 1856.

2. A son of Jehu and father of Helez, of the tribe of Judah (1Ch 2:38-39). B.C. post 1046.

3. A person named as son of the high-priest Zadok, and an officer in the cabinet of Solomon (1Ki 4:2). B.C. cir. 1000. He is perhaps the same, however, with No. 6 below.

4. A son of Nathan and captain of King Solomon's guards (1Ki 4:5). B.C. cir. 1000.

5. A prophet who met King Asa on his return from a great victory over the Cushite king Zerah (2Ch 15:1, where he is called the son of Oded, but Oded simply in 2Ch 15:8). See AsA. B.C. 939. He powerfully stirred up the spirit of Asa, and of the people of Judah and Benjamin, in a brief but pithy prophecy, which has been preserved, to put away all idolatrous worship, and to restore the altar of the one true God before the porch of the Temple. Great numbers of Israelites from Ephraim, and Manasseh, and Simeon, and all Israel, joined in the national reformation, to the great strengthening of the kingdom; and a season of rest and great prosperity ensued.

6. A high-priest, son of Ahimaaz and father (grandfather) of Johanan (1Ch 6:9), perhaps the father of Amariah, who lived under Jehoshaphat, king of Judah (2Ch 19:11). B.C. ante 912. SEE HIGH-PRIEST.

7. One of the sons of king Jehoshaphat (2Ch 21:2, where the name is repeated, as if he had two sons of this name). B.C. post 912.

8. Otherwise called AHAZIAH SEE AHAZIAH (q.v.), king of Judah (2Ch 22:6).

9. A son of Jeroham, who joined Jehoiada in his pious efforts to restore the worship of the Temple, and put down the usurpation of Athaliah (2Ch 23:1). B.C.877.

10. A son of Obed, another “captain of a hundred,” who joined Jehoiada in the same enterprise (2Ch 23:1). B.C. 877.

11. A person named as son of Johanan and father of another Amariah, a high-priest (1Ch 6:10-11), whom some suppose the same as ZECHARIAH, son of Jehoiada, who was killed in the reign of Joash of Judah (2Ch 24:20-22). In Ezr 7:3, either his or a former person's father is called Mesaroth. B C. cir. 809. SEE HIGH-PRIEST. From the date he appears to be the same with the high-priest who opposed King Uzziah (q.v.) in offering incense to Jehovah (2Ch 26:17; 2Ch 26:20). B.C. 781. 12. Otherwise called UZZIAH SEE UZZIAH (q.v.), king of Judah, (2Ki 14:21; 2Ki 15:1; 2Ki 15:6-8; 2Ki 15:17; 2Ki 15:23; 2Ki 15:27; 1Ch 3:12, etc.).

13. A son of Johanan and chief of the tribe of Ephraim, one of those that protested against enslaving their captive brethren of Jerusalem during the reign of Ahaz (2Ch 28:12). B.C. 739.

14. A Levite, son of Zephaniah and father of Joel (1Ch 6:36). In 1Ch 6:24 he is called UZZIAH, the son of Uriel and father of Shaul. It appears from 2Ch 29:12, that his son Joel lived under Hezekiah. B.C. ante 726.

15. A high-priest in the time of Hezekiah (2Ch 31:10; 2Ch 31:13). B.C. 726. He seems to be the same incorrectly called AHITUB in 1Ch 6:11-12. He appears to have co-operated zealously with the king in that throrough purification of the Temple and restoration of the Temple services which was so conspicuous an event in Hezekiah's reign. He especially interested himself in providing chambers in the house of the Lord in which to stow the tithes, and offerings, and consecrated things for the use of the priests and Levites, and in appointing overseers to have the charge of them. As the attendance of priests and Levites and the maintenance of the Temple services depended entirely upon the supply of such offerings, whenever the people neglected them the priests and Levites were forced to disperse themselves to their villages, and so the house of God was deserted (comp. Neh 10:35-39; Neh 12:27-30; Neh 12:44-47).

16. The son of Hilkiah and father of Seraiah, which latter was the last high- priest before the captivity (1Ch 6:13-14; 1Ch 9:11; Ezr 7:1; Ezr 7:3). B.C. cir. 600.

17. One of the “‘proud men” who rebuked Jeremiah for advising the people that remained in Palestine after the expatriation to Babylon not to retire into Egypt, and who took the prophet himself and Baruch along with them to that country (Jer 43:2-7). B.C. 587.

18. The Hebrew name of ABEDNEGO SEE ABEDNEGO (q.v.), one of Daniel's three friends who were cast into the fiery furnace (Dan 1:7; Dan 3:9). He appears to have been of the royal lineage of Judah, and for this reason selected, with Daniel and his two other companions, for Nebuchadnezzar's especial service. The three children, as they were called, were remarkable for their beauty, and wisdom, and knowledge, and intelligence. They were no less remarkable for their piety, their strict adherence to the law of Moses, and the steadfast ness of their faith, even in the face of death, and their wonderful deliverance. B.C. 603. SEE DANIEL.

19 One of the nobles who returned from Babylon (Neh 7:7; Neh 12:33), and joined in the oath of fidelity to the law (Neh 10:2), and assisted in interpreting it to the people (Neh 8:7). His father's name was Maaseiah, and he repaired that part of the wall of Jerusalem opposite his house (Neh 3:23-24). In Ezr 2:2, he is called SERAIAH. B.C. 446-410.

## Azariah De Rossi[[@Headword:Azariah De Rossi]]

             SEE ROSS.

## Azarias[[@Headword:Azarias]]

             (Α᾿ζαρίας, the Greek form of Azarfah), the name of several men in the Apocrypha.

1. The last named of the “sons” of Emmett (rather Harim) among the priests who promised to renounce their Gentile wives after the captivity (1Es 9:21) evidently the UZZIAH SEE UZZIAH (q.v.) of the true text

(Ezr 10:21).

2. One of the nobles stated to have supported Ezra on the right while reading the law to the people (1Es 9:43); but the genuine list (Neh 8:4) does not contain this name.

3. One of the priests who expounded the law on the same occasion (1Es 9:48); the AZARIAH SEE AZARIAH (q.v.) of the Hebrews text

(Neh 8:7).

4. The son of Helchias and father of Seraias in the genealogy of Ezra (2 [Vulg. 4] Ezr 1:1); the AZARIAH SEE AZARIAH (q.v.) of the Hebrews lineage (Ezr 7:1).

5. A name assumed by the angel Raphael (Tob 5:12; Tob 6:6; Tob 6:13; Tob 7:8; Tob 9:2).

6. The name (Song of 3 Children, ver. 2, 26, 66) of Abednego, Daniel's companion in trial, i.e. AZARIAH SEE AZARIAH (q.v.) of Dan 1:7. He is mentioned by this Greek appellation also in 1Ma 2:59, and by Josephus (Ant. 10:10,1). SEE DANIEL, ADDITIONS TO. 7. One of the generals under Judas Maccabaeus (1Ma 5:18); he was defeated by Gorgias near Jamnia (1Ma 5:56; 1Ma 5:60; Josephus, Ant. 12, 8, 2 and 6).

## Azariel Ben-Menachem[[@Headword:Azariel Ben-Menachem]]

             a Spanish rabbi, was born at Valladolid about 1160. He distinguished himself as a philosopher, Cabalist, Talmudist, and, commentator, as his works indicate. He was a pupil of Isaac the Blind, who is regarded as the originator of the Cabala, and he was master of the celebrated R. Moses Nachmanides, who was also a distinguished pillar of Cabalism. Azariel died in 1238. He wrote A Commentary on the Ten Sephiroth by Way of Questions and Answers (ספירות על דר ִשאלה ותשובה פירוש עשר). This commentary was first known through the Cabalistic works of Meir Ibn-Gabbai entitled דר ִאמונה, The Path of Faith (Padua, 1563), and עבדת הקדש, The Service of Holiness, also called . מראות אלהים, The Vision qf God (Mantua, 1545; Venice, 1567;' Cracow, 1578). It was published in Gabriel Warschauer's work entitled A Volume of Cabalistic Treatises (ספר לקוטים בקבלה) (Warsaw, 1798), and recently at Berlin (1850). -A lucid analysis of Azariel's Cabalistic philosophy is given by Jellinek, inl his Beitrqae zur Geschichte der Kabbalah (Leipsic, 1852), which is translated by Ginsburg in his Kabbalah (p. 95 sq.), and by Dr. Goldammer in. the Israelite (Cincinnati, Feb. 7 and 14, 1873). See also Graitz, Gesch. d. Juden, 7:69-75; Jost, Gesch. d. Judenth. u.s. Sekten, iii, 71. (B. P.)

## Azaz[[@Headword:Azaz]]

             (Hebrews Azaz', עָזָז, strong; Sept. Α᾿ζούζ v. r. Ο᾿ζούζ), the son of Shema and father of Bela, a Reubenite (1Ch 5:8). B.C. apparently ante 747.

## Azazel[[@Headword:Azazel]]

             [so Milton] (Hebrews Azazel', עֲזָאזֵל), a word of doubtful interpretation, occurring only in the ordinance of the festival of expiation (Lev 16:8; Lev 16:10; Lev 16:26).

1. Some contend that it is the name itself of the goat sent into the desert. So Symmachus τράγος ἀπερχόμενος Aquila τράγος ἀπολελυμένος, Vulgate hircus emissarius; but not the Septuagint (for τῷ Α᾿ποπομπαίῳ in Lev 16:8, is by no means to be explained, with Theodoret and Cyril, by τῷ ἀποπεμπομένῳ, nor the Mishna (for the expression שֵׂעִיר הִשְּׁתִּלֵּחִ, hircus emissus, of Yoma, 4, 2; 6:1, 2, is only added as a gloss on account of the occurrence of שִׁלִּחin the Hebrews text). It should also be observed that in the latter clause of Lev 16:10, the Sept. renders the Hebrew term as if it was an abstract noun, translating לִעֲזָאזֵלby εἰς τὴν ἀποπομπήν. Buxtorf (Heb. Lex.) and Fagius (Critici Sacri in loc.), in accordance with this view of its meaning, derived the word from עֵז, a goat, and אָזִל, to depart. To this derivation it has been objected by Bochart, Winer, and others, that עֵזdenotes a she-goat. It is, however, alleged that the word appears to be epicene in Gen 30:33, Lev 3:12, etc.

But the application of עֲזָאזֵלto the goat itself involves the Hebrew text in insuperable difficulties. In v. 10, 26, the azazel clearly seems to be distinguished as that for or to which the goat is let loose. It can hardly be supposed that the prefix which is common to the designation of the two lots should be used in two different meanings, if both objects were beings.

2. Some have taken Azazel for the name of the place to which the goat was sent.

(1) Aben-Ezra quotes the words of an anonymous writer referring it to a hill near Mount Sinai. Vatablus adopts this opinion (Critici Sacri, in Leviticus 16).

(2) Some of the Jewish writers, with Le Clerc, consider that it denotes the cliff to which the goat was taken to be thrown down. So Pseudo- Jonathan, Saadias, Arabs Erpenii and Jarchi, interpret a hard or diffcult place (comp. Mishna, Yoma, 6, 6).

(3) Bochart (Hieroz. 1, 749 sq.) regarded the word as a “pluralis fractus” signifying desert places, and understood it as a general name for any fit place to which the goat might be sent. This has the approbation of Hackmann (Praecid. Sacr. 1, 232-275). But Gesenius remarks that the “pluralis fractus,” which exists in Arabic, is not found in Hebrew. Moreover, on this interpretation the context (ver. 10) would contain a palpable tautology, for the goat was to be sent to Azazel in the wilderness. Moreover, no such place as Azazel is elsewhere mentioned; and had it been a mountain, הִרwould not have been omitted.

3. Many of those who have studied the subject very closely take Azazel for a personal being to whom the goat was sent.

(1) Gesenius gives to עֲזָאזֵלthe same meaning as the Sept. has assigned to it, if ἀποπομπαῖος is to be taken in its usual sense; but the being so designated he supposes to be some false deity who was to be appeased by such a sacrifice as that of the goat. He derives the word from a root unused in Hebrew, but found in Arabic, עָזִל, to remove or take away (Hebrews Lex. s.v.). Ewald agrees with Gesenius, and speaks of Azazel as a daemon belonging to the preMosaic religion.

(2) But others, with scarcely less superstition, have regarded him as an evil spirit, or the devil himself. So, among the rabbins, Menahem, who mentions the four arch-daemons Sammael, Azazel, Azae1, and Machazeel. In Pirke Elieser, c. 46, it is stated that Azazel, for the propitiation of which the goat was let loose, is the same daemon with Sammael (compare Eisenmenger, Entd. Judenth. 2, 157; Zohar, ad Genesis 2, in Castell, Opp. Posth. p. 309). In the apocryphal book of Enoch, Azazel (not Azazyel) is among the chief of the spirits by whose doctrine and influence the. earth was corrupted (8:1; 10:12; 13:1 sq.; 15:9), and among the Greek writers the same name (Azalzel, Α᾿ζαλζήλ) occurs (Fabric. Cod. pseudepigr. 1, 18, 183; sometimes Azaol, Α᾿ζαήλ, but this by confusion for another daemon, Asael); and in Syrian authors (Cod. Nasar. 1, 240) it is the name of an evil spirit otherwise called Barbag. The same title (Α᾿ζαζήλ) among the Gnostics signified either Satan or some other daemon (Epiphan. Haer. 34); on which account Origen (contra Cels. vi, p. 305, ed. Spenc.) did not hesitate, in the passage of Leviticus in question, to understand the devil as meant. From the Jews and Christians, the word passed over to the Arabians (see Reland, De Rel. Mo. hammed. p. 189); and so, in later magical treatises, Azazel and Azael are reckoned among the genii that preside over the elements. Among moderns this view has been copiously illustrated by Spencer (De legibus Hebraeorum ritualibus, 3, diss. 8, p. 1039-1085), and has been assented to by Rosenmüller (ad Leviticus in loc.), Ammon (Bibl. Theol. 1, 360), Von Coln (Bibl. Theol. 1, 199), Hengstenberg (Christol. I, 1, 36). The following are the arguments used in its support:

(a) The contrast of terms (“to the Lord,” “to Azazel”) in the text naturally presumes a person to be intended, in opposition to and contradistinction from Jehovah.

(b) The desert, whither the consecrated goat of Azazel was sent away, was accounted the peculiar abode of daemons (see Isa 13:21; Isa 34:13-14; Bar 4:35; Tob 8:3; Mat 12:43; Rev 18:2; Maimonid. Nevoch. 3, 30).

(c) This interpretation may be confirmed by the early derivation of the word, i. q. עזזאּאל, signifying either strength of God (comp. Gabriel), if referred to a once good but now fallen angel, or powerful against God, as applied to a malignant daemon. Spencer derives the word from עִז, fortis, and אָזִל, explaining it as cito recedens, which he affirms to be a most suitable name for the evil spirit. He supposes that the goat was given up to the devil, and committed to his disposal. Hengstenberg affirms with great confidence that Azazel cannot possibly be any thing but another name for Satan. He repudiates the conclusion that the goat was in any sense a sacrifice to Satan, and does not doubt that it was sent away laden with the sins of God's people, now forgiven, in order to mock their spiritual enemy in the desert, his proper abode, and to symbolize by its free gambols their exulting triumph. He considers that the origin of the rite was Egyptian, and that the Jews substituted Satan for Typhon, whose dwelling was the desert.

On the other hand, this explanation is forbidden by the total absence in the O. Test. of any reference to evil genii; and it would be especially abhorrent to the spirit of the Mosaic economy to suppose a solemn offering of this kind to have been made out of deference to any of those daemons the propitiation of which the law so explicitly condemns (Lev 17:7; Deu 22:17; comp. 2Ch 11:15; Psa 106:37). The obvious objection to Spencer's view is that the goat formed part of a sin-offering to the Lord. Few, perhaps, will be satisfied with Hengstenberg's mode of meeting this difficulty.

4. A better explanation of the word renders the designation of the lot לָעֲזָאזֵל, “for complete sending away” = solitude, desert, by reduplication from עָזִל(the root adopted by Gesenius), being the Pealpal form, which indicates intensity (see Ewald, Kr. Gr. p. 242; .comp. Lehrgeb. p. 869), so as to signify total separation. (Tholuck, Hebr. p. 80; Bahr, Symbolik d. Mos. Cultus, 2, 668), i.e. from sin, q. d. a bearer away of guilt; a sense agreeable to the rendering of the Sept. (άποπομπαῖος, as explained by Suidas, and as used by Pollux, v. 26), the solution of Josephus (Ant. 3, 10, 3), and the explanation of other ancient writers (Cyrill, contra Julian. 9; comp. Suicer, Thesaur. Eccles. 1, 468). The only objection that has been offered to this interpretation is that it destroys the exact antithesis between Jehovah and Azazel, by making the latter a thing and not a person, like the former. But this assumes that it was the design of Moses, in expressing himself thus, to preserve an exact antithesis, which is by no means evident. If we render “the one for Jehovah and the other for an utter removal,” a meaning sufficiently clear and good is obtained. SEE ATONEMENT, DAY OF.

For a farther discussion of the import and application of this word, see Prof. Bush, Azazel, or the Levitical Scape-goat, in the Am. Bib. Repos. July, 1842, p. 116-136; Hermansen, Obs. de nomine Azazel (Havn. 1833; comp. Theoleg. Literaturbl. 1835); Gesenius, Thes. Heb. p. 1012 sq.; Schaffshausen, De hirco emissario ejusque ritibus (Lips. 1736); Shroder, De Azazelis hirco ejisque rit. (Marb. 1725); Von Slooten, De hirco qui expiationis die cessit Azazeli (Franec. 1726); Frischmuth, De hirco emissario (Jen. 1664-1668); Zeitmann, Dehirci emissarii ductore (Jen. 1701). SEE SCAPE-GOAT.

## Azaziah[[@Headword:Azaziah]]

             (Hebrews in the prolonged form Azazyathu, עֲזִזְיָהוּ, strengthened by Jehovah; Sept. Ο᾿ζίας, but v. r. in 2 Chronicles Ο᾿ζαζάς), the name of three men.

1. One of the Levitical harpers in the Temple under David (1Ch 15:21). B.C. cir. 1043.

2. The father of Hoshea, which latter was the viceroy over the Ephraimites under David and Solomon (1Ch 27:20). B.C. ante 1014.

3. One of the inferior overseers of the Temple offerings under Hezekiah

(2Ch 31:13). B.C. 726.

## Azaziel[[@Headword:Azaziel]]

             in Mohammedan superstition, are powerful spirits standing next to the throne of the Supreme God.

## Azbazareth[[@Headword:Azbazareth]]

             (Α᾿σβασαρέθ v.r. Α᾿σβακαφάς,Vulg. Asbazareth), given (1Es 5:69) as the name of the Assyrian king who planted the Samaritan colonies in Palestine; evidently a corruption for ESARHADDON SEE ESARHADDON (q.v.) in the true text (Ezr 4:2).

## Azbuk[[@Headword:Azbuk]]

             (Hebrews Azbuk', עִזְבּוּק, strong devastation; Sept. Α᾿ζβούχ v. r. Α᾿ζαβούκ), the father of Nehemiah, which latter was ruler of the half of Beth-zur, and repaired part of the walls of Jerusalem after the return from Babylon (Neh 3:16). B.C. ante 446.

## Azear[[@Headword:Azear]]

             in Oriental tradition, was an idol which Abraham's father, Terah, worshipped. Because Abraham broke this and other idols he was' accused by his father, before the prince Nimrod, of blasphemy and of abuse of idols, and thrown into a fiery furnace; but his body was not consumed.

## Azekah[[@Headword:Azekah]]

             (Hebrews Azekah', עֲזֵקָה, dug over; Sept. in Jos 15:35, Ι᾿αζηκά Jer 34:7, ῎Αζηκα; elsewhere Α᾿ζηκά), a town in the plain of Judah (Jos 15:35; 1Sa 17:1). It had suburban villages (Neh 11:30), and was a place of considerable strength (Jer 34:7). The confederated Amoritish kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, were here defeated and slain by Joshua, and their army totally destroyed by an extraordinary shower of hailstones from heaven (Jos 10:10-11). It is named with Adullam, Shaaraim, and other places known to have been in that locality (Jos 15:35; 2Ch 11:9; Neh 11:30), but is most clearly defined as being near Shochoh (that is, the northern one) [SEE SHOCHOHM (1Sa 17:1). Joshua's pursuit of the Canaanites after the battle of Beth-horon extended to Azekah (Jos 10:10-11).

Between Azekah and Shochoh, an easy step out of their own territory, the Philistines encamped before the battle in which Goliath was killed (1Sa 17:1). It was among the cities fortified by Rehoboam (2Ch 11:9), was still standing at the time of the invasion of the kings of Babylon (Jer 34:7), and is mentioned as one of the places reoccupied by the Jews after their return from captivity (Neh 11:30). Eusebius and Jerome state (Onomast. s.v.) that there was in their time a town in this quarter called Ezeca, situated between Jerusalem and Eleutheropolis, which was probably the same as that mentioned by Joshua (see Reland, Palest. p. 603). According to Schwarz (Palest. p. 102), it is represented by the modern village Tell Ezakaria, three miles east of Saphia or Alba Specula; but this appears rather to be from the name Zechariah (Tell Zachariya, Robinson's Researches, 2, 343). The notices would correspond better to the present Zaakuka, marked on Zimmermann's Map a little to the north-east of Beit-Jibrin (Eleutheropolis); but that is in the hill country, beyond the Jerusalem road, which was the boundary of the group in Jos 15:35. See TRIBE. Van de Velde (Memoir, p. 291) seems to have fixed its site as that of a village on a high hill-top called Ahbek, about 1.5 miles N. of Daman, and between 4 and 5 miles E.N.E. of Shuweikeh (Robinson, Researches, 2, 342 note).

Azekah

Dr. Tristram (Bible Places, p. 44) thinks this is " probably the modern Deir el-Ashek," which the Ordnance Map lays down as Deir elA shek, a deserted locality on a slight eminence a mile and a quarter south-west of Wady Surar, and seven miles northwest of Shuweikeh (Socoh), containing the remains of. a church and traces of other ruins; but, aside from the tolerable agreement in name, there is little to commend this identification.

## Azel[[@Headword:Azel]]

             (Hebrews Afsel', אָצֵל, noble; Sept. Ε᾿σήλ), the son of Eleasah, of the descendants of king Saul, and father of six sons (1Ch 8:37-38; 1Ch 9:43-44). B.C. considerably post 1037. SEE AZAL.

## Azem[[@Headword:Azem]]

             (Hebrews E'tsem, עֶצֶם, a bone, in pause A'tsem, עָצֶם; Sept. Α᾿σέμ v. r. Α᾿σόμ, Ι᾿ασόν), a city in the tribe of Simeon, originally included within the southern territory of Judah, in the neighborhood of Balah (or Bilhah) and Eltolad (or Tolad) (Jos 15:29; Jos 19:3; 1Ch 4:29, in which last passage it is Anglicized “Ezem,” Sept. Βοασόμ v. r. Αἰσέμ). These notices afford only a slight ground for a conjectural location, perhaps in the great plain at the south-west extremity of the tribe, possibly at the ruins on Tell Akhmar (Van de Velde, Map).

Azem

Of this place Dr. Tristram thinks (Bible Places, p. 23) a trace remains in the name of the Azazimeh Arabs who occupy the region in question. SEE IIM.

## Azephurith[[@Headword:Azephurith]]

             (Α᾿ρσιφουρίθ, Vulg. omits), given (1Es 5:16) as the name of a man whose descendants (or a place whose inhabitants), to the number of 102, returned from the captivity; but the original lists have the name JORAH (Ezr 2:18) or HARIPH (Neh 7:24), and the number 112.

## Azetas[[@Headword:Azetas]]

             (Α᾿ζητάς v. r. Α᾿ζηνάν), given (1Es 5:15), in connection with Ceilan, as the name of another man whose descendants (or place whose inhabitants), to the number of 67, returned from the captivity; but the genuine lists (Ezr 2:16; Neh 7:21) have no corresponding names.

## Azevedo, Ignazio De[[@Headword:Azevedo, Ignazio De]]

             a Portuguese ecclesiastic,: was born at Oporto.in 1527 of an illustrious family. He entered the' Society of Jesuits as a novice at Coimbra in 1548, and some .time after received holy orders and was named rector of the College of St. Antony at Lisbon by St. Ignatius. Dom Bartholomeo dos Martyres, the celebrated archbishop of Braga, called. him from- his studies at Lisbon to associate him with himself in his diocesan visitations; and in 1560 a Jesuits college was established at Braga, of which Azevedo was made superior. In 1565 he made profession of the four vows, after which he was employed for three years, with the authority of visitor, in Brazil. He returned to Europe, visited Rome, and in 1570 obtained permission to return to Brazil with a large company of missionaries; but the ship which conveyed him was taken by Soria, the vice-admiral of the. queen of Navarre, who murdered the missionary and his thirty-nine companions, July 15, 1570. The Roman Church, by a papal bull dated 1742, honors them as martyrs. In 1745 G. F. de Beauvais, a Jesuit, published a Life of the Venerable Ignatius.

## Azevedo, Joao[[@Headword:Azevedo, Joao]]

             a Portuguese theologian, was born at Santarem, Jan. 27, 1665. He studied theology, and entered the Order of the Hermits at St. Augustine. He died at Lisbon, June 16, 1746. He wrote, Tribunal Theologicum et Juridicum contra Subdolos Confessarios in Sacramento Poenitentice ad Venerem Sollicitantes (Lisbon, 1726).  There was another Portuguese theologian of the same name, a canon and inquisitor, who was born at Lisbon about 1625, and died Nov. 19, 1677. He was doctor of civil law, and left several minor works on the subject, for which see: Hoefer, Nouv. Biog. Generale, s.v.

## Azevedo, Luiz De[[@Headword:Azevedo, Luiz De]]

             a Portuguese missionary, was born in 1573 at Chaves, upon the frontier of Galicia. At the age of sixteen he entered the Order of Jesuits, and was sent to Goa to complete his studies. He was then appointed master of novices and rector at Tana. About 1604 he started for Abyssinia in company with Loreizo Romano, and there founded a school and converted to Christianity the king of the country, Seltame. He was perfectly acquainted with the different dialects of Abyssinia, particularly the Amharic. He died Feb. 22, 1634. Among other religious works, he made a translation of the New Test. into Amharic, a catechism in the same dialect, and a grammar in Amharic and Latin.

There were two others of the same name as the above-a Spanish monk of the Order of St. Augustine, a native of Medina Campo, who died in 1600, and who published Discursos Morales en las Fiestas de Nuestra Segiora (Valladolid, 1600); and a Portuguese Dominican who published a treatise on the education of children. See Hoefer, Nouv. Biog. Generale, s.v.

## Azevedo, Silvestre De[[@Headword:Azevedo, Silvestre De]]

             a Portuguese Dominican, was sent to Malacca, and entered the kingdom of Cambay about 1580, when he softened the heart of the reigning prince and induced him to grant him permission to preach the Gospel. He converted many, and died in 1587. It is said that the king before permitting him to preach required of him a Treatise on the Mysteries of the Faith in the language of Cambay, which he executed in 1585; but the work is unknown in Europe. See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Azevedo-Coutinho, Joze Joaqitim Da Cunha[[@Headword:Azevedo-Coutinho, Joze Joaqitim Da Cunha]]

             a Portuguese bishop, the last inquisitor-general of Portugal and Brazil, was born in the district of Campos dos Goitacazes, Brazil, Sept. 8, 1742. He commenced his studies at Rio de Janeiro, and went to Coimbra to finish them. He entered the order, and was almost immediately intrusted with  many important affairs. In 1791 he took part in the great question of political economy, and defended before the government the interests of Brazil. This was the epoch of the publication of his excellent work entitled Ensaio Economico sobre o Comercio de Portugal e suas Colonias. In 1794 he was appointed bishop of Pernambuco, and four years later published at London, Analyse sur la Justice du Commerce. du Rachat des Esclaves de la Cete d'Afrigue, a response to the motion brought forward in the English Parliament to abolish slavery. He was chosen bishop of Elvas, and in 1818 of Beja, and in the same year received the title of inquisitor- general. He was appointed to represent the interests of the capital before the Cortes, which he did with zeal and ability. This was his last work. He died Sept. 12,1821. He wrote Memoria sobre a Conquista do Rio de Janeiro por Duque Tronin em 1711, which was first published in 1816 in Memosine Lusitana, and again in 1819 in a work published at London by Thompson. See Hoefer, Nouv. Biog. Generale, s.v.

## Azgad[[@Headword:Azgad]]

             (Hebrews Azgad', עִזְגָּד, strong in fortune; Sept. Α᾿σγάδ, Α᾿ζγάδ), the head of one of the families of the Israelites whose descendants, to the number of 1222 persons, returned from Babylon with Zerubbabel (Ezr 2:12; Neh 7:17), and 111 males afterward with Ezra (Ezr 8:12; Neh 10:15). B.C. ante 536.

## Azia[[@Headword:Azia]]

             (Α᾿ζίας), one of the “temple servants” whose sons returned from the captivity (1Es 5:31); evidently the UZZA SEE UZZA (q.v.) of the genuine texts (Ezr 2:49; Neh 7:51).

## Aziei[[@Headword:Aziei]]

             (Lat. id., for the Greek text is lost), the son of Marimoth and father of Amarias, in the genealogy of Ezra (2 [Vulg. 4] Ezr 1:1); evidently the AZARIAH SEE AZARIAH (q.v.) of the Hebrews list (Ezr 7:3).

## Aziel[[@Headword:Aziel]]

             (Hebrews Az'el', עֲזַיאֵל, Sept. Ο᾿ζιήλ), prob. a contracted form (1Ch 15:20) of the name JAAZIEL SEE JAAZIEL (q.v.) in the same chapter (1Ch 15:18).

## Aziluth[[@Headword:Aziluth]]

             in Cabalistic mythology, is the general name of the ten personal emanations of the Supreme Being, of which the Sephiroth formed the first triad viz. the Lord of Spirits, Lord of the Eldest One, and the Lord of the Other Powers.

## Aziza[[@Headword:Aziza]]

             (Hebrews Aziza', עֲזַיזָא, strong; Sept. Ο᾿ζιζά), an Israelite, one of the descendants of Zattu, who divorced the foreign wife that he had married on the return from Babylon (Ezr 10:27). B.C. 459.

## Azizus[[@Headword:Azizus]]

             in Syrian mythology. At Edessa, in Syria; the god of the sun was worshipped with Monimus (Mercury).and Azizus (Mars) as deities connected with him. By Monimus change of the sun seems to be designated, and by Azizus the sun's strength.

## Azlzus[[@Headword:Azlzus]]

             (῎Αζιζος), a king of Emesa, who embraced Judaism in order to marry Drusilla; but she afterward deserted him for Felix (Josephus, Ant. 20:7, 1, 2). He died in the first year of Nero (A.D. 54), and was succeeded by his brother Soaemus (Joseph. ib. 8, 4).

## Azmaveth[[@Headword:Azmaveth]]

             (Hebrews Azma'veth, עִזְמָיֶתperhaps strong as death; Sept. Α᾿σμώθ and Α᾿ζμώθ ), the name of three men, and also of a place.

1. A Barhumite (or Baharumite), one of David's thirty warriors (2Sa 23:31; 1Ch 11:33), and father of two of his famous slingers (1Ch 12:3). B.C. 1061.

2. The second named of the three sons of Jehoadah (1Ch 8:36) or Jarah (1Ch 9:42), a descendant of Jonathan. B.C. post 1037.

3. A son of Adiel, and overseer of the royal treasury under David and Solomon (1Ch 27:25). B.C. 1014.

4. A villae of Judah or Benjamin, and mentioned in connection with Geba (Neh 12:29). Forty-two persons residents of this place were enrolled in the list of those that returned from the captivity at Babylon (Ezr 2:24; Neh 7:28; in which latter passage the place is called BETH-AZMAVETH). The corresponding Arabic name Azment is still found in Palestine, but not in a location corresponding to the one in question (Robinson's Researches, 3, 102; De Saulcy's Narrative, 1, 91). Schwarz (Palest. p. 129) conjectures that the name of this place may have been derived from that of the Benjamite preceding; but he confounds it with Alemeth, Almon, and even Bahurim. The notices seem to point to some locality in the northern environs of Jerusalem; hence Ritter (Erdk. 16, 519) identifies it with Hizmeh, a village north of the site of Anathoth (Van de Velde, Memoir, p. 291).

## Azmnus[[@Headword:Azmnus]]

             (from ἄζυμος, unleavened), fully, panis azymus, i.e. unleavened bread. The practice of the Latin Church of consecrating with unleavened bread was opposed by that of the Greek Church, which has always maintained the use of leavened bread in the holy mysteries. The chief reasons urged in support of this opinion against the schoolmen are the following: '

1. That the holy eucharist was originally consecrated from the oblations of the people, which, past all doubt, consisted of common bread and wine, and what remained was consumed by the priests, widows, and others.

2. Epiphanius notices it as a rite peculiar to the Ebionites that they consecrated with unleavened bread and water only.

3. That the ancients say plainly that the :bread used was common bread, "panis usitatus."' See Ambrose, De Sacr. 4:4.

4. The sixth canon of the Council of Toledo, A.D. 693, which condemns the practice of some priests who contented themselves with using common bread ("de paibus suis usibns praepa:atis .. .. anferant") cut into around form, and orders that the bread died at the altar shall be made on purpose (Labbe, 6:1327).

5. The tenth canon of Cealchythe, A.D. 785, which directs that "bread be offered by the faithful, and not crusts," "nol crusta" (Johnson, Eccles. Canons, vol. i), wheie cardinal Bona thinks that the. "crusta" implied unleavened bread.

6. The silence of the ancients as to the use of unleavened bread, whereas they do often speak of leavened bread.

7. The silence of Photius, who, when enumerating every possible cause of complaint against the Latins, omits all notice of their use of unleavened bread.

8. The fact that no law on the subject of the use of unleavened bread before the time of Photins is known. See Bingham, Orig. Eccl. XV, ii, 5; Martene, De Ant. Eccl. Rit. I, iii, 7; Suicer, Thesaurus, p. 106; Thomassin, Anc. et Nouv. Discip. pt. iii, lib. i, c. 14, No. 3. SEE AZYMITES; SEE BREAD; SEE ELEMENTS.

## Azmon[[@Headword:Azmon]]

             (Hebrews Atsmon', עִצְמוֹן', strong; Sept. Α᾿σεμωνᾶ, Εελμωνάν), a place on the southern border of Palestine, between Hazar-adar (beyond a bend at Karkaa) and “the river of Egypt” (Num 34:4-5; Jos 15:4). The site is perhaps marked by the ruins on a hill near Wady es-Shutin (Robinson, Researches, 1, 296), near the junction of Wady Futeis with Wady Ruhaibeh, SEE TRIBE, about half way between Elusa and Rehoboth (Van de Velde's Jiap). SEE HESHMON.

## Aznoth-tabor[[@Headword:Aznoth-tabor]]

             (Hebrews Aznoth' Tabor', תָּבוֹר אִזְנוֹתּ, ears [i.e. summits] of Tabor [comp. Uzzen-Sherah, “Chisloth-Tabor”]; Sept. Α᾿ζνωθθαβώρ), a town on the western border of Naphtali, between the Jordan and Hukkok (Jos 19:34). It is placed by Eusebius (Onomast. s.v. Α᾿σανώθ) in a plain not far from Diocesarea. Neither of these notices, however, would allow a position near Tabor, as the name implies; for the territory of Zebulon, at least, intervened. SEE TRIBE. They may, however, be somewhat combined in a conjectural locality at the eastern edge of the plain el-Buttauf, in the vicinity of Kurn Hattin.

## Azor[[@Headword:Azor]]

             (Α᾿ζώρ, from עָזר, to help), one of the paternal ancestors of Christ

(Mat 1:13-14); perhaps the same with AZRIKAM (1Ch 3:23). SEE AZZUR.

## Azor, Or Azorius John[[@Headword:Azor, Or Azorius John]]

             a Spanish theologian, born in 1533 at Zamora, in Spain, died in 1603. Having entered the order of the Jesuits, he became professor of theology, first at Alcala, and subsequently in the Jesuit College at Rome. He published his lectures on moral theology under the title Institutiones Morales. Some of the opinions advanced in this work produced a considerable sensation. He, for instance, finds it “probable” that it is allowable for a man who is threatened by another with a box on the ear to kill the aggressor. The Dominicans violently attacked this proposition, but Pope Clement VIII authorized a new edition of the work. Subsequently Pascal resumed the attack in his Lettres Provinciales, in which the “probabilism,” or the doctrine of probable opinions, of which Azorius is one of the authors, is severely censured. Notwithstanding these attacks, the work of Azorius had a large circulation in Italy, in Spain, and even in France, and was recommended by Bossuet to his priests. The Institutiones have frequently been published at Venice, Cologne, Rome, Lyons, and other places. — Hoefer, Biographie Generale, 3, 935.

## Azotus[[@Headword:Azotus]]

             (῎Αζωτος), the Graecized form (Act 8:40; so 1Ma 4:15; 1Ma 5:68; 1Ma 10:77-78; 1Ma 10:83; 1Ma 11:4; 1Ma 13:34; 1Ma 16:10) of the name of the city ASHDOD SEE ASHDOD (q.v.).

## Azotus, Mount[[@Headword:Azotus, Mount]]

             (Α᾿ζώτου ὄρος or ῎Αζωτος ὄρος; Vulg. mons Azoti), a spot to which, in the battle in which Judas Maccabeus fell, he pursued the broken right wing of Bacchides' army (1Ma 9:15). Josephus (Ant. 12, 11, 1) calls it Aza (Α᾿ζά, or Azara, ῎Αζαρα, according to many MSS.), which Ewald finds in a mountain west of Birzeit, under the form Atara, the Philistine Ashdod being, in his opinion, out of the question. But it is possible that the last-named encampment, Eleasa, was at some distance.

## Azpilcueta, Martin[[@Headword:Azpilcueta, Martin]]

             a canonist of the 16th century, was born December 13, 1493. He studied at Alcala and Toulouse, and commenced his lectures in 1520 at Cahors. For fourteen years he lectured at Salamanca with such success that king John III de Portugal called him, in 1544, to the newly founded university at Coimbra, where he remained sixteen years. He defended the Toledan archbishop Bartholomeo de Carranga-Miranda before the tribunal of the inquisition at Valladolid, and afterwards at Rome, in 1557, where he also died, June 21, 1586. His Consilia et Responsa were published (Lugd. 1594, 2 vols.); his other works (ibid. 1595, 3 volumes). See Scherer, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Azrael[[@Headword:Azrael]]

             according to the Talmud, i; the angel of death. Because he did not heed the request of the earth not to carry dust to heaven, out of which human beings might be made who would afterwards be cursed, God gave him the office of angel of death. The Arabians call him Abu-Jatjai the Parsees, Mordad.

## Azran[[@Headword:Azran]]

             in Oriental tradition, was the daughter of Adam and the bride of Abel. Cain loved her, and therefore slew Abel;

## Azre-Kah[[@Headword:Azre-Kah]]

             is the name of a sect which arose in the East headed by Nafe ben-Azrach. They refused to acknowledge any superior power on earth, whether temporal or spiritual. They became a powerful body under the reign of the caliphs, declared themselves the sworn enemies of the Ommiades, but were at length overpowered and dispersed.

## Azriel[[@Headword:Azriel]]

             (Hebrews Azriel', עִזְרַיאֵל, help of God), the name of three men.

1. (Sept. Ο᾿ζιήλ) The father of Jerimoth, which latter was phylarch of the tribe of Naphtali under David (1Ch 27:19). B.C. 1014.

2. (Sept. Ι᾿εζριήλ.) One of the valiant heads of families of the tribe of Manasseh east who were taken into captivity by the Assyrians as a punishment of their national idolatry (1Ch 5:24). B.C. cir. 741.

3. (Sept. Ε᾿σριὴλ.) The father of Seraiah, which latter was one of the persons ordered by King Jehoiakim to seize Baruch and Jeremiah, and imprison them for sending him the roll of threatening prophecy (Jer 36:26). B.C. 605.

## Azrikam[[@Headword:Azrikam]]

             (Hebrews Azrikam', עִזְרַיקָם, help against the enemy; Sept. Ε᾿ζρικάμ or Ε᾿ζρίκαμ;, once [2Ch 28:7] Ε᾿ζρίκάν), the name of four men.

1. The first of the six sons of Azel, of the tribe of Benjamin (1Ch 8:38; 1Ch 9:44). B.C. post 1037.

2. (Josephus, Ε᾿ρικάν, Ant. 9, 12, 1.) The governor of the king's house in the time of Ahaz, slain by Zichri an Ephraimite (2Ch 28:7). B.C. cir. 738.

3. A Levite, son of Hashabiah and father of Hasshub (1Ch 9:14; Neh 11:15). B.C. ante 536.

4. The last named of the three sons of Neariah, a descendant of Zerubbabel (1 Chronicles in,.23). B.C. cir. 404. He is perhaps the same as AZOR (q.v.), the son of Eliakim and father of Sadoc in Mat 1:13-14 (see Strong's Harmn. and Epeos. of Gospels, p. 16, 17).

## Azruch (Or Aruk)[[@Headword:Azruch (Or Aruk)]]

             We add here to the art. NATHAN BEN-.JECHIEL that a new and critical edition of the Aruch is in process of publication by A. Kohiut, under the title Plenus Aruch, Targum-talmudico-midrasch Verbale et Reale Lexicon, A uctore Nathane Filio Jechielis Rabbino Celeberrimo ex Disciplinis Contextus Aruchini Venetiis (anno 1531) editi et Typis Mandatorum Optimi, ita ex hujus cum Editione Principi (ante 1480), nec non cum septem Manuscriptis Aruchinis Veteribus bono cumr animo facta comparatione corrigit, explet, critice illustrat et edit. (Viennse, 1878 sq.).  Bamberger has collected and published various readings to the A ruch under the title Wegjon Schelonoh (Mentz, 1878). The epilogue to the Aruch is given in Hebrew by Reifmann in the Hebrew part of the Magazin fur die Wissenschaft des Judenthums, 1878, p. 69-84, and remarked upon by Glidemann in the Monatsschnfur Geschichte u. Wissenschaft des Judenthums, 1878, p. 282-285. (B. P.)

## Azubah[[@Headword:Azubah]]

             (Hebrews Azubah', עֲזוּבָה, deserted), the name of two women.

1. (Sept. Α᾿ζουβά v. r. Γαζουβά.) The first wife of Caleb, Judah's grandson, by whom he had three sons (1Ch 2:18-19). B.C. ante 1658.

2. (Sept. Α᾿ζουβά.) The daughter of Shilhi and mother of King Jehoshaphat (1Ki 22:42; 2Ch 20:31). B.C. 947-913.

## Azur[[@Headword:Azur]]

             a less correct mode of Anglicizing (Jer 28:1; Eze 11:1) the name AZZUR SEE AZZUR (q.v.).

## Azuran[[@Headword:Azuran]]

             (Α᾿ζαρός v. r. Α᾿ζουρός), the name of a man whose descendants (or a place whose inhabitants), to the number of 432, are stated (1Es 5:15) to have returned from the captivity; but the true lists (Ezr 2:16; Neh 7:21) have no corresponding name.

## Azymites[[@Headword:Azymites]]

             (from ἀ negative and ζύμη leaven), a title applied by the Greeks to the Western Church, because it uses unleavened bread in the Eucharist. The Greek Church has always maintained the use of leavened bread (Conf. Ecc. Orient. c. 9). The practice in the Latin Church of consecrating with unleavened bread was one of the charges brought against that Church by the Greeks in the middle of the eleventh century, and there does not appear to have been any dispute on the subject between the two churches much before that period. Indeed Sirmondus maintains that the use of unleavened bread in the holy Eucharist was unknown to the Latin Church before the tenth century, and his opinion has the support of Cardinal Bona (Per. Litur. 1, 23), Schelstrat, and Pagi. — Bingham, Orig. Eccles. bk. 15, ch. 2, § 5.

## Azzah[[@Headword:Azzah]]

             an unusual (but more correct) mode of Anglicizing (Deu 2:23; 1Ki 4:24; Jer 25:20) the name GAZA (q.v.).

## Azzan[[@Headword:Azzan]]

             (Hebrews Azzan', עִזָּן, perhaps a thorn; Sept. Ο᾿ζάν v. r. Ο᾿ζάν) the father of Paltiel, which latter was the commissioner from the tribe of Issachar for dividing the land of Canaan (Num 34:26). B.C. ante 1618.

## Azzi, Orazio Deglt[[@Headword:Azzi, Orazio Deglt]]

             an Italian theologian, a native of Parma, lived at the close of the 17th and the commencement of the 18th century. He entered the Order of Minorites, in which he was known by the name of Orazio di -Parma. He wrote,- Pozzo Prifoido Scoperto alla Cattolica Oreggia (Venice, 1707):- Reflessioni sopra la Genesi (ibid. 1710, 1716):-Esposizioni Letterali e Morali sopra la Scriitura (ibid. 1736-46). See Hoefer, Nouv. Biog. Generale, s.v.

## Azzoguidi, Antonio Maria[[@Headword:Azzoguidi, Antonio Maria]]

             ant Italian theologian, son of Valerius Felix, was born at Bologna in 1697. He entered the Order of St. Francis, and published the sermons of St. Anthony or Padua, with notes and preface (Padua, 1757). He died in 1770. See Hoefer, Nouv. Biog. Generale, s.v.

## Azzoguidi, Pietro[[@Headword:Azzoguidi, Pietro]]

             an Italian theologian, canon of San Petronio at Bologna, wrote, in 1475, the Life of St. Catherine of Bologna. See Hoefer, Nouv. Biog. Generale, s.v.

## Azzolini (or Mazzolini), Giovanni Bernardino[[@Headword:Azzolini (or Mazzolini), Giovanni Bernardino]]

             a Neapolitan painter, flourished about 1510. In Genoa, where he resided, there are several of his works in the different churches. In the Church of  San Giuseppe are two pictures by him representing the Annunciation and the Martyrdom of St. Apollonia, which are very much praised by Soprani. He excelled in wax- work. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Azzolini, Decio[[@Headword:Azzolini, Decio]]

             (surnamed the younger), an Italian prelate, was born at Fermo, in the States of the Church, in 1623. He became cardinal in 1664, and died at Rome in 1689. He wrote Eminentissimi Cardinalis Azzolini Aphorismi Politici, translated into Latin by Henning (Osnaburg, 1691). We find in Muratori and Crescimbeni' poems by Azzolini. See Hoefer, Nouv; Biog. Generale, s.v.

## Azzur[[@Headword:Azzur]]

             (Hebrews Azzur', עִזְּרand עִזּוּר, helper), the name of three men. SEE AZOR.

1. (Sept. Α᾿ζώρ.) The father of Hananiah of Gibeon, which latter was the prophet who falsely encouraged King Zedekiah against the Babylonians (Jer 28:1, where the name is Anglicized “Azur”). B.C. ante 595.

2. (Sept. Ι᾿άζερ v. r. ῎Εζερ) The father of Jaazaniah, which latter was one of the leaders of the people whom the prophet in vision saw devising false schemes of safety for Jerusalem against the Babylonians (Eze 11:1, where the name is Anglicized “Azur”). B.C. ante 593.

3. (Sept. Α᾿ζούρ.) One of the chief Israelites who signed the covenant of faith with Jehovah on the return from Babylon (Neh 10:17). B.C. cir. 410.